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GORA

By RABINDRANATH TAGORE

CHAPTER II

THERE had been an article in the news paper on the falling off in the zeal of the *Brahmo Samaj*. In it there were such clear references to Pareshi Biba's family that, although no names were mentioned everyone could see plainly who were meant, nor was it hard to guess from the style who the writer was. Sucharita had managed somehow, to read on to the end of the article, and was now engaged in tearing the paper to pieces,—it seemed from the way she had set about it that nothing short of reducing it into its original atoms would appease her!

It was at this moment that Haran entered the room, and drew his chair up beside her. But Sucharita did not even so much as lift her eyes to look at him—so absorbed was she in her task.

"Sucharita," said Haran, "I have a very important matter to discuss with you to-day, so you must give me your attention."

Sucharita went on tearing up the paper and, when it was no longer possible to tear the pieces with her fingers, she took out her scissors and began to cut them into still smaller fragments. Before she had finished Lolita came into the room.

"Lolita," said Haran, "I have something to talk over with Sucharita."

When Lolita turned to go, Sucharita caught hold of her dress and detained her, whereupon Lolita protested, "But Panna Babu has something particular to say to you!" Sucharita, however, took no notice of her words and made Lolita come and sit down beside her.

As for Haran, he was constitutionally

incapable of taking a hint. So he plunged into his subject without any further ado. He said, "I do not think that our wedding ought to be delayed any longer. I have had a talk with Pareshi Biba and he says that as soon as you give your consent the day can be fixed. So I have decided that next Sunday week—"

Sucharita without giving him time to finish his sentence simply said, "No."

Haran was taken aback by this very concise and determined negative. He had always known Sucharita as a paragon of obedience and had never even imagined that she could check his proposal before it had been half expressed with just this one word.

"No!"—he repeated impatiently. "What do you mean by no?—do you want a later day to be fixed?"

"No," simply repeated Sucharita.

"Then what on earth do you mean?" gasped Haran quite disconcerted.

"I do not consent to the marriage," replied Sucharita, with head bent low.

"You don't consent! Whatever can you mean?" repeated Haran, like one stupefied.

"It seems Panna Babu," interposed Lolita sarcastically, "that you have forgotten your mother tongue!"

Haran looked cringingly at Lolita as he said, "It is easier to confess that I no longer understand my mother tongue than to have to admit that I have all along misunderstood the oft repeated words of one for whom I never entertained anything but respect."

"It takes time to understand people,"

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observed Lolita, "and perhaps that applies to you also."

"From first to last," said Haran, "there has been no discrepancy between my deeds and words. I can positively declare that I have never given anyone cause to misunderstand me. Let Sucharita herself say whether I am right or wrong!"

Lolita was about to make some rejoinder when Sucharita stopped her and said, "What you say is quite true! I don't wish to blame you for a moment."

"If you don't blame me," exclaimed Haran, then why treat me in this disgraceful manner?"

"You have the right to call it disgraceful," replied Sucharita firmly, "but this disgrace I must accept, for I cannot—"

A voice was heard outside. "Didi, may I come in?"

With an expression of immense relief Sucharita called out at once, "Oh, it's you, Binoy Babu, is it? Come in, do."

"You have made a mistake, Didi, it's not Binoy Babu, but only Binoy. You must not overwhelm me with all this formality!" said Binoy as he entered the room. Then, as he caught sight of Haran and noted the expression on his face, he added jocosely, "Ah you are annoyed with me, I see, because I have not been coming for so many days!"

Haran made an attempt to enter into the joke. "A good reason for being angry too," he began, concluding however with, "But I am afraid you have come just now at rather an inopportune moment. I was discussing an important matter with Sucharita."

"Just my luck!" said Binoy as he got up hurriedly. "One never knows what is the propitious time to come that's why one hardly dares come at all."

He was about to leave the room, when Sucharita interposed. "Don't you go, Binoy Babu. We have finished our talk. Sit down."

Binoy could divine that his arrival had been the means of rescuing Sucharita from some awkward situation so he sat down cheerfully, saying, "I never refuse a kindness. If I offered a seat, I promptly accept it. That's my nature. Therefore, Didi, beware! Never say what you don't mean, or you'll rue the consequences!"

Haran was reduced to speechlessness, but his demeanour betokened a rising determina-

tion, warning all beholders that he was not the man to leave the room till he had had his say to the last word.

As soon as Lolita had heard Binoy's voice from outside the door, her blood was sent coursing through her body, making unsuccessful all her efforts to keep natural. Consequently, when Binoy entered the room, she found it impossible to address him like an ordinary friend, all her attention being taken up in deciding which way she should look and what she should do with her hands. She would have left the room, but Sucharita still had hold of her dress.

Binoy for his part, also directed his conversation ostensibly towards Sucharita, not daring, for all his ready wit, to address Lolita directly. He tried to hide his embarrassment by talking volubly, without a pause.

But, all the same this new shyness between Lolita and Binoy did not pass unobserved by Haran. He was chagrined to see that Lolita, who had been recently adopting such an impudent attitude towards himself, should be so subdued before Binoy. His anger against Paresh Babu increased at this evidence of the evils which he had brought on the family by introducing his daughters to people outside the Brahmo Samaj. And the feeling, that Paresh Babu should live to repent of his folly, came upon him with all the force of a curse.

When it became evident that Haran had no intention of moving, Sucharita said to Binoy, "You haven't seen Auntie for a long time. She often enquires about you. Wouldn't you like to come up and see her?"

"Don't you be thinking," protested Binoy as he got up to follow Sucharita, "that I required your words to remind me of Auntie. She was in my thoughts already."

When Sucharita had left with Binoy, Lolita also rose and said, "I don't suppose, Pann Babu, that you have anything special to say to me?"

"No," replied Haran. "As I presume you are wanted elsewhere, I give you leave to go."

Lolita understood his insinuation, and drawing herself up, to show that she did not shrink from the point of his remark, she said, "It is so long since Binoy Babu has called that I really must go and have a chat with him. Meanwhile, if

you want to read your own writings—but I forget, my sister has just torn your paper into little pieces. However, if you can bear to read anything written by another, you may look through these." With which she took from a table in the corner some articles of Gora's which had been carefully put away there and, placing them before Haran, went upstairs.

Harimohini was delighted at Binoy's visit. It was not simply because she had conceived an affection for this youth, but because he was so different from the other visitors, who made no secret of regarding her as belonging to some different species. These were all Calcutta people, superior to her in their English and Bengali culture and their stand-offishness was gradually making her shrink within herself.

In Binoy, Harimohini felt a sense of support. He also was a Calcutta man, and she had heard that his learning was not to be scoffed at, and yet he had never showed the least sign of disrespect for her, but rather a loving regard. It was especially for this reason that in this short time Binoy had found a place in her heart, like a near relation.

Lolita would never have found it easy to follow so closely after Binoy into Harimohini's room, but for the blow to her pride which Haran's sneer had dealt. This not only forced her to go, but also, when she arrived there, it took away from her all hesitation in talking freely to Binoy. In fact some snatches of their laughter floated downstairs, reaching the ears, and getting on the nerves, of the deserted Haran, sitting there all by himself.

Haran soon got tired of his own company and thought of assuaging the pain of the wounds he had received by a talk with Mistress Baroda. When he had sought her out and she learned that Sucharita had expressed her unwillingness to marry Haran, her indignation knew no bounds.

"Panu Babu," she admonished him, "it won't do for you to be too good-natured in this matter. She has given her consent, time and again, and in fact this whole Brahmo Samaj has taken it as settled long ago. It will never do for you to allow everything to be turned topsy-turvy simply because to-day she shakes her head. You must not give up your claim so easily. Be firm, and we shall see what she can do."

It was indeed superfluous to incite Haran

to firmness. All the time he had been easily saying to himself "I must see this thing through for the sake of Principle. For me it may not be a great matter to give up Sucharita, but the dignity of the Brahmo Samaj is at stake!"

Binoy, in order to get rid of all formality in his relationship with Harimohini, had asked her to give him something to eat, whereupon Harimohini, flattered at the request bustled about and, arranging some fruit, sweetmeats and roasted grain, on a brass silver, placed it before Binoy together with a glass of milk.

Binoy laughed as he said "I thought I would be able to put Auntie in a fix by saying I was hungry at such an unusual time, but I see I have to own defeat!"

With this he was preparing to fall to with a great show of appetite when, all of a sudden, Mistress Baroda made her appearance.

Binoy bent as low as he could over his plate at her entry, saying "How is it I didn't see you downstairs? I've been there for some time."

But Baroda took no notice of his remark or greeting, and looking towards Sucharita exclaimed "So our young lady is here, is she? I guessed as much! She's having her fling, while poor Panu Babu has been waiting for her all the morning, as if he were a supplicant for her favour! I've brought up all these girls from childhood, and never did such a thing happen before. Who's been putting her up to all this, I wonder? To think of these doings going on in our family! How are we to show our faces in the Brahmo Samaj any more?"

Harimohini felt greatly perturbed at this and said to Sucharita "I didn't know that anyone was waiting for you downstairs. How wrong of me to detain you! Go, my dear, go at once! I should have known better."

Lolita was on the point of breaking out with a protest that it could not possibly be Harimohini's fault, but Sucharita, with a firm pressure of her hand made her u sign to keep quiet and, without making any reply, went away downstairs.

We have told how Binoy had at first won his way into Baroda's good graces. She felt quite sure that through the influence of their family he would before long become a member of the Brahmo Samaj, and she felt a

"As for myself," said Sucharita, "I will say nothing. If you must say something, then you can tell them that Sucharita is too young, or too foolish, or too changeable. Say just what you like. But as between us, there is nothing more to be said."

"It cannot end like this," cried Haran. "If Paresb Babu—"

At this moment Paresb Babu himself came in. "Well, Panu Babu," he inquired, "were you wanting to say anything to me?"

Sucharita was passing out of the room, but Haran called her back and said "No Sucharita, you must not go now. Let us discuss the matter in the presence of Paresb Babu."

Sucharita turned and stood where she was, while Haran said "Paresb Babu, after all this time Sucharita now says that she does not consent to our marriage. Was it right for her to play like this with a matter of such vital importance? Won't you, too, have to take some of the responsibility for this ugly business?"

Paresb Babu stroked Sucharita's head and said gently "My dear, there is no need for you to stay on, you may go."

At these simple words of sympathetic understanding, the tears came rushing into Sucharita's eyes and she hurried away from the room.

Paresb Babu then continued "It is because I feared that Sucharita had given her consent without fully understanding her own mind that I was hesitating to grant your request about the formal betrothal."

"Does it not occur to you," replied Haran, "that perhaps she understood her own mind right enough when she gave her consent, but that it is her refusal which is due to her not understanding her own mind?"

"Both suppositions are possible," admitted Paresb Babu. "But in such a state of doubt surely no marriage can take place."

"Will you not advise Sucharita in her own interest?"

"You should know that I could not advise Sucharita, otherwise than in her own interest."

"If that had really been the case," broke out Haran, "then Sucharita could never have come to this pass. All that is happening in your family nowadays I tell you to your face, is due simply to your lack of judgment."

Paresb Babu laughed slightly as he replied "You are quite right there,—if I

do not take the responsibility for what happens in my own family, who else is to do so?"

"Well, I can assure you that you will have to repent some day," concluded Haran.

"Repentance is a gift of God's grace. I fear to do wrong, Panu Babu, but not to repent," replied Paresb Babu.

At this point Sucharita came back and taking Paresb Babu by the hand said "Father, it is time for your worship."

"Panu Babu, will you wait a little?" asked Paresb Babu.

With an abrupt "No" Haran at length departed.

CHAPTER 43

Sucharita was dismayed at the struggle which it now seemed she was in for, both with her own self as well as with her surroundings. Her feelings towards Gora had all this time, unknown to herself, been growing in strength and when after his arrest they had become so clear—almost irresistible—she had no idea how it would end. She felt unable to take anybody into her confidence about it, she even shrank from facing it herself.

She did not get any opportunity for the solitude in which she might have tried to end the conflict within her by some kind of compromise, for Haran had contrived to bring the angry members of their Samaj buzzing all round her. There were even signs that he would sound the tocsin in the newspapers.

Over and above this there was the problem of her aunt, which had reached such a point that unless a solution could be found very quickly, disaster was inevitable. Sucharita realised that her life had come to a crisis, and that the day for following her accustomed path and for thinking in the old habitual channel was past.

Her one and only support in this time of difficulty was Paresb Babu. Not that she asked advice or counsel from him, for there was much in her thoughts about which she felt a delicacy, and something also which seemed too shameful to mention before him. It was simply his life and his companionship which seemed silently to draw her into the refuge of the fostering care of a father and the loving devotion of a mother.

In these autumn evenings Paresb Babu did not go into the garden for his worship,

but used to sit in prayer in a little room on the western side of the house. Through the open door the rays of the setting sun fell on his white hair and tranquil face, and at such times Sucharita would quietly step in and sit beside him. She felt as if her own restless and tortured heart could be quieted in the still depths of Paresi Baba's meditation. So when he opened his eyes Paresi Baba would generally find this daughter of his seated beside him,—a still and silent disciple,—and the ineffable sweetness in which she seemed steeped would make his blessing silently flow out to her, from the bottom of his heart.

Because of the union with the Supreme which Paresi Baba's life consistently sought, his mind was always turned to wards what was best and truest, worldly concerns had never been able to become predominant for him. The freedom which he had himself gained in this way made it impossible for him to seek to coerce others in regard to belief or conduct. He had such a natural reliance upon goodness and such patience with the ways of the world that he often drew on himself the censure of sectarian enthusiasts. But though such censure might wound him, it never disturbed his equanimity. He often repeated to himself the thought "I will take nothing from others' hands, but will accept all from Him."

It was to get a touch of this deep tranquillity of Paresi Baba's that Sucharita nowadays used to keep going to him on various pretexts. When the conflict in her heart and the conflict all around her bid fair utterly to distract this inexperienced girl, she would feel that her mind could be filled with peace only if she could lay her head for a while at her father's feet.

She had hoped that if she could but gain the strength to bide her time in patience, the opposing forces would exhaust themselves and own defeat. But that was not fated to be, and she had been forced to venture out into unfamiliar paths.

When Mistress Baroda found that it was not possible to move Sucharita from her course by her reproaches, and that there was no hope of getting Paresi Baba on her side, all her rage was turned with redoubled force upon Harimohini. The very thought

of the presence in her house of this woman made her feel beside herself.

On the day of the annual celebration in memory of her father, Baroda had invited Binoy to be present. The family and friends were to meet for the service in the evening, and she was busy decorating the room for the ceremony, with the help of Sucharita and her daughters.

While thus engaged, Baroda happened to notice Binoy going upstairs to see Harimohini, and as the veriest trifle assumes importance when the mind is worried, this sight became in a moment so unbearable to her that she could not go on with what she was doing and felt impelled to follow Binoy to Harimohini's room. She found Binoy already seated on the mat, chatting familiarly with Harimohini.

"Look here," burst out Baroda, "I don't mind your staying in this house as long as you like, and we'll look after you too, with pleasure, but let me tell you, once for all, that we can't have you keeping your idol here."

Harimohini had spent all her days in a village, and her idea of the Brahmos was, that they were merely a sect of Christians. How far one could safely associate with them, had been the only problem of which she was aware in their connection. That they also might not care to associate with her, was a view which had now gradually been borne in on her and had lately set her thinking what ought to be done in the circumstances.

Mistress Baroda's plain speech made it clear that it would not do to go on thinking much longer, but that a decision had become immediately necessary. At first she thought of moving to some other lodgings in Calcutta so that she could still occasionally see her Sucharita and her Satish, but then, she pondered, would her slender resources be enough to meet the cost of living in Calcutta?

When, like a sudden storm, Mistress Baroda had come and gone, Binoy sat still a while with bowed head.

Then Harimohini broke the silence saying "I am thinking of going on a pilgrimage. Could any of you accompany me on the journey, my son?"

"I should be only too glad to take you along," replied Binoy. "But it will be some days before we can get ready to start, so

in the meantime will you not come and stay with my mother?"

"You little know, child," said Harimohini, "what a burden I am. God has placed such a heavy load on my shoulders, that no one can bear me. When I saw that the burden of my presence had become unbearable even in my own husband's home, I ought to have understood! But this understanding comes so difficult to me. I have been wandering about all this time, trying to fill the emptiness in my heart and, wherever I have been, I have carried my misfortunes with me. No more of it, my son, let me be. Why invade again somebody else's house? Let me at last take shelter at the feet of Him who bears the burden of the whole world. I cannot struggle any more." As she spoke, Harimohini wiped her eyes again and again.

"No, no, Auntie," said Binoy, "I cannot allow you to say that. You cannot possibly compare my mother with anyone else at all! One who has been able to dedicate all the burdens of life to God never feels it too much to carry another's sorrow. Such a one is my mother, and such also is Paresih Babu here. No, I won't leave of it. Let me first take you to my own place of pilgrimage, and then I will accompany you to yours."

"But," said Harimohini, "surely we must inform them that we—"

"Our arrival will be information enough," interrupted Binoy, "in fact the best of information!"

"Then, to-morrow morning," began Harimohini, but Binoy interrupted her again. "Why to-morrow—better to night!"

Sucharita now came to call Binoy saying "Mother sent me to tell you that it is time for the service."

"I am afraid I can't attend it now. I've something I want to talk over with Auntie," said Binoy. The fact was that after what had happened, Binoy did not feel like accepting Baroda's invitation any more. It all seemed such a mockery to him.

But Harimohini became agitated and urged him to go, saying "You can talk to me afterwards. Finish with the memorial ceremony first and then come back to me."

"It would be better for you to come, I think," added Sucharita.

Binoy understood that if he did not attend the service, he would only be assisting the revolution, which had already begun in

that household, to come to a head. So he went to the room prepared for the ceremony. But his complaisance did not fully serve its purpose.

Refreshments were handed round after the service, but Binoy excused himself saying "I am afraid I have no appetite."

"Small blame to your appetite, when you're just been having all kinds of dainties upstairs," sneered Baroda.

Binoy laughingly admitted the charge. "That's the fate of greedy people!" he said. "They lose the future by yielding to the temptation of the present."

With this he was preparing to leave, when Baroda asked him "Going upstairs again, I suppose?"

Binoy answered with a brief "Yes," and went out of the room, saying to Sucharita in a whisper, as he passed the door "Didi, come and see Auntie for a moment. She has special need of you."

Lolita was engaged in serving the guests, and at a moment when she was passing near Haran he remarked apropos of nothing "Binoy Bahu is not here, he has gone upstairs."

Lolita stopped in front of him and, looking him full in the face, said cuttingly "I know that. But he won't depart without saying good bye to me. Besides I'll be going upstairs too, as soon as I have finished with my duties here."

It had not escaped Haran that Binoy had said something to Sucharita and that she had almost immediately followed him out of the room. He had just before made more than one unsuccessful attempt to draw Sucharita into conversation, and her avoidance of his overtures had been so conspicuous before all the assembled Brahmins, that he had felt thoroughly insulted. His oppressed feelings became more bitter than ever when he thus failed to bring Lolita to a due sense of her delinquency.

When Sucharita came upstairs she found that Harimohini was sitting with all her belongings packed up, as if she was leaving immediately, and she asked her aunt what the matter was.

Harimohini was unable to make any reply and began to weep. "Where is Satish?" she said at length. "Ask him to come and see me for a moment, little mother, will you?"

Sucharita looked in perplexity at Binoy who said "If Auntie stays in this house, it

will only make it awkward all round, so I am taking her away to my mother's."

"I am thinking of going on to some place of pilgrimage from there," added Harimohini. "It's not right for people like me to stop in anyone's home. Why should other people be saddled with me always?"

This was just what Sucharita had been thinking about, all these days, and she also had come to the conclusion that it could mean nothing but insult for her aunt to stay on. So she could make no reply, and simply went and sat down beside Harimohini without speaking. It was already dark, but the lamps had not been lighted. The stars shone dimly through the misty autumn sky, and in the darkness it could not be seen which of them were weeping.

Suddenly the sound of Satish's shrill voice calling "Auntie! Auntie!" could be heard from the stairs, and Harimohini got up hurriedly.

"Auntie," said Sucharita, "you can't go anywhere to night. To-morrow morning we shall see about it. How can you run away like this without taking leave of father properly? How hurt he would feel!"

Binoj, in his excitement at the insult ofered to Harimohini by Mistress Baroda, had not thought of this. He had felt it would not do for her to stay even one more night under that roof and he wanted to show Baroda that she need not think that Harimohini would have to endure her insults helplessly, because she had nowhere else to go to. So his one anxiety had been to get her away from there as quickly as possible.

At Sucharita's words it struck him that Harimohini's relations with the Mistress were not the only ones that mattered in this house,—that it would not do to put more stress on the insult received from her, than on the hospitality so generously and affectionately offered by the Master, so he said "That is quite true. You can't go without saying good-bye to Paresb Babu."

Satish here came in shouting, "Auntie, do you know that the Russians are going to invade India? Won't it be fun?"

"And which side will you be on?" asked Binoj.

"I am with the Russians!" said Satish.

"Ah, then they need have no further anxiety," smiled Binoj.

As soon as she saw that the crisis had passed, and Binoj was himself again,

Sucharita left them and slipped back downstairs.

CHAPTER 41

Paresb Babu was sitting alone in his little room, before going to bed, reading a volume of Emerson, near the lighted lamp, and when Sucharita came in and gently drew a chair up close to him, he laid down his book and looked in her face.

Sucharita could not pursue the object with which she had come. She felt quite unable to bring up any worldly subject. She said merely "Father, do read to me a little."

Paresb Babu went on reading and explaining to her until it was ten o'clock. After the reading Sucharita again did not feel like talking about any troublesome matter, which might disturb her father's rest, so she was about to retire to her own room, when Paresb Babu called her back and said "You came to speak about your Auntie, didn't you?"

Sucharita was astonished that he had been able to guess what was on her mind and said "Yes, father, but don't trouble about that to-night. We can talk about it to-morrow."

But Paresb Babu made her sit down and said "It has not escaped me that your aunt is finding it inconvenient here. I did not realise before how strongly her religious beliefs and customs would clash with your mother's habits and ideas. Now that I see how it distresses her, I feel sure your aunt, too, cannot help feeling uncomfortable about it."

"Auntie has already made ready to leave," said Sucharita.

"I knew that she would want to do that," said Paresb Babu, "but I know too that, as her only relatives, you cannot possibly let her go homeless. So I've been thinking over the matter for some time."

Sucharita had never guessed that Paresb Babu had discovered the awkward position in which her aunt had been placed and was actually engaged in thinking it out. She had been very circumspect all this time, fearing lest the discovery should give him pain, and when she heard him speak in this way her eyes brimmed over with thankfulness.

"I have just thought of a suitable house for her," Paresb Babu went on

"But, I am afraid, she—" stammered Sucharita.

"She won't be able to afford the rent, you mean? But why should she? You're not going to charge her rent, are you?"

Sucharita looked at him in speechless wonder, and he laughed as he went on "Let her live in your own house, and then she won't have to pay any rent."

This only served to mystify Sucharita still more, until Paresb Babu explained "Don't you know that you have two houses in Calcutta? One is yours, and the other belongs to Satish. When your father died he left some money in my care, and I laid it out at interest and when it increased sufficiently I invested it in buying two houses in town. All these years I have been getting rent for them, which I have also laid by. The tenant of your house left a short time ago and, as it is now vacant, there will be nothing to inconvenience your aunt."

"But will she be able to live there all by herself?" asked Sucharita.

"While she has you, her own relatives why should she be alone?" said Paresb Babu.

"This was just what I came to speak to you about to-night," exclaimed Sucharita. "Annie has already decided on leaving this house and I was wondering how I could let her go alone. I wanted to ask you, and will do exactly as you tell me to."

"You know the lane that runs by the side of our house?" observed Paresb Babu.

"Well, your house is only three doors away down that lane. You can even see it from our verandah. If you are living there you won't feel deserted, for we can see you as often as if you were in the same house."

Sucharita felt an immense weight lifted from her mind, for the thought of leaving to leave Paresb Babu was unbearable to her, though she had begun to feel certain that her duty would compel her to do so very soon.

With a heart too full for words, Sucharita remained sitting beside Paresb Babu, who also sat rapt in his thoughts, plunged in the very depths of his being. Sucharita was his pupil, his daughter, his friend. She had become a part of his very life. Without her, even his worship of God seemed incomplete. On the day when Sucharita came and joined him at his meditation it seemed to him that his devotions were more fruitful, and that as his tender affection sought to lift her

thoughts towards the Good, his own life too, was uplifted.

None of the others had ever come to him with such devotion and such single-hearted humility as did Sucharita. Just as a flower looks towards the sky, so her whole nature turned towards him and opened into blossom. Such devoted claim cannot but evoke a corresponding response, making the full heart bend to shower its gifts like a rain-laden cloud.

What could be a more wonderful opportunity than this to be able daily to give of one's best and trust to one whose soul was open to receive. Such opportunity Sucharita had bestowed on Paresb Babu and therefore it was that his relationship with her was so deep.

Now the time had arrived for the severance of their outward connection. The parent tree had ripened the fruit with its own life-sap and now must free it to drop off. The secret pain at his heart Paresb Babu was now offering to the Dweller within it.

He had been noticing for some time that the call to live her own life had come to Sucharita. He was sure that she had put by ample provision for her pilgrimage, and with it she must now fare forth on the high road of the world to gain new experience from its joys and sorrows, from the trials she would suffer and the endeavors she would make.

Go forth, my child, he was saying in his heart. It can never be that you are to remain over-shadowed for ever by my guidance, or even my watchful care. God will free you from me and draw you through every kind of experience towards your final destiny,—may your life have its fulfilment in Him. And thus he dedicated to God, as a sacred offering, the Sucharita whom he had tended from childhood with all the wealth of his affection.

Paresb Babu had not allowed himself to entertain any feelings of annoyance for Mistress Baroda, nor to harbour any resentment at these differences within his own family circle. He knew quite well that when the freshest suddenly begins to course through the old narrow channel, a turbulent flood arises, and that the only remedy is to let the water find its freedom over the broad fields. He could see how the grooves of tradition and habit in the life of his family, had been disturbed by the unforeseen happenings which had centered round Sucharita, and that

peace could only be gained by freeing her from all trammels and allowing her to find her own true relations with the outside world. And so he had been quietly making preparations for giving her such freedom to live her own life in harmony.

They both sat without speaking till the clock struck eleven, when Parsh Babu rose and, taking Sucharita's hand in his, drew her on to the verandah. The stars were shining in a sky which was now free from cloud, and, with Sucharita standing beside him, Parsh Babu prayed in the quietness of the night: "Deliver us from all that is untrue and let the True shed its pure radiance over our lives."

CHAPTER 45

Next morning when Harimohini, on taking her leave of Parsh Babu, made to him the obsequious due to an elder, he hurriedly withdrew his feet from her touch. "Don't do that to me!" he exclaimed, greatly embarrassed.

Harimohini said with tears in her eyes: "I shall never in this or any other life, be quit of my obligation to you. You have made life possible, even for an unfortunate creature like me—no one else could have done it, not even if they had wished to. But God is kind to you and that is why you are able to rescue even me."

Parsh Babu became quite distressed. "I have not done anything out of the ordinary," he muttered. "All this is Sucharita's—"

But Harimohini would not allow him to finish. "I know, I know," she said, "but Radharani herself is yours,—whatever she does is your doing. When her mother died, and then she also lost her father, I thought she was doomed to be unfortunate—how could I know that God would bless her in her misfortunes? When, after all my wanderings, I at length arrived here, and got to know you, then I understood that God could have pity even for me."

At this moment Binoy came in and announced: "Auntie mother has come to fetch you."

"Where is she?" exclaimed Sucharita, rising all in a flurry.

"Down below, with your mother," answered Binoy, whereupon Sucharita hurried away downstairs.

Parsh Babu said to Harimohini: "Let me go in advance and put up your home in order for you."

When he had gone, Binoy said in astonishment: "Auntie, I never heard of your having a house!"

"I too never heard of it, my child, till to day," said Harimohini. "It was known only to Parsh Babu. It seems it belongs to Radharani."

When Binoy had heard all about it, he said: "I had thought that at last Binoy was going to be of some use in the world to some one, but I see that I am to be deprived of that pleasure. Up till now I have never been able to do anything, even for mother,—it is she who has always been doing things for me. For my auntie too, I can do nothing, it seems, but must be content to receive her kindness. My fate is to accept, I see, not to give!"

After a little, Anandamoyi arrived escorted by Lolita and Sucharita. Harimohini came forward to greet her, saying: "When God bestows his favours, He is not miserly about it. Didi, to day I have got you for mine, too," and with these words she took Anandamoyi's hand and made her sit down beside her.

"Didi," continued Harimohini, "Binoy can talk about nothing but you!"

"That has been a way of his from childhood," answered Anandamoyi, with a smile, "when once he is interested in a subject he can never leave it alone. It will soon be his aunt's turn, I can assure you."

"Quite true!" exclaimed Binoy. "So be warned beforehand! I have got my auntie here in life, and self acquired, too! Since I've been cheated of her for all these years, I must make the most of her now!"

Anandamoyi, looking towards Lolita, said with a meaning smile: "Our Binoy not only knows how to get what he wants, but he also has the art of taking good care of what he gets! Don't I know how he values all of you like some undreamt of good fortune? I cannot tell you how happy I am that he should have come to know your people—it has made a different man of him, and he knows it!"

Lolita tried to make some reply to this but she was at a loss for words, and became so confused that Sucharita had to come to her rescue with "Binoy can see the good in every one, and so earns the right to enjoy the best side of his friends, that's due to his own merit, mostly."

"Mother," interposed Binoy, "the world

does not look on your Binoy as quite the interesting creature to deserve all your harping on him! I have often wanted to make this clear to you, but my vanity has stood in the way. At last I feel I cannot keep this damaging revelation back any longer. Now, mother, let us change the subject."

At this juncture, Satish came up with his new puppy, his latest acquisition, in his arms. On seeing what he carried Harimohini shrank back in dismay, entreating him "Satish, my dear, do take that dog away. Do, there's a darling."

"It will not hurt you, Auntie," expostulated Satish. "It won't even go into your room. It will be quite quiet if you will just pet it a little."

Harimohini moved further and further away from the untouchable animal, as she kept imploring him "No, my dear, for goodness' sake take it away!"

Then Anandamoyi drew Satish towards her, dog and all, and taking the puppy in her lap, said "So you are Satish are you, our Binoy's friend?"

Satish saw nothing unreasonable in being called a friend of Binoy's and said "yes" without the least diffidence. He then stood staring at Anandamoyi who explained to him that she was Binoy's mother.

Sucharita admonished her brother saying "Mr Chatterbox, make your *pranams* to mother," whereupon Satish made a shamefaced attempt at an obeisance.

Meanwhile Mistress Baroda arrived on the scene and, without taking the least notice of Harimohini, asked Anandamoyi whether she could offer her any refreshment.

"I have no scruples about what I eat," replied the latter, "but I won't have any thing now, thank you. Let Gora come back and then we'll honour your hospitality, if we may." For Anandamoyi did not like to do anything, which might be contrary to Gora's wishes, in his absence.

Baroda then looked towards Binoy and said "Oh! Binoy Babu, so you are here, too. I was not aware that you had come."

"I was just going to let you know that I'm here, with a vengeance!" answered Binoy.

"Well, you gave us the slip yesterday, though we invited guest! What do

you say to joining us at breakfast without an invitation?"

"That only makes it all the more inviting," said Binoy. "A tip is always more jolly than the usual wages."

Harimohini was astonished at this conversation. Evidently then, Binoy was in the habit of taking meals in this house, and over and above that, here was Anandamoyi too, who seemed to have no scruples about her caste. She was far from pleased at all this.

When Baroda had left the room, she ventured to ask diffidently "Didi, isn't your husband—?"

"My husband is a strict Hindu," replied Anandamoyi.

Harimohini was thunderstruck, and showed it so plainly that Anandamoyi had to explain "Sister, so long as Society seemed to me the most important thing in the world I used to respect its rules, but one day God revealed Himself to me in such a way that He would not allow me to regard society any more. Since He Himself took away my caste, I have ceased to fear what others may think of me."

"And what of your husband?" asked Harimohini, none the wiser for this explanation.

"My husband does not like it," said Anandamoyi.

And your children?"

"They too are not pleased. But is my life given to me merely to please husband and children? Sister this matter is not one which can well be explained to others. He alone understands who knows all!" with which Anandamoyi joined her hands in silent salutation.

Harimohini thought that perhaps some missionary lady had seduced her towards Christianity, and she felt a great shrinking from her, at heart.

CHAPTER 16

Labonya, Lolita and Lila would not leave Sucharita for a moment. And though they helped her to arrange her new home with a great show of enthusiasm, it was an enthusiasm which served only to veil their tears.

All these years Sucharita on various pretexts, had every day been doing some little service or other for Pareshe Babu, arranging flowers in his room, keeping his books and papers in order, airing his bed clothes with her own hands, and when his bath was

ready, coming to remind him about it. Neither of them had ever looked on these little things as anything special.

But now that the time was fast approaching when they would come to a stop, though the same little things could as well be done by others, or even left undone, the difference that this would make kept gnawing at the hearts of both.

Whenever Sucharita now a days came into Paresb Babu's room, every little thing she did would assume immense proportions for both of them. Some oppression at his heart would bring forth a sigh, some pain in hers would make her eyes brim over.

On the day on which it was settled that Sucharita was to move into her new house after the midday meal, Paresb Babu, when he went to his room for his morning meditation, found flowers already arranged before his seat and Sucharita writing for him Labouja and Lila had thought of all having their prayers together that morning, but Lolita had dissuaded them, knowing how much it meant to Sucharita to be allowed to share their father's devotions, and that she must be specially feeling the need of his blessing to day. Lolita did not want the presence of others to disturb the intimacy of the communion of these two.

When at the close of their prayers Sucharita's tears overflowed, Paresb Babu said, "Do not be looking back, my child. Have no hesitations, but face bravely whatever fate may have in store for you. Go forward rejoicing, ready with all your strength to choose the Good from what ever may come before you. Surrender yourself fully to God, accepting Him as your only help, and then, even in the midst of loss and error, you will be able to follow the path of the Best. But if you remain divided, offering part of yourself to God and part elsewhere, then everything will become difficult. May God to deal with you that you will no longer have any need of the little help we can give you."

When they came out of the prayer room, they found Haran waiting for them, and Sucharita, unwilling to-day to harbour any feelings of resentment, greeted him with gentle cordiality.

Haran at once sat bolt upright in his chair and said in a solemn voice "Sucharita,

this day of your backsliding from the truth which you have so long professed, is indeed a day of mourning for us."

Sucharita made no answer, but the discordant note jarred through the harmony which had filled her mind.

"Only one's own conscience can tell who is advancing and who is backsliding," remarked Paresb Babu. "We often needlessly exercise ourselves, misjudging things from the outside."

"Do you mean to say that you have no misgivings for the future?" asked Haran—and no cause of repentance for the past?"

"Pannu Babu," replied Paresb Babu, "I never give place to imaginary fears in my mind, and as to whether anything has happened to cause repentance, that I shall know when repentance comes."

"Is it all imaginary that your daughter, Lolita, came away alone on the steamer with Binoy Babu?" persisted Haran.

Sucharita flushed and Paresb Babu replied "You seem to be labouring under some excitement, Pannu Babu, and it would not be doing you justice to ask you to discuss these matters in this frame of mind."

Haran tossed his head. "I never discuss anything excitedly," he said. "I always have a due sense of responsibility for whatever I may say, so you need have no qualms on that score. What I said was not meant personally. I spoke on behalf of the Brahmo Samaj, and because it would have been wrong for me to remain silent. Unless you had been blind, you would have seen, from the one circumstance of Lolita travelling alone with Binoy Babu, that your family is beginning to drift away from its former safe anchorage. It is not only that it will give you cause to repent, but what is more, it will bring discredit on the Samaj."

"If censure be your object, such outside view is enough. But if you would judge, you must enter into the matter more deeply. The happening of an event is not enough to prove the guilt of a particular person."

"But what happens does not happen of itself," replied Haran. "Something has gone wrong within your people which is making these things possible. You have been bringing outsiders into the family circle, who are seeking to drag it away from its traditions. Can't you see for yourself how far they have actually made you drift away?"

"I am afraid, Pannu Babu, we do not see eye to eye in these matters." There was a shade of annoyance in Pannu Babu's tone.

"You may refuse to see, but I ask Sucharita herself to bear witness. Let her tell us whether Binoy's relationship with Lolita is only an external circumstance. Has it not penetrated deeply into their lives?"—No, Sucharita, it won't do for you to go away, you must answer me, first. The matter is a serious one."

"No matter how serious it may be, it is none of your business!" answered Sucharita sternly.

"Had that been so," said Haran, "I would not have given the matter a thought much less insisted on talking about it. You may not care for the Samaj, but so long as you are members, the Samaj cannot help passing its judgment on you."

Lolita suddenly rushed in from somewhere, like a veritable whirlwind, saying, "If the Brahmo Samaj has appointed you judge, it's better for us to be out of it altogether!"

"Lolita, I am glad you are here," said Haran as he rose from his chair. "It's but right that the charge against you should be discussed in your presence."

Sucharita was really angry this time, and her eyes flashed fire as she cried, "Hold court in your own house, Haran Babu, if you will. But we shall not submit to this right which you arrogate to yourself, of insulting people in their homes—Come, Lolita, let us go."

But Lolita would not budge. No, Didi, she said, "I am not going to run away. I am prepared to hear everything that Pannu Babu has to say. Come, sir, what is it you were saying?"

Haran was at a loss how to proceed, meanwhile Pannu Babu intervened. Lolita, my dear, Sucharita is leaving us to-day. We must not have any wrangling this morning.—Pannu Babu, whatever our faults may have been, for this occasion you must excuse us."

Haran was reduced to solemn silence. The more Sucharita showed that she would have nothing to do with him, the more obstinately did he become determined to secure her for his own. It was because he had not, even now, given up hopes of her, that Sucharita's impending departure with her orthodox aunt had made him feel desperate, knowing that he could not follow her there.

So, to-day, he had come with all his deadliest weapons ready sharpened, prepared to force a decision that very morning. He had been sure that his moral shafts would go home every time. He had never dreamt that Sucharita and Lolita would make a stand with no less sharp arrows out of their own quiver.

But even his disappointment at the actual turn of events had not made him downhearted. Truth—that is to say Haran—must win was not that his motto? Of course he would have to fight for it, and he girded up his loins for a renewed struggle from that day onwards.

Sucharita, meanwhile, had gone over to her aunt and was saying to her, "You must not mind Annie if I take my meals with all of them to-day."

Harmobini said nothing. She had thought that Sucharita had come entirely over to orthodoxy, and moreover now that she was so independent by right of her own property, and was to live in a separate house, Harmobini had hoped that at last they would be able to have everything their own way. She did not at all like this sudden relapse of Sucharita's, and so kept silent.

Sucharita understood what was passing in her mind. Let me assure you, Annie, she said, "that your God will be pleased at this. He who is Lord of my heart has told me to eat together with them all to-day. If I don't obey His command He will be angry, and I fear His anger more than yours."

Harmobini could not understand it at all so long as there had been the necessity of submitting to Mistress Baroda's insults. Sucharita had joined in her orthodoxy, sharing in her humiliations. Now that the day had come for their deliverance how was it that Sucharita did not jump at the chance?

It was clear that Harmobini had not fathomed the depth of her niece's mind—perhaps it was beyond her altogether.

Though she did not actually forbid Sucharita, she felt annoyed with her. "Where did the girl get this shocking taste for unpure food?" she grumbled to herself. "And she was born in a Brahmin home too!"

Then after a short silence she said aloud, "One word though, my dear. Do as you please about eating with them, but at least don't drink water drawn by that bearer!"

"Why, Auntie!" exclaimed Sucharita "Isn't he that very Ramdin who milks his cow for you and brings you your milk every morning?"

Harimohini's eyes opened wide in astonishment as she said "You take my breath away, my dear! To compare water with milk,—as if the same rules apply to both!"

"All right, Auntie," said Sucharita, laughing, "I won't take my water from Ramdin's hand to-day. But let me warn you that you had better not forbid Satish, because then he will be sure to do just the opposite."

"Oh, Satish is another matter," observed Harimohini—"Were not the stronger sex privileged to break all rules and evade all discipline, imposed even by orthodoxy?"

CHAPTER 17

Haran had been on the war path.

About two weeks had passed since the day Lolita had accompanied Binoy on the steamer to Calcutta. A few people had already heard about it, and more had been coming to hear of it in the usual course, but now within two days the news spread like a fire in dry straw.

Haran had explained to many people how important it was to check this kind of individual misconduct, in the interests of the very structure of Brahmo family life. This did not prove a difficult task, for it is always easy to obey with alacrity the call of truth and duty, when it prompts us to condemn and punish others' transgressions. And the majority of the members of the Samaj were not deterred by any hesitations in joining Haran in the performance of this painful duty with due enthusiasm. These pillars of the sect did not even grudge the lure of the conveyances which took them from house to house in order to proclaim the danger in which the Brahmo Samaj stood if this kind of thing were to be condoned.

In addition to this, the news soon went the round—with embellishments—that Sucharita had not only turned orthodox, but had taken shelter in the house of a Hindu aunt and was spending her days in worshipping idols making sacrifices, and indulging in all kinds of superstitious superstices.

Meanwhile, after Sucharita's departure to her own home, a great struggle had been going on in Lolita's mind. Every night when she went to bed, she vowed she would never own defeat, and every morning when

she got up, she would repent her resolve. For, it had come to this pass, that the thought of Binoy had taken complete possession of her mind. If she heard his voice in the room below, her heart would begin to beat faster. If he did not happen to call for two or three days her mind was tortured with injured pride. She would then contrive to send Satish to his friend's lodgings on various pretexts, and when Satish returned she would try to worm out of him every detail of what Binoy had said and done when he was there.

The more uncontrollable grew this obsession of Lolita's, the more anxious did she become with the fear of impending defeat. So much so, that she sometimes even felt angry with her father because he had not put a stop to their intimacy with Binoy and Gora, belonging.

Anyhow, she was now fully determined to fight to the bitter end, feeling she would rather die than admit defeat. She began to imagine all kinds of ways in which she would pass her days. She even thought that it would be quite possible for her to emulate the glories of some of the European women of whom she had read, by devotion to a life of philanthropy.

One day she went to Paresh Babu and said "Father, wouldn't it be possible for me to take up teaching work in some Girls' School?"

Paresh Babu looked in his daughter's face, and could see that her eyes were pleading to be saved from the hunger of her heart. He said soothingly, "Why not, my dear? But is there a suitable Girls' School?"

At this time there were not many suitable schools for *although there were one or two elementary institutions for girls, women of the upper classes had not taken to teaching work*. "Aren't there any then?" asked Lolita with a note of despair.

"Not that I know of," Paresh Babu had to admit.

"Then, father, couldn't we start one?" pursued Lolita.

"That would require a great deal of money I'm afraid," said Paresh Babu, "and also many people to help."

Lolita had always thought that the difficulty was in mastering up the desire to do good works,—she had never known before what obstacles there could be in the fulfilment of such desire. After a short silence she got up and left the room.

Paresh Babu sat there trying to fathom the cause of this pain at his beloved daughter's heart. He was suddenly reminded of the insinuation about Binoy, made by Haran the other day. Heaving a sigh he asked himself "Have I then indeed been acting inopportunely?" In the case of any of his other daughters it would not have mattered so much, but to Lolita her life was something very true. She could not do things by halves, and her joys and sorrows were never half real, half imaginary.

That same noon Lolita went over to Socharita's house. It was but sparingly furnished. A country-made durrty covered the floor of the principal room, on one side of which her bed was spread on and on the other Harimohini's, for, as her aunt did not use a bedstead, Socharita followed her example by making her bed on the floor in the same room. On the wall hung a portrait of Paresh Babu, and in the next room, which was a small one, was Satish's bed, with books and exercises and inkstand and peos lying scattered about in confusion on a table against the wall. Satish himself had gone to school. The house was steeped in silence.

Harimohini was preparing for her siesta after her meal, and Socharita, her loose hair hanging over her shoulders, was seated on her own bed, with a pillow on her lap, on which rested the book that she was deeply engrossed in reading. In front of her lay several other books. When she suddenly saw Lolita come into the room, Socharita shut her book in some confusion, but immediately her sense of shame itself got the better of her shame, and she reopened the book at the page she had been reading. These were volumes of Gora's writings.

Harimohini sat up and cried "Come in, come in, my little mother. Don't I know how Socharita's heart must be aching for the sight of you! She always reads those books when she is sad. I was just thinking, as I lay here, how nice it would be if one of you were to come round, and here you are! You will live long, my dear!"

Lolita at once plunged into the subject which was uppermost in her mind, the moment she had sat down. She said "Suchi Didi, how would it be if we started a school for the girls of our neighbourhood?"

"Just listen to her!" exclaimed Harimohini aghast. "What will you do with a school!"

"How could we start one, dear?" asked Socharita. "Who would help us? Have you spoken to father about it?"

"Both of us can teach, surely!" explained Lolita, "and perhaps Labonya will join us."

"It is not only a question of teaching," observed Socharita. "There'll have to be rules and regulations for managing the school, we must have a suitable house, secure pupils and collect funds. What can girls like us do about all this?"

"Didi, you mustn't talk like that!" exclaimed Lolita. "Because we have been born girls, are we to wear our hearts out within the four walls of our home? Are we never to be of any use to the world?"

The pain that was in these words found a response in Socharita's heart. She began to revolve the matter seriously in her mind.

"There are plenty of girls in our neighbourhood," went on Lolita. "Their parents would be only too pleased if we offered to teach them free of charge. And, as for a house, we can easily find room for the few pupils who are likely to join at first, in this very house of yours. So the money question would not be any great difficulty."

Harimohini became thoroughly alarmed at the idea of all the strange girls of the neighbourhood invading the house for their schooling. All her efforts were concentrated on regulating her conduct and performing her religious ceremonies, according to scriptural injunctions, carefully secluded from all chances of contamination. And she was roused into making a definite protest at this danger of her seclusion being violated.

Socharita said "You needn't be afraid, Annie. If we get the pupils at all, we can manage quite well to carry on our class downstairs. We won't let them come up to worry you. So, Lolita, if we can but get any pupils, I am quite ready to join you."

"There's no harm in our having a good try, any way," said Lolita.

Harimohini continued to grumble mildly saying "What makes you always want to do as the Christians do my little mothers? I have never heard of Hindu gentlewomen wanting to teach school—never in my life!"

From the roof of Paresh Babu's house a regular intercourse had been kept up

"Panna Babu is up in arms against this school of yours," replied Sudhir.
 "Why?" asked Lolita. "Is it because dolls are worshipped in Didi's house, or what?"

"Not only that," began Sudhir, but stopped short.

"What else is it then?" asked Lolita impatiently. "Won't you tell me?"

"Oh! It's a long story!" evaded Sudhir.

"Anything to do with my own shortcomings?"

When Sudhir still remained silent, Lolita's face flashed angrily as she exclaimed, "My punishment for the steamer incident, I see! There's no way, then, of atoning for indiscretions in our Samaj—is that the idea? So I'm to be shut out from all good work in our own community! That's the kind of method you have adopted for my moral uplift and that of the Samaj, is it?"

Sudhir tried to soften the indictment by saying, "It's not quite that. What they are really afraid of is, lest Binoy Babu and his friend might gradually get mixed up in this school work."

This made Lolita angrier still. "Afraid?" she retorted. "Why, that would be a splendid stroke of luck for us! Do they think they could furnish us with any helpers, half as competent?"

"Yes, that's true enough," faltered Sudhir, confused by her excitement. "But then, Binoy Babu isn't—"

"Isn't a Brahmo, I know,"—interrupted Lolita. "So he is taboo to the Brahmo Samaj! I don't see much to be proud of in such a Samaj!"

Sacharita had at once divined the real reason for the desertion of their school by its pupils. She had left the schoolroom without a word, and had gone upstairs to Satish to prepare him for his ensuing examination.

There Lolita found her, after she came back from Sudhir, and said, "Have you heard what has happened?"

Sacharita replied, "I have not heard anything, but I have understood, all the same."

"And must we quietly suffer all this?" asked Lolita.

Sacharita took Lolita by the hand as she said, "Let us quietly suffer what may befall, for there is no disgrace in suffering."

How often you have seen how calmly father suffers everything?"

"But Sacha Didi," expostulated Lolita. "It has often seemed to me that one puts a premium on evil by suffering it without protest. The proper remedy for evil is to fight against it."

"Well, what kind of fight would you put up, dear?" enquired Sacharita.

"I haven't thought about that yet," replied Lolita. "I don't even know what I have the power to do—but something certainly must be done. Those who can attack mere girls like us, in this underhand way, are no better than cowards, no matter how great they may think themselves to be. But I am not going to take defeat at their hands, I tell you,—never! I don't care what troubles they may put us to, for showing fight!" and she stamped her foot as she spoke.

Sacharita, without giving any answer, gently stroked Lolita's hand, and then after a little said, "Lolita, dear, let us first see what father thinks about it."

"I'm just going to him," said Lolita getting up.

As she came near the door of their house, Lolita caught sight of Binoy, coming out with downcast face. On seeing her he stopped awhile, as though he were debating with himself whether to speak to her or not, and then restraining himself, he bowed towards her slightly and went off, without raising his eyes to her face.

Lolita felt as if her heart had been pierced by burning arrows, and entering the house hurriedly, she went straight to her mother's room. There she found Mistress Baroda sitting at the table and apparently trying to give her mind to an account book which lay open before her.

Baroda was quick to take alarm at sight of Lolita's face and her glance at once fell back on her accounts, the study of which she pursued with such zeal that it appeared as if the family solvency entirely depended on their being properly balanced.

Lolita drew a chair up to the table and sat down, but still her mother did not look up. At last Lolita called her "Mother!"

"Wait a moment, child," complained Baroda, "can't you see I am—" and she bent lower over her figures.

"I'm not going to disturb you for long," said Lolita. "I just want to know one thing. Has Binoy Babu been here?"

with the girls on the roofs of the neighbouring houses. There was, however, one obstacle to the progress of their intimacy, and that was the surprise which the others did not hesitate to express, and the inquisitive questions which they did not refrain from asking, as to why the girls of Paresb Babu's family, who had grown so big were not yet married. Lolita, in fact, for this reason, rather avoided those roof-to-roof conversations.

Labonya, on the other hand, was the most enthusiastic member of these meetings, for she had unbounded curiosity in regard to the family histories of her neighbours. Her afternoon at home, under the open sky, while engaged in doing her hair on the roof terrace, were well attended, and all kinds of news passed between the neighbours by aerial service.

So Lolita entrusted to Labonya the task of collecting pupils for her intended school, and when the proposal was thus proclaimed from the roof-tops many of the girls showed great enthusiasm. In the meantime Lolita began to make ready the lower room of Sucharita's house, sweeping and scrubbing and decorating it with great eagerness.

But the schoolroom remained empty. The heads of the neighbouring families were furious at this attempt to inveigle their daughters into a Brahmo house on the pretext of teaching them. They even regarded it as their duty to forbid their daughters to hold any further communication with Paresb Babu's girls, and not only were they thus deprived of their evening airing on the roof terrace, but had to hear a great deal about their Brahmo friends which was not exactly complimentary. Poor Labonya, when she now went up in the evening, comb in hand, found the neighbouring roofs peopled with the elder generation of her neighbours, with not a sign of the younger, nor of the cordial greetings which she was accustomed to receive from them.

But Lolita did not stop here. "There are quite a number of poor Brahmo girls," she said, "who cannot afford to go to the Bethune school. It would be doing them a service if we take charge of their schooling," and she not only began to look out for such pupils, but asked Sudhir to help her.

The fame of Paresb Babu's daughters' accomplishments had spread far, in fact what was rumoured far surpassed the truth.

So when they heard that these girls were ready to teach without taking any fees, many parents were only too delighted.

In a very few days Lolita's school had made a fair start with about half a dozen pupils, and she was so busy discussing with Paresb Babu all the rules and arrangements for her school that she had not a single moment to give to her own thoughts. She even had a hot discussion with Labonya as to what kind of prizes should be given after the examination at the end of the year, and also as to who should be the examiner.

Although no love was lost between Labonya and Haran, yet Labonya was under the spell of Haran's great reputation for learning, and she had not the least doubt that if he were to assist in the work of the school, whether by teaching or examining, it would add greatly to its glory. But Lolita would not hear of it. She could not bear that Haran should have any hand in this work of theirs at all.

Shortly after the start, however, pupils began to dwindle, until one day the class was altogether empty. Sitting in her silent schoolroom, Lolita started at every footstep, hoping against hope that it was some pupil turning up at last, but no one came. When thus it came on to two o'clock, she felt sure that something had gone wrong.

Lolita went off to the house of a girl who lived quite close. There she found her pupil on the brink of tears. "Mother would not let me go," she cried. "It upsets the house so," explained the mother herself, without making it at all clear what there was so upsetting about it. Lolita was a sensitive girl, and never cared to press anyone in whom she saw any sign of unwillingness, nor even to ask the reason, so she merely said, "If it is not convenient, then why worry about it?"

At the next house she went to, she heard the real reason. "Sucharita has become orthodox," they blurted out. "She observes caste, she worships idols which are kept in the house."

"If that be the objection, we can hold the school in our own house," suggested Lolita.

But as even this did not seem to remove their objection, Lolita felt sure that there must be something more behind it. So with out going round to any other houses, she went home, sent for Sudhir, and asked him, "Tell me, Sudhir, what is it that has really happened?"

"Pann Babu is up in arms against this school of yours," replied Sudhir.

"Why?" asked Lolita. "Is it because dolls are worshipped in Didi's house, or what?"

"Not only that," began Sudhir, but stopped short.

"What else is it then?" asked Lolita impatiently. "Won't you tell me?"

"Oh! It's a long story!" evaded Sudhir.

"Anything to do with my own short comings?"

When Sudhir still remained silent, Lolita's face flashed angrily as she exclaimed, "My punishment for the steamer incident, I see! There's no way, then, of atoning for indiscretions in our Samaj,—is that the idea? So I'm to be shut out from all good work in our own community! That's the kind of method you have adopted for my moral uplift and that of the Samaj, is it?"

Sudhir tried to soften the indictment by saying, "It's not quite that. What they are really afraid of is, lest Binoy Babu and his friend might gradually get mixed up in this school work."

This made Lolita angrier still. "Afraid?" she retorted. "Why, that would be a splendid stroke of luck for us! Do they think they could furnish us with any helpers, half as competent?"

"Yes, that's true enough," faltered Sudhir, confused by her excitement. "But then, Binoy Babu isn't—"

"Isn't a Brahmo, I know,"—interrupted Lolita. "So he is taboo to the Brahmo Samaj! I don't see much to be proud of in such a Samaj!"

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"And must we quietly suffer, all this?" asked Lolita.

Sucharita took Lolita by the hand as she said, "Let us quietly suffer what may befall, for there is no disgrace in suffering."

Haven't you seen how calmly father suffers everything?"

"But, Sucha Didi," expostulated Lolita. "It has often seemed to me that one puts a premium on evil. By suffering it without protest. The proper remedy for evil is to fight against it."

"Well, what kind of fight would you put up, dear?" enquired Sucharita.

"I haven't thought about that yet," replied Lolita. "I don't even know what I have the power to do—but something certainly must be done. Those who can attack mere girls like us, in this underhand way, are no better than cowards, no matter how great they may think themselves to be. But I am not going to take defeat at their hands, I tell you,—never! I don't care what trouble they may put us to, for showing fight!" and she stamped her foot as she spoke.

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Lolita drew a chair up to the table and sat down, but still her mother did not look up. At last Lolita called her, "Mother!"

"Wait a moment, child," complained Baroda, "can't you see I am—" and she bent lower over her figures.

"I'm not going to disturb you for long," said Lolita. "I just want to know one—Has Binoy Babu been here?"

Without lifting her eyes from the account book, Mistress Baroda said "Yes"

"What did you say to him?"

"Oh, that's a long story"

"I only want to know whether you talked about me or not," persisted Lolita

Seeing no means of escape Baroda threw down her pen and, looking up, said "Yes, child, we did! Haven't I seen that things have gone too far—everyone in the Samy is talking about it, so I had to give him a warning"

Lolita flushed all over with the shame of it, and the blood mounted to her head "Has father forbidden Binoy Babu to come here any more?" she asked

"Do you think he bothers his head about all these matters?" replied Baroda "If he had done so, all this need never have happened"

"And is Panu Babu to be allowed to come here, just the same?" pursued Lolita

"Just listen to her! Why shouldn't Panu Babu come?" exclaimed Mistress Baroda

"Then why shouldn't Binoy Babu, either?"

Mistress Baroda drew the account book towards her again, and said "Lolita, I can't argue with you! Don't worry me now, I've got such a lot of work to get through"

Baroda had taken the opportunity of Lolita's absence at her school during the middle of the day, for calling Binoy to her and giving him a piece of her mind Lolita would never know anything about it, she had thought She was now thoroughly upset to find that her little stratagem had been discovered She realised that the peaceful solution she had tried to bring about, was no longer in sight—rather, greater trouble loomed ahead All her anger was directed towards that irresponsible husband of hers What a plight for a woman to have to keep house with such a danderhead!

Lolita went away with a devastating storm raging in her heart Going downstairs she found Paresi Babu writing letters in his

room, and without any preliminary she asked him point blank "Father, is Binoy Babu not worthy of mixing with us?"

Paresi Babu understood the situation He had not been unaware of the agitation against his family which was taking place in their Samy, and he had been giving serious thought to the matter Had he not suspected the nature of Lolita's feelings towards Binoy, he would not have taken the least notice of what outsiders were saying But, if love for Binoy had grown in Lolita's heart then, he asked himself again and again,—what was his duty towards them?

This was the first time a crisis had occurred in his family since he had openly left orthodoxy to embrace Brahmoism So that, while on the one hand apprehensions and misgivings assailed him from all sides, on the other, his conscience, roused to alertness was warning him that just as when leaving his original religion he had looked to God alone, now in this time of trial, he should once again place the truth above all social or prudential considerations, and therewith win through

So, in answer to Lolita's question, Paresi Babu said "I regard Binoy as a very fine man indeed His character is excellent and he is as cultured as he is clever"

"Gour Babu's mother has been to see us twice within the last few days," said Lolita after a brief silence "So I was thinking of taking Sachi Didi along, and return her call"

Paresi Babu was unable to give an answer immediately, for he knew that at such time, when every movement of theirs was being discussed, such a visit would only add to the scandal that surrounded them But so long as he saw nothing wrong in it he felt he could not forbid it, so he said "All right, you two go along I would have come too, if I had not been so busy"

(To be continued)

Translated by W W PFARSON

THE SECRET TREATIES

EARLY in the month of May, 1918, I had gone from Santiniketan to Delhi in order to meet there Mahatma Gandhi, who had been summoned, along with other Indian leaders, by the Viceroy, Lord Chelmsford, for a War Conference.

It was the most critical time in the whole straggle, because of the recent disastrous defeat of the Allied forces on the western front and the entire military collapse of Russia. During my journey to Delhi I happened to read, for the first time, a full report of the secret treaties made between the Allied Powers in the earlier stages of the war. These state papers had been unearthed by the Russian revolutionary leaders, who had found them hidden away in the archives of the Russian Foreign Office. The revolutionaries had promptly published the whole set of documents in November 1917, and I only came across a copy of them in a translation form at this date in 1918.

What I found out in detail from them was as follows — At the end of the year 1914, inter Allied negotiations had begun. Early in the year 1915, the Russian Foreign Minister had handed over a signed Memorandum to the British and French ambassadors claiming on behalf of the Russian Government, as their own share in the spoils after the War, — Constantinople and the Dardanelles, the islands of the Sea of Marmora, together with the islands of Imbros and Tenedos and a large strip of the Asia Minor coast. The British and French Governments officially recognised and accepted these demands of Russia in the following terms — Both the British and French Governments would agree to the Russian demands, provided (i) that the war is won, and (ii) that the claims made by France and England in the Ottoman Empire and in other places are satisfied.

The British and French claims were then set forward in due order. They demanded (i) that Constantinople was to be made a free harbour, (ii) a free passage through the Straits was to be given to merchant ships, (iii) the rights of England and France in

Asiatic Turkey were to be defined later, and these were to be recognised by Russia in return for her own territorial gains, (iv) The sacred places of Islam were to be protected, (v) Arabia was to be placed under an independent Mussalman Sovereign, (vi) the neutral zone in Persia, which had been previously arranged between Russia and England, was to be brought within the British sphere of influence.

The Russian Government, under the Czar, immediately recognised these French and British claims as valid, and thus the first steps in the Partition of Turkey were taken in secret.

When Italy came into the struggle in 1915, a fresh division of spoil was secretly made by the Allied Powers, which went far beyond the question of Constantinople and Asiatic Turkey. First of all, with regard to the Partition of Turkey itself, Britain now defined her claims as including Mesopotamia as far as Bagdad and two harbours on the Syrian Coast, Haifa and Akko. France was to acquire Syria, Cilicia and Western Kurdistan. Russia was to have Trebizond, Erzeroum, Bitlis, Van, and Southern Kurdistan. (See Appendix at the end of this article.) Italy was to obtain a large stretch of territory, which was rich in coal, in the province of Adalia, in Southern Asia Minor. She was also to receive new territory adjoining Erythraea in Eastern Africa and to be allowed a free hand in Abyssinia.

This Italian Treaty ended with the following significant words — "The present Treaty is to be kept secret." The same Treaty also placed, under the Italian Crown large territories adjacent to Italy in Europe. Albania was to be practically partitioned. Istria, Dalmatia, the Gulf of Valona and the Adriatic Islands were to be placed under Italian rule. The effect of this part of the Treaty would be to hand over to Italy considerable districts inhabited largely or exclusively by Slavs, Albanians and Greeks, against their will and consent.

Sir Edward Grey, on behalf of His

Britannic Majesty, signed this treaty in its entirety, and the French and Russian Foreign Ministers signed it also.

Other secret Treaties were made later during the course of the War. By one of these, in return for certain concessions, Shantung was handed over to Japan. Poland was left at the mercy of Czarist Russia. There is still some uncertainty as to the exact extent of England's commitments with regard to the Sarv basin and the Rhine boundary on the western front. Probably it had been agreed upon beforehand that the Sarv basin was to be annexed by France.

Roumania received other large promises, by secret agreement, before entering the war. I propose to deal in this article chiefly with the Partition of Turkey, because that was the outstanding fact which confronted me for the first time in Delhi in May 1918. The dates of these inter-allied secret documents deserve special notice. The whole series of them actually began before the end of the year 1914, soon after the Allied victory on the Marne. The first instalment of them was completed in the year 1915. The main Allied policy, of what may be called "treaties of annexation," had been determined on, as far as Turkey was concerned, early in the year 1915. This policy was continued in all the later bargains.

Future Historians will place on record how the world was deceived. A wave of idealism swept over England and Scotland, and even Ireland, in spite of internal discontent, in the first year of the war, owing to compassion for Belgium and the indignation caused by the ruthless oppression of an unoffending people. This power of united sacrifice was at its height during those early days of the war. The leading statesmen of England fostered and encouraged it, by declaring that the war itself was a war of liberation, that no annexations or conquests were contemplated, that Great Britain had come into the war from purely disinterested motives.

Now, we have ascertained from hard cold facts, which cannot be disputed, that when our statesmen were saying these things they were not telling the truth. At that very time, they were signing treaties of annexation and even of plunder. They were agreeing with one another themselves to apply force to weaker nations in order to get

them under their sway against their own will and consent.

This deceit practised upon the Indian people at this time by responsible statesmen was no less great than that practised on the people of Great Britain and Ireland. Definite promises were given at a very early date, immediately after the entry of Turkey into the War against the Allies, that, at the end of the War there would be no interference on the part of the Allied Powers, either with the Holy Places of Islam, or with the Khalifat. For after the entry of Turkey into the war, in November, 1914, a tragic situation had arisen for all Sunni Muslims, who regard the Sultan of Turkey as their Khalifa and pray for him every Friday in their mosques. The question of divided allegiance at once presented itself in an acute form. How could they fight against their own Khalifa?

Their consciences were only relieved by repeated promises, made by the Viceroy, that the Khalifat would remain intact after the war. Without these promises, their whole outlook upon the struggle must have been different. They understood by them quite distinctly, that the Sultan of Turkey, their Khalifa, would be treated with generous consideration by the Allies when the war was over. They had also the repeated assurance, that the war was not a war of conquest, and that the principle of self-determination would be observed in the final settlement. Finally, in January, 1918, they had an explicit statement made by the Prime Minister, Mr. Lloyd George, that it was not the intention of the Allied Powers to deprive the Turkish Sovereign and people of their home lands in Asia Minor and Thrace, which were predominantly Turkish by race.

These promises and assurances, repeated again and again, had carried immense weight among the Muslims of India. They number 70,000,000, and their importance with regard to the peace of India cannot be questioned by anyone who knows the subject. They also provide each year for the Indian Army a large proportion of the Indian military recruits. India, to quote yet once again Lord Hardinge's well-known phrase, was "bled white", in order to send Indian troops to France, to East Africa, to Mesopotamia, and other war areas. In spite of the fact that the Sultan of Turkey, who was the Khalifa, was at war with Great Britain and had actu-

ally declared a *jehad* calling upon all faithful followers of the Prophet to fight against the Allied Powers, the Indian Moslems gave all the support they could to the Allied cause. They did this, simply because they had been assured by the Viceroy himself, in the name of the British Government, that the Khalifat would not be interfered with at the conclusion of the war. Let me repeat, they did the most difficult thing in the world. They fought against their own Khalifa on the side of those whom they regarded as unbelievers.

Yet all the while there was in existence hidden away in the archives of each foreign office, a series of secret treaties, destroying the very basis on which the sovereignty of the Khalifa was founded. There were treaties already signed, which partitioned Turkey almost as completely as Poland had been partitioned in Europe a century before. Only the unforeseen event of the Russian Revolution brought to light these deeds, done in the dark.

I am writing this present article on board the R. M. S. Kaiser Hind. Travelling with me on the same boat is a Mohammedan gentleman, who is not a Sunni, but a Shia. He is taking his son to England to put him in an English School. His faith in the English people remains unbroken. He still loves England with a peculiar affection. But he has learnt profoundly to distrust the word of British statesmen after this great betrayal. He states that Indian Moslems had freely given men and money to the Allied cause, in those early days of the war. He states also that he himself had placed literally all he possessed in the world at the disposal of the British Government, believing that his own religion would be respected, and that the Allied cause was based on righteousness and truth and the fear of God. He actually recruited by his own efforts 4,000 recruits for the Indian Army on the basis of this faith. But nothing that has happened in recent Indian history has ever shaken his confidence more than the betrayal of his own Moslem people by British statesmen and the entire lack of the fear of God, which made them so deliberately cheat and tell lies in order to win the war.

To return now to my story about the Indian War Conference in Delhi, to which Mahatma Gandhi had been summoned by the Viceroy, on behalf of the King Emperor.

As I have already related, on my journey to Delhi, I had seen for the first time a copy of the secret treaties. Certain vague rumours had reached me before about them, but it was in an edition of the London "Nation" that I had first seen the full report and the translation of some of the original documents themselves. As far as I was able to judge, the summary of them in the "Nation" and the translations made were reliable and genuine. They bore on their face the tokens of their veracity. Therefore, when I had read them through, they came like a staggering blow, to me. I wished, from the bottom of my heart, that they could be proved not to be authentic. But my fears were roused to an extraordinary degree, and I could not set them at rest.

Throughout the earlier years of the war, I had been troubled, like most people who thought seriously, with many doubts and anxieties about the origins of the world struggle. Above all else, I had been exceedingly unhappy at England's increasingly close and intimate entente with the despotic Russian Government under the Czar, which was the most reactionary Government in the West. I knew a good deal concerning the sinister actions which had destroyed the independence of Persia. It was on these actions that the entente with Russia had been originally founded. Therefore, I had from the very first gravely suspected, that entanglements with Russia had been a main factor in drawing England into the War. The military rulers of Russia were no less arrogant and unscrupulous than those of Austria and Prussia. I feared greatly that the righteous cause of the Allies had been compromised by them.

All this had before weighed heavily on my mind. But it had been vague, indefinite and inconclusive. Here, however, in these secret agreements, was something that was not vague at all, but horribly tangible and real. The hand of Russia was visible from the first in them as a predatory power. What gave me the greatest pain of all was to realise that my own country had descended down to the level of these military dictators in agreeing to these treaties of annexation.

I was staying at Delhi, along with Mahatma Gandhi in the house of Principal Rudra. We discussed together these secret documents, which had been published in the

"Nation" I could understand, as easily as possible, after reading them through, that the great bulk of the Indian Muslims would consider, when they had read them, that they had been brought into the war under false pretences. For the Khilafat was not only interfered with by these compacts its basis was undermined.

On the next day, Mahatma Gandhi, went to Viceregal Lodge. With his usual promptitude he had immediately asked for an interview, in order to put the question to the Viceroy himself, "What do these secret treaties mean?"

He asked me to walk with him to Viceregal Lodge and I waited impatiently outside at the foot of the Flagstaff Tower, while the interview took place. When he came back he told me that he had immediately challenged the Viceroy with regard to this apparent breach of faith. The Viceroy had urged in reply, that "Judgment should be suspended." The documents had been received from tainted sources, and my guilt of British statesmen had not been proved. Whatever might be the verdict later, after the whole matter had been finally tested, the one thing that had to be done then, at that critical juncture, was to take the larger view of the struggle, as a great world conflict between right and wrong, and to get on with the war. This, as far as I can recollect it, is what Mahatma Gandhi told me concerning the interview, as we walked home together.

The next morning, I had to see the Viceroy in person and when I met him and challenged him, he used with me the very same arguments about the secret documents not being proven and about the necessity of getting on with the war. He also spoke about the larger issues of the struggle.

Mahatma Gandhi thought over the whole matter very carefully indeed after his later view with the Viceroy. He asked my opinion about the genuineness of the documents. I told him, that I was afraid they must be genuine. They seemed to bear the marks of genuineness upon the surface. But such was his unbounded faith at that time in British integrity and such was his respect for Lord Chelmsford personally that in spite of his doubt about the secret documents, he determined to go forward and to treat them (as the Viceroy had said) as non proven.

On looking back now, I am ready to ac-

knowledge with deep regret, that I did not sufficiently attempt to set forward before Mahatma Gandhi the probability of the genuineness of the documents. Indeed, I hardly cared at that time to face it myself. In my own mind, the wish was father to the thought, that there might still be a loop hole left for proving the documents to be untrustworthy. The skeleton of those secret treaties remained in the cupboard of my mind. I had hastily opened the cupboard and looked at the skeleton inside, but I did not care to open it again. When, late in the year, the tide of victory turned in favour of the Allies, then, in the excitement of those days, the matter almost passed away from my own memory altogether. To Mahatma Gandhi, as far as I could follow his process of thinking, the whole question had been decided once and for all to his own mind's satisfaction at Delhi. He gave the Allied statesmen, as it were, the benefit of the doubt and never thought further about the affair till the war was over.

But Nemesis ever follows upon the path of wrong doing, even though with halting steps. When the Armistice came at last, and the peace terms were to be decided according to the principles of self determination laid down by President Wilson when Germany had laid down her arms and placed herself absolutely helpless in the hands of the Allied Powers then the Furies began to wreak their vengeance upon Europe for the lies which had been told. The secret treaties were brought out one by one and laid on the council table of the Peace Conference at Versailles, and their payment in full was demanded. At once the injury to public honour and public trust became manifest to all. They were the Apple of Discord at the Conference which made righteous peace impossible.

One of the strangest of all strange things in those days of moral darkness which obscured the face of Europe, was the fact disclosed by President Wilson, that these documents had not been shown, even to him, when America entered the war. Apparently he had not understood the disturbing fact of their existence, when he made his great appeal for a peace settlement on the lines of self-determination early in the year 1915 and laid down his famous Fourteen Points. Even when the Armistice was declared on the basis of these

by the military masters of Germany. That story is too well known to need repetition. But it is also true, that while this was being said, our Ministers had on the anvil, at the same time, a series of engagements with our Allies, which committed us to schemes of territorial conquest on an unprecedented scale for the increase of our own and our Allies' dominions, often at the expense of smaller nationalities all over the world. No doubt, Mr Asquith's phrases were elastic enough to cover that, or almost anything else. Still, the fact remains, the public were given to understand that none of the Allies would demand terms of peace without the prior consent of the others while in private that consent was being given beforehand to demands involving a vast scheme of world wide conquest and a considerable disregard of the wishes of small nationalities.

These words are not too severe to show in its true light the betrayal of humanity which the conduct of the European War has been tokened. This betrayal has come home to India, as to other countries in the East, with a peculiar bitterness of distrust. Up to times which are still recent, the word of an Englishman was treated with a certain respect because of the people and the race from which he came. But that credit has now waned, even to eclipse, owing to gross breaches of faith which have been perpetrated during the War. Only a short time ago, I asked an Indian gentleman,—whose family was well known for its ancestral friendship with the British race,—whether, in the event of another war in which England was involved, there would be any response from India. His reply was itself a portent. He said to me, "England may get mercenaries still in plenty from India, but she would not get a single volunteer." So deep had the iron entered into his soul.

My intention in writing this article will not be fulfilled, if it is regarded as only drawing a moral from the treatment of India during the war. In my mind, all the while, has been running the solemn note of warning, which the subject brings, concerning the baseness of all war, and every war, and war itself. "War is hell" is not a literary phrase. It is a fact.

India, if she had been in England's place, or France's place, as a protagonist, would have been demoralised by the same atmosphere of baseness, which war always brings in its train. No one, who knows personally the characters of the English rulers,—men like

Mr Asquith and Lord Grey,—could doubt for a moment, that in their private lives they are men of honour and integrity. Yet it is men like these, who, under the stress of fierce, blinding nationalism, combined with an evil tradition of secret diplomacy in the past, can descend to acts of deceit and untruth.

The clear, cold, naked fact appears to be very slowly dawning upon the more advanced and civilised peoples of the world through bitter, agonising experience, that War is not a glorious thing at all, but a hideous disease, which from time to time, like some poisonous epidemic, infects whole peoples and nations and leads them on to internecine slaughter.

While thus laying bare and open the faults, which I believe to have been committed by the statesmen of my own race in the late war, I would thus express, before closing this article, my faith as to the future. I believe, with all my heart, that a way will be found, through all mistakes and failures, by which the old friendship between India and England will be restored under healthier conditions than those prevailing to day. But this can only come to pass, when England has been chastened, and India has learnt self respect. I believe also, with all my heart, that the human races, in East and West, are not drifting further apart in spite of all outward appearance to the contrary, but in reality are drawing together in a new spiritual relationship, which is closer than all political ties.

SUEZ

C. F. ANDREWS

APPENDIX

The following translation of two of the secret agreements was published in the *Manchester Guardian* on March 6, 1918. They may be taken as a specimen of these documents as a whole.

SERIA AND PALESTINE

As a result of negotiations, which took place in London and Petrograd in the Spring of 1916, the Allied British, French and Russian Governments came to an agreement as regards the future delimitation of their respective zones of influence and territorial acquisitions in Turkey, as well as the formation in Arabia of an independent Arab State or a federation of Arab States. The general principles of agreement are as follows:—

Russia obtains the provinces of Erzeroum, Trebizond, Van, and Bitlis, as well as territory in the Southern part of Kurdistan along the line of Mush Sert Ibn Omar Amadzie Persian frontier. The limit of Russian acquisitions on the Black Sea coast would be fixed later on at a point lying west of Trebizond.

France obtains the coastal strip of Syria, the vilayet of Adana, and a territory bounded on the South by the line Aintab-Mardin to the future Russian frontier and on the north by a line Ala Dagh Zara Egin Kharput.

Great Britain obtains the Southern part of Mesopotamia, with Bagdad, and stipulates for herself in Syria the ports of Haifa and Akka.

By agreement between France and England the zone between the French and British territories forms a confederation of Arab States, or one independent Arab State, the zones of influence in which are determined at the same time.

Alexandria is proclaimed a free port.

With a view to securing the religious interests of the Entente Powers, Palestine with the Holy Places is separated from Turkish Territory and subjected to a special regime to be determined by agreement between Russia, France and England.

As a general rule the contracting powers undertake mutually to recognise the concessions and privileges existing in territories now acquired by them which existed before the War.

They agree to assume such portions of the Ottoman debt as correspond to their respective acquisition.

THE DARDANELLES AND PERSIA

Confidential telegram of the Minister of Foreign Affairs to the Ambassador in Paris (London) March 7, 1915, No 1265.—

Referring to the memorandum of the British Government (Embassy?) here of March 12th will you please express to Grey the profound gratitude of the Imperial Government for the complete and final assent of Great Britain to the solution of the question of the Straits and Constantinople in accordance with Russia's desires. The Imperial Government fully appreciates the sentiments of the British Government and feels certain that a sincere recognition of mutual interests will secure for ever the firm friendship between Russia and Great Britain.

Having already given its promise respecting the conditions of trade in the Straits and Constantinople, the Imperial Government sees no objection to confirming its assent to (1) the establishment of free transit through Constanti-

nople for all goods not proceeding from or proceeding to Russia, and (2) the free passage through the Straits for merchant vessels. In order to facilitate the breaking through of the Dardanelles undertaken by the Allies, the Imperial Government is prepared to co-operate in inducing those States whose help is considered useful by Great Britain and France to join in the undertaking on reasonable terms.

The Imperial Government completely shares the view of the British Government, that the holy Moslem places must also in future remain under an independent Moslem rule. It is desirable at once to elucidate, whether it is contemplated to leave those places under the rule of Turkey, the Sultan retaining the title of Caliph, or to create new independent States, since the Imperial Government would regard the separation of the Caliphate from Turkey as very desirable. Of course, the freedom of pilgrimage must be completely secured.

The Imperial Government confirms its assent to the inclusion of the neutral zone of Persia in the British sphere of influence. At the same time however it regards it as just to stipulate, that the districts adjoining the cities of Ispahan and Ierd forming with them one inseparable whole should be secured for Russia in view of the Russian interests which have arisen there. The neutral zone now forms a wedge between the Russian and Afghan frontiers and comes up to the very frontier line of Russia at Sulzager. Hence a portion of this wedge will have to be annexed to the Russian sphere of influence. Of essential importance to the Imperial Government is the question of Railway construction in the neutral zone which will require further amicable discussion.

The Imperial Government expects that in future its full liberty of action will be recognised in the sphere of influence allotted to it, coupled in particular with the right of preferentially developing in that sphere its financial and economic policies.

Lastly, the Imperial Government considers it desirable simultaneously to solve also the problems in Northern Afghanistan adjoining Russia in the sense of the wishes expressed on the subject by the Imperial Ministry in the course of the negotiations last year.

(Signed) Sazonoff

Besides these papers there were many others, especially one which may be regarded as the most important of all, namely, the Treaty between Great Britain, France, Italy and Russia, giving the terms of Italy's bargain, on coming into the War.

THE CONTEMPLATIVE LIFE

"TO SCORN DELIGHTS AND FIVE LATENT DAYS"

—Milton

INDIA has lately passed through a period of great stress and storm, a tidal wave of political enthusiasm, the like of which has never been seen before has swept over the entire continent, and the minds of our young men were so unsettled that many of them left their schools and colleges and turned political agitators. Fired by the noble ambition to serve their motherland they sincerely believed that this was the way to make her great, and attain national success. There was none to remind them of R. J. Stevenson's warning that politics is perhaps the only profession for which no preparation is thought necessary. The spirit in which Gokhale's Servants of India Society went about their work is the right spirit for our young men, ambitious of political success, to follow. My object to day will, however, be to place before the rising generation of my countrymen, not necessarily students, another ideal of conduct which in many respects is the antithesis of the one they have hitherto mostly pursued, and on which our national success depends not less than on politics.

It is not always remembered that "the true test of civilization," in the words of Emerson, "is not the census, nor the size of cities nor the crops—no, but the kind of man the country turns out." If we only think of it, we shall, with Wordsworth, be struck with the historic fact

"How much the destiny of Man had still
Hung upon single persons"

National greatness, then is the sum total of individual greatness, and as Longfellow has well said,

"The heights by great men reached and kept
Were not attained by sudden flight
But they, while their companions slept,
Were toiling upwards in the night"

It may not be possible for all of us to be geniuses or great men, but we may all try to be worthy of being their humble camp followers for as John Morley says, "Not only the well being of the many, but the chances of exceptional genius, moral or intellectual, in the gifted few, are highest, in a society where the average interest, curiosity, capacity are all highest"

There should, therefore, be greater determination in the individuals composing the nation, to be great. As Emerson says, "hitch your wagon to a star" More men among us should undertake difficult tasks, and they should take heart from the thought that

"Tasks in hours of insight will'd
Can be through hours of gloom fulfill'd"
(Matthew Arnold)

And in order to cultivate this will to great-ness we need not embrace a wide field of action

"If you would help to make the wrong things
Begin at home, there lies a lifetime's toil"
(E. W. Wilcox)

Goethe's famous lines should be our motto

"Take the star
That shines afar
Without haste
And without rest

Let each man wheel, with steady sway
Round the task that rules the day
And do his best"

We should not care too much for success

"Not failure, but low aim is crime"
(J. R. Lowell)

As George Eliot puts it, "the only failure a man ought to fear is failing in cleaving to the purpose he sees to be best" In fact, "an early success is often disastrous. It relaxes effort, while difficulty stimulates, and failure is a challenge that arouses dormant powers" (Gibbon)

"Learn to limit yourself, to content yourself, with some definite thing, and some definite work" is the advice of Amiel, author of the *Journal Intime*. "There is action so slight but it may be done to a great purpose and ennobled therefore," says Ruskin. "Per form the small things that are unseen and they will bring other and greater things for you to perform" (Bright). We are too sentimental, and there is too great a hankering for popular applause among us. This fatal tendency must be rigidly checked. "We long for great events," says H. Black, "and for imposing duties. We could make something of our life, we think,

if we had not such small, sordid cares and tasks. We ask for heroic duties, but the duties that lie to our hands are heroic. The so-called heroic occasions are, after all, often easier, and therefore less heroic, than the commonplace trials that daily tell the stuff of which we are made." But whatever the task, great or small, we set our hands to, we should never forget that "life is too short for aught but high endeavour" (E. W. Wilcox). As P. J. Bailey puts it,

"We live in deeds, not years

He most lives

Who thinks most, feels the noblest, acts
(the best)

Matthew Arnold speaks of two duties
'Of toil unsever'd from tranquillity'
Of labour, that in lasting fruit outgrows
Far noisier schemes, accomplish'd in repose,
Too great for haste, too high for rivalry.

The best work is always quiet work — 'A man who lives right, and is right, has more power in his silence than another has by his words' (P. Brooks). Carlyle speaks of 'the noble silent men, scattered here and there, each in his own department silently thinking, silently working whom no morning newspaper makes mention of.' They are the salt of the earth. A country that has none or few of these is in a bad way. It is to these men that Taylor alludes when he says 'the world knows nothing of its greatest men.' Silence, says Carlyle, "is the element in which great things fashion themselves together that at length they may emerge, full-formed and majestic, into the daylight of life, which they are thenceforth to rule." John Morley calls collectiveness the reserve of humanity against the days of ordeal. The cry now is that we should turn our attention to constructive work. Ruskin's advice is to the point in this connection. "To do as much as you can heartily and happily do each day in a well-determined direction with a view to far-off results, with present enjoyment of one's work, is the only proper, the only essentially profitable way." To cut a figure before the world is the aim of most people even with regard to matters which call forth the best that is in us. But in the words of Emerson it should be our constant endeavour to be, and not to seem.

A life of contemplation is not without its moments of divine discontent. As the Mahabharata says, असतो मा सद्गमय — discontent is at the root of all success. It is when a man begins to tire of a life merely of the senses that he turns inward within himself, explores the hidden wealth of the soul, and formulates some noble aim, for not to have aims, as Browning has it, makes it impossible to be great at all. The strife

after realization is hard, the spirit is willing but the flesh is often weak, and there are frequent spells of dejection. Nevertheless, the struggle braces our nerves, we gain a step from which the serene heights, where all strife is at an end, are visible, and the vision steadies our drooping spirit, and once more we start for our goal with renewed vigour. "In what does a great life consist?" asks Alfred de Vigny and he answers, "in making the conceptions of youth the achievement of ripen years."

"Tell him that when he is a man

He must reverence the dreams of his youth."

These dreams may be commonplace enough provided they are of the right sort, and greatness consists not in heroic visions, but, as has been well said in taking the commonplace of life and walking truly amongst them.

The man of contemplation is not a Diogenes in his tub oblivious of all that goes on around him. As Ella Wheeler Wilcox says

When mighty problems face a startled world
No virile man is neutral. Right or wrong
His thought goes forth assertive, unafraid,
To stand by his convictions and to do
Their part in shaping issues to an end

• • • • • to stand
Without convictions in a world which needs
Constructive thinking is a coward's part.

Again

'To sit in silence when we should protest
Makes cowards out of men. The human race
Has climbed on protest

The ideal of the man of action, it must be admitted, is not the same as that of the man of contemplation. They are cast in different moulds and yet the world has need of both. As Diderot says 'there is little enthusiasm where there is much light, enthusiasm is nearly always the emotion of a soul that is more passionate than it is instructed. Yet a thinker, who looks at things in the dry light of reason, may be an enthusiast on behalf of his ideas. His enthusiasm fails only when it is put to the hard test of action. But as M. Stepniak says in his introduction to Turgenev's *Rudin* 'Yet he is not an impostor. His enthusiasm is contagious because it is sincere and his eloquence is convincing because devotion to his ideals is an absorbing passion with him. He would die for them, and what is more rare he would not swerve a hair's breadth from them for any worldly advantage, or for fear of any hardship. Only this passion and this enthusiasm spring with him entirely from the head. The heart, the deep emotional power of human love and pity, lay dormant in him with all their

nesses, Rudin and the men of his stamp—in other words, the men of the generation of 1840—have rendered an heroic service to their country. They inculcated in it the religion of their ideal, they brought in the seeds, which had only to be thrown into the warm furrow of their native soil to bring forth the rich crops of the future. This, in the region of ideas, is the service which the thinkers render to future generations of their countrymen.

'In all the chief matters of life we are alone,' says Amiel. Wordsworth speaks of the 'self-sufficing power of solitude.' The two English poets who have had the fullest sympathy with rural life, solitude, and nature, and whose best poetry was inspired by these themes, were Cowper and Wordsworth.

"O friendly to the best pursuits of man,
Friendly to thought, to virtue, and to peace
Domestic life in rural pleasure pass'd,

Scenes formed for contemplation, and to nurse
The growing seeds of wisdom that suggest
By every pleasing image they present,
Reflections such as meliorate the heart,
Compose the passions, and exalt the mind

Hail, therefore, patroness of health and ease
And contemplation, heart-consoling joys
And harmless pleasures, in the throng'd abode
Of multitudes unknown, hail, rural life'

Cowper

But though the contemplative life is to be admired, it forms the subject of the present discourse, the need of social intercourse for man is not to be ignored.

"Man in society is like a flower
Blown in its native bed 'tis there alone
His faculties, expanded in full bloom,
Shine out, there only reach their proper use"

(Cowper)

Who in Cowper's estimation, is the happy man?

"He is the happy man
Who, doomed to an obscure but tranquil state,
Is pleased with it and were he free to choose,
Would make his fate his choice

She scorns his pleasures, for she knows them
not,

He seeks not hers for he has proved them

He cannot skim the ground like summer
birds

Pursuing gilded flies, and such he deems
Her honours, her emoluments, her joys
Therefore in contemplation is his bliss,
Whose power is such, that whom she lifts

She makes familiar with a heaven unseen

And shows him glories yet to be revealed,
Nathless he, though seeming unemployed
And censured oft as useless, stillest streams
Of water fairst meadows, and the bird
That flutters least is longest on the wing.

His warfare is within. There unfatigued
His fervent spirit labours. There he fights,
And there obtains fresh triumphs o'er him

And never withering wreaths, compared with
which

The laurels that a Cæsar reaps are weeds
Perhaps the self-approving haughty world

Receives advantage from his noiseless hours
Of which she little dreams"

(Cowper)

But the solitary life must not be mistaken
for the life of slothful ease

"Absence of occupation is not rest,
A mind quite vacant is a mind distress'd

Thought, to the man who never thinks, may seem

As natural as when asleep to dream
But reveries (for human minds will set)
Specious in show, impossible in fact,
Those flimsy webs that break as soon as wrought

Attain not to the dignity of thought

A mind unnerved or indisposed to bear
The weight of subjects north-west of her care,
Whatever hopes a change of scene inspires,
Must change her nature, or in vain retires

(Cowper)

Solitude is not meant to exclude the company of select friends so necessary to stimulate the mind to healthy activity, both through sympathy and opposition, and the interchange of ideas

"I praise the Frenchman [La Bruyere], his
remark was shrewd—

How sweet, how passing sweet, is solitude,
But grant me still a friend in my retreat,
Whom I may whisper—solitude is sweet

Wordsworth speaks of

"that inward eye
Which is the bliss of solitude
and of

that blessed mood
In which the burthen of the mystery
In which the heavy and the weary weight
Of all this unintelligible world
Is lightened—that serene and blessed mood,
In which the affection gently lead us on—
Until the breath of this corporeal frame

And even the motion of our human blood
Almost suspended, we are laid asleep
In body, and become a living soul.
While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things."

To a contemplative mind like Wordsworth's,
Nature is not the inanimate thing it is to most of
us

"For I have learned
To look on nature, not as in the hour
Of thoughtless youth, but hearing often times
The still, sad music of humanity,
Nor harsh nor grating, though of ample

To chasten and subdue And I have felt
A presence that disturbs me with the joy
Of elevated thoughts, a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky and in the mind of man
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things"

Eugenie de Guerin, in France, and her more famous brother, Maurice, were kindred spirits to Cowper and Wordsworth in England. "The country, and nothing but the country," says Eugenie, "suits me." The following from Maurice is in the true Wordsworthian vein. "Every time we allow ourselves to penetrate into nature, our soul opens to the most moving impressions. There is something in nature, whether she is gay and decks herself as on fine days, whether she is pale, grey, cold, rainy, as in autumn and winter, which stirs not only the surface of the soul, but also its most hidden secrets, and awakes a thousand recollections that have apparently no connection with the outward view, but which doubtless carry on an intercourse with the soul of nature by sympathies unknown to us. To-day I was conscious of that marvellous power, while lying in a wood of beeches breathing the soft spring air." But no modern poet has sung so exquisitely of the universal life flowing through nature and man as our own Rabindranath, and the serene beauty of some of his poems tranquil like the soul like prayer. Take, for instance, the following from the *Gitanjali*.

"To-day the Summer has come at my window with its sighs and murmurs, and the bees are plying their minstrelsy at the court of the flowering grove

"Now it is time to sit quiet, face to face with thee, and to sing dedication of life in this silent and overflowing leisure."

The contemplative mind is the disciplined mind, which is not to be swayed to and fro by

every passing gust of passion. It must be a mind attained like Wordsworth's, who says.

"Ma this unchartered freedom tries,
I feel the weight of chance desires"

Solomon says, "The eyes of the fool are in the ends of the earth," and the advice of the wise man is, "Dwell at home," i. e., with yourself. Coleridge says on this "Alas! the largest part of mankind are nowhere greater strangers than at home." He speaks of three treasures, love and light—

"And calm thoughts regular as infants' breath"

To attain that supreme gift of the gods, perfect tranquillity, a repose which no worldly cares can ruffle, one must

'feel within
Some source of consolation from above,
Sweet refreshings, that repair his strength,
And fainting spirits uphold

(Milton)

But the *ita contemplativa* is not merely a life of placid serenity. "The one who takes sufficient time mentally to form his ideals is the one who is best adapted to the strenuous life" (R. W. Tryon). Ideas, it is well for us to remember, have a high economic value. Ideas, whether those of art or science, or those embodied in practical appliances, are the most real of the gifts that each generation receives from its predecessors. The pursuit of ideas is not less real in the highest sense of the word than is the collection of facts (Marshall).

Nor should we be discouraged by the insignificance of our individual contribution to the world's stock of fruitful ideas. "He that is faithful in that which is the least," says the Bible, "is faithful also in much." "The commonest lot may be transfigured by the love, the patience, the sweetness we put into it. Thou canst not choose thy task, perhaps, but thou canst choose to do it well. Thou canst not do what thou wouldst, yet thou canst do bravely what thou must" (W. M. Salter). "The aids to noble life are all within," says Matthew Arnold. One of the best aids to judicious self-education, "the power of concentrating the mind vigorously on a serious subject and pursuing continuous trains of thought" can, according to Lecky, "only be accomplished by the individual himself acting in complete isolation upon his own nature and in the chamber of his own mind." At the same time, we must not forget that it is the busiest men who find most time for exceptional work outside the range of their professional duties. "The art of wisely using the spare five minutes, the casual vacancies or intervals of life, is one of the most valuable we can acquire" (Lecky).

The man who lives in constant communion

with nature, does not require any external aids
to enjoyment

"Sound needed none,
Nor any voice of joy his spirit drank.
The spectacle sensation, soul, and form,
All melted into him, they swallowed up
His animal being, in them did he live,
And by them did he live, they were his life
In such access of mind, in such high hour
Of visitation from the living God,
Thought was not, in enjoyment it expired "

(Wordsworth)

Sir Walter Scott sings that

"One crowded hour of glorious life
Is worth an age without a name "

But men of Wordsworth's turn of mind
believe that

"the gods approve
"The depth, and not the tumult of the soul "

The essential thing is to live nobly

"There is

One great society alone on earth
The noble Living and the noble Dead "

(Wordsworth)

"And man being made in the image of God,

"the godhead which is ours
Can never utterly be charmed or stilled "

(Wordsworth)

"Man, if he do but live within the light
Of high endeavours daily spreads abroad
His being, armed with strength that cannot
fail "

(Wordsworth)

He who 'is privileged to breathe in solitude'
acquires

"Fresh power to commune with the invisible
world,

And hear the mighty stream of tendency
Uttering, for elevation of our thought,
A clear sonorous voice, inaudible
To the vast multitude, whose doom it is
To run the giddy round of vain delight
Or fret and labour on the plain below "

(Wordsworth)

This dislike for the multitude—*प्रतिजनवर्षा*
—is, according to the Gita, one of the characteristics of the wise man

The scholar whose days, as Southey puts it,
are past among the dead, leads a life which is
not less austere than that of the religious recluse
who has always been honoured in this country
Plain living and high thinking must always be
the mark of the true scholar

"Knowledge, methinks,
Should be allowed a privilege to have
Her anchorites, like piety of old;

Men, who, from faction sacred, and unstained
By war, might, if so minded, turn aside
Unconsured, and subsist, a scattered few,
Laying to God and Nature, and content
With that communion Consecrated be
The spots where such abide "

(Wordsworth)

Here is a picture of the contemplative scholar
drawn by the same hand

"Books

Were ready comrades whom he could not tire ,
Of whose society the blameless man
Was never satiate Their familiar voice,
Even to old age, with unshated charm
Beguiled his leisure hours , refreshed his
thoughts,

Beyond its natural elevation raised
His introverted spirit, and bestowed
Upon his life an outward dignity
Which all acknowledged "

We admire patriots but far higher admiration
is due to the martyr to truth

"Patriots have toiled and in their country's cause
Bled nobly, and their deeds, as they deserve,
Receive proud recompense
But fairer wreaths are due, though never paid,
To those who, posted at the shrines of truth,
Have fallen in her defence A patriot's blood,
Well spent in such a strife, may earn indeed,
And for a time ensure to his loved land,
The sweets of liberty and equal laws,
But martyrs struggle for a brighter prize,
And win it with more pain

He is the free man whom the truth makes free
And all are slaves beside "

(Cowper)

"The heroism of the scholar and the truth
seeker," says Morley, "is not less admirable than
the heroism of the man at arms Indeed, when
we think of all that the progress of civilization
owes to the march of mind in the world's great
saints, savants and Rishis

"Voyaging through strange seas of thought
alone,"

we feel that humanity can never be sufficiently
thankful to them.

Though solitude is favourable to quiet work
and the acquisition of knowledge, we should do
well to remember that knowledge is not the
same thing as wisdom, and is only a means to
an end, and not an end in itself

"Knowledge and wisdom, far from being one,
Have oftentimes no connection. Knowledge dwells
In leads replete with thoughts of other men,
Wisdom in minds attentive to their own
Knowledge, a rude unprofitable mass,
The mere material with which wisdom builds,

Till smoothed and squared and fitted to its place
Does but encumber whom it seems to enrich
Knowledge is proved that he has learned so

much,
Wisdom is humble that he knows no more" (Cowper)

We should also remember, with Marcus Aurelius, that "men seek retreats, houses in the country, seashores, and mountains. But it is in thy power whenever thou shalt choose to retire into thyself. For nowhere either with more quiet or more freedom from trouble does a man retire, than into his own soul, particularly when he has within him such thoughts that by looking into them he is immediately in perfect tranquillity." Montaigne says the same thing when he observes that we carry our fetters with us, and that "therefore it is not enough for a man to have sequestered himself from the concourse of people, it is not sufficient to shift place: a man must sequester and recover himself from himself" (Florio). It is perfectly true that, as Montaigne further observes, less wisdom is not required in the management of a private family than in the government of a State. His advice is that we should store up our minds with wise thoughts which are wholly ours and which need never change with the change of circumstances. Precisely the same advice is given by Ruskin. The way to attain peace in the world of Ruskin is "to make yourselves nests of pleasant thoughts. None of us yet know, for none of us have yet been taught in early youth what fair places we may build of beautiful thoughts—proof against all adversity. Bright fancies, satisfied memories, noble histories, faithful sayings, treasure houses of precious and restful thoughts, which care cannot disturb nor pain make gloomy nor poverty take away from us—houses built without hands for our souls to live in." The mind is its own place, and 'there is nothing that makes men rich and strong but that which they carry inside of them' (Milton).

The recluse will be fortified by the thought that "they that deny themselves will be sure to find their strength increased, their affection raised, and their inward peace continually augmented" (Matthew Arnold). Renounce, in order to enjoy—*सर्वं त्यक्तुं*—says the Upanishad. Be moderate so that you may be happy,—*सुखं यदा यदा*—says the Mahabharat. This is the golden mean, the noble middle path of the Buddhists, the Epicurean rule of temperance and the doctrine of moderation—*मध्यमार्थ*—of the Gita.

"Let every man," says Sidney Smith, "be occupied in the highest employment of which his nature is capable, and live with the consciousness that he has done his best," for

'human life
Is but a loan to be repaid with use" (Cowper)

"There is but one thing which you have to fear in earth, or heaven—being untrue to your better selves, and therefore untrue to God" (Kingsley). The outer trappings of life being to fall off when man has learnt to retire within himself. "The man who has begun to live more seriously within, begins to live more simply without" (P. Brooks). To shine before the footlights should never be our aim, but to live "as ever in my great taskmaster's eye" (Milton), for "every noble life leaves the fibre of it interwoven for ever in the work of the world" (Ruskin). As Browning puts it,

"All service ranks the same with God
There is no last nor first"

"He who asks of life nothing but the improvement of his own nature and a continuous moral progress towards inward contentment and religious submission is less liable than anyone else to miss and waste life" (Amiel). "A man who finds not satisfaction in himself, seeks for it in vain elsewhere" says even the cynical Roche foncauld.

The ideal is the world in which the real is cast, and so it is necessary for everyone of us to have an ideal in life, for life is always a dull grind to the man who thinks only of the grind. To the Buddhist, 'self collectedness—that is the only true human dignity and those who can ennoble this, they are the noble, they are the Arjans' (Paul Dahlke). 'The devotion to something afar from the sphere of our sorrow' (Shelley) is best conducive to that equanimity of mind which to the Stoic was the highest virtue. In solitude, as De Séneacour says, a man lives in all the ages. It is only in solitude that a man develops a strong sense of the transitoriness of what is really transitory, and a passionate preference for all that the human mind considers to be relatively permanent.

Buddha, Jesus, and Mahomed all retired to solitude "far from the madding crowd's ignoble strife" (Gray), in order to derive inspiration and restore their spiritual health. 'For solus' Woe to him that is alone' is the cry of the world, but better still would be the rejoinder, woe unto him that is never alone and can never bear to be alone! While Hamerton considers periods of retreat alternating with intercourse with the best minds of society equally necessary for the growth of the mind, he observes "Only in solitude do we learn our inmost nature and its needs. He who has lived for some great space of existence apart from the tumult of the world, has discovered the vanity of the things for which he has no natural aptitude or gift

and at the same time he has learnt what is truly precious and good for him."

The seeker after truth cannot have the settled convictions of the enthusiast, and cannot therefore throw himself into the vortex of active life with all the zeal and ardour of partisans. He has to cultivate a certain air of detachment and aloofness, and "feed this mind of ours in a wise passiveness" (Wordsworth). As Emerson has it, "He in whom the love of truth predominates will keep himself aloof from all moorings, and aloof He will abstain from dogmatism, and recognise all the opposite negations, between which, as walls, his being is swung. He submits to the inconvenience of suspense and imperfect opinion, but he is a candidate for truth and respects the highest law of his being." Wordsworth longed for

"a still retreat,
Sheltered, but not to social duties lost,
Secluded, but not buried."

The necessity of solitude is, in the opinion of Emerson, organic. "Nature protects her own work. To the culture of the world, an Archimedes, a Newton, is indispensable so she guards them by a certain aridity. If these had been good fellows, fond of dancing, port, and clubs, we should have had no 'Theory of the Sphere', and no 'Principia'." They had that necessity of isolation which genius feels. Each must stand on his glass tripod if he would keep his electricity. Referring to the complaint that superior men are exclusive, Emerson says—"It would be more true to say, they separate as oil from water, as children from old people, without love or hatred in the matter, each seeking his like, and any interference with the affinities would produce constraint and suffocation." Elsewhere Emerson's advice is "Keep the town for occasions, but the habits should be formed to retirement. Solitude, the safeguard of mediocrity, is to genius the stern friend, the cold obscure shelter where mould the wings which will bear it farther than suns and stars. Solitude takes off the pressure of present importunities that more humane and catholic relations may appear. The saint and the poet seek privacy for ends the most public and universal."

In an address on literary ethics, Emerson expressed his conviction that "a scholar is the favourite of heaven and earth, the excellency of his country, the happiest of men, and he ex-

horted his audience to practise the asceticism and devotion of the scholar. "Silence, seclusion, austerity, may pierce deep into the grandeur and secret of our being, and so diving, bring up out of secular darkness the sublimities of the moral constitution." "We live in the sun and on the surface,—a thin, plausible, superficial existence, and talk of manna and prophet, of art and creation. But out of our shallow and frivolous way of life, how can greatness ever grow? How high was Emerson's notion of the scholar's noble calling will appear from the following extract from the same address:

"He must embrace solitude as a bride. He must have his glees and his glooms alone. His own estimate must be measure enough, his own praise reward enough for him. And why must the student be solitary and silent? That he may be acquainted with his thoughts. If he pines in a lonely place, hankering for the crowd, for display, he is not in the lonely place, his heart is in the market, he does not see, he does not hear, he does not think. But go cherish your soul, expel companions, set your habits to a life of solitude, then will the faculties rise fair and full within, like forest trees and field flowers, you will have results which, when you meet your fellow men, you can communicate, and they will gladly receive. Do not go into solitude only that you may presently come into public. Such solitude denies itself, is public and state. The public can get public experience, but they wish the scholar to replace to them those sincere, divine experiences, of which they have been defrauded by dwelling in the street. It is the noble, manlike, just thought, which is the superiority demanded of you, and not crowds but solitude confers this elevation." At the same time, Emerson is careful to add that "not insulation of place, but independence of spirit is essential. Think alone, and all places are friendly and sacred. The poets who have lived in cities have been hermits still. Inspiration makes solitude anywhere."

Not politics alone, but "the cold spell, the ineffable prestige, of the thinker's voluntary death in life" (Humphrey Ward), among an increasing number of the coming generations of India, will secure for India the place which all ardent patriots would wish to see her occupy in the scale of nations.

POLITICUS

wanderings. He describes Caitanya as one filled with an ecstatic love of God, who would burst into tears when anyone cried "Kṛṣṇa, Kṛṣṇa". The Caitanya-bhāgavata of Vṛndāvan Dāsa (1507-1589) the Caitanya-caritāmṛta of Kṛṣṇa Dāsa (born 1517), etc., are partly imaginative productions, partly actual accounts of his life.

Great honour is paid in Bengal also to the saint and poet Rām Prasad (1718-1775) who wrote hymns to Durgā and other religious poems. There is not an old man, not a woman in Bengal, says Dr Dines Chandra Sen, who has not been edified and comforted by the songs of Rām Prasad.

During the nineteenth century English literature exercised a great influence upon the literature, especially the prose literature, of Bengal. Moreover dramatic poetry, which had been but poorly represented in the modern vernaculars of India, revived in Bengal with the beginning of the nineteenth century. Some poets, as did Kṛṣṇa Kamala (1810-1888) in his Svapnavilāsa, strove to improve the old popular *yātras*, while others composed dramas having a political tendency. The first Bengali drama is the Kullakulasartasva of Rāmā Nārāyaṇa Tarkaratna, which was produced in the year 1858, and which is directed against the Kālīn brahmins, who make a business of matrimony. In 1860 Dina Bandhu Mitra wrote the Nil Darpan, in which he inveighs bitterly against the monopolizing control maintained by Englishmen over the indigo-industry.

The greatest share in the development of Bengali prose belongs to Rāmmohan Roy (1774-1833), famous alike as a social and religious reformer and as a scholar and writer. Born and brought up in a respectable brahman family, Rāmmohan Roy was well acquainted from youth with the brahman religion and its holy books. After learning in his early years Persian and Arabic, he applied his linguistic knowledge to the study of the Qurʾān and acquainted himself not only with the monotheism of Islām but with the mystic teachings of the Persian sufis. Later he studied Buddhism in Tibet and Christianity with Christian missionaries. In order to be able to read the Old and New Testaments in the original, he was at pains even to learn Hebrew and Greek. Finding no satisfaction in the polytheism of India, he set himself to no less

religions of the world in order to pick out from them the best they contained and evolve therefrom a pure form of belief. In the end, however, he came to believe that the whole sum of wisdom was to be found in the monism of the Upanisads. On the basis of his study on the one hand of the holy books of other religions and on the other of the time honoured native Upanisads, some of which he edited and translated, he sought to reform the old brahmanic religion, and in doing so became the founder of the Brāhma samāj, the assembly of those who believe in one God. He did not consider that he was founding a new sect or a new church, but that he was simply purging the old national religion of India of all that was false. Amongst its false elements he included the caste system and the custom of widow-burning, against which, as social reformer, he led an active campaign. When he visited Europe in 1830 he was greeted by Jeremy Bentham as an admired and beloved fellow worker in the service of humanity. Rāmmohan Roy was also a writer of no mean ability. His paper on the worship of images among the Indians, which was published in 1790, was the first prose work in Bengali. He wrote in 1815 an account of the Vedānta-philosophy, and he was the author of treatises both in English and Bengali on widow burning and on other social reforms. But, besides being a distinguished prose writer, he was also a poet, whose songs are still to be heard in Bengal.

He was followed as prose-writer and essayist on subjects connected with social reform by Akkhai Kumār Datta (1820-1886) and Iswar Chandra Vidyāsāgar (1820-1891). The first novel-writer of importance in Bengal was Bankim Chandra Chatterji (1838-1894), who took as his model Sir Walter Scott and has been called the Walter Scott of India.

Romesh Chunder Dutt, well known as a learned writer and politician, was also the author of a number of novels. One of the most highly esteemed poets of the nineteenth century—by many, indeed, held to be the greatest modern poet of Bengal—is Michael Madhu Sūdan, a convert to Christianity.

A warm friend and follower of Rāmmohan Roy and a promoter of his noble work was Dwārkanāth Tagore, whose son Dayendranāth Tagore (1818-1907) joined the Brāhma Samāj and was organizer. He is the author of passages

taken from the Upanishads, the code of Manu, the Mahābhārata and other books, which might serve the Brāhma Samāj as a basis for its confession of faith. This confession of faith consists in a belief in Brahman as the only God, eternal and perfect, the creator of the world, through worship of whom alone salvation in this world and the next can be obtained,—a worship which consists in love of God and in doing works pleasing to Him. This belief, it will be seen, is based upon a thoroughly Indian blending of the monism of the Upanishads with the theism of the Bhāgavad-gītā, and is therefore—unlike the more radical branch of the Brāhma Samāj that arose under Keshub Chandra Sen—conservative and national. Although Devendranāth Tagore did not regard the Upanishads as revealed, as orthodox brahmins do, yet he held that they were sacred books worthy of all veneration in which the source of all wisdom was to be sought.

Rabindranāth Tagore, son of Devendranāth Tagore, was born in 1861. In 1895 Komesch Chandra Dutt wrote in his literature of Bengal: "And lastly Rabindra Nath Tagore, youngest son of the venerable Debendra Nath Tagore, has distinguished himself in poetry, drama and fiction, and his matchless songs are sung in every cultured home in Bengal." The poet had long been famous in India when in 1912 an English translation of his little book, *Gitanjali*, appeared, and drew attention to him in Europe also, and a year later, in the autumn of 1913, he was awarded the Nobel Prize. His poems, dramas, stories, novels and other prose works, translated into English and German, are spread over the whole face of the earth.

To-day Rabindranāth Tagore is to be reckoned amongst the greatest of those world-poets, the pure human element in whose works appeals to us so strongly that what seems most foreign in their experience identifies itself with our own. Yet he is very far from being a cosmopolitan poet. He is Indian to the core; his characters are Indian, the spirit of India breathes everywhere in his poetry, his tales contain genuine descriptions of Indian life, and we find the time-honoured wisdom of India both in his poems of a religious and mystic nature and in his lecture on the philosophy of religion. Speaking generally, we may say that it is his

father's view of life and the world, together with the spirit of the Brāhma-samāj, which meets us in these lectures and which receives such perfect expression in his poetry.

Passages from the Upanishads formed part of the divine service in the household of Rabindranāth's father, and the philosophic views of the poet have their main foundation in the Upanishads and their teaching as to the unity underlying all being and every cosmic process. He assures us again and again that we have our true being in God and the kosmos and that God, the soul and the world are in their essence identical. The highest aim of the soul is to attain to a consciousness of its oneness with Brahman. But this end is not to be reached by means of ordinary knowledge. The understanding cannot lead us to a consciousness of our unity with God. The human soul cannot comprehend God; it can only joyfully surrender itself to Him, lovingly embrace Him and so become completely one with Him. And as in the case of Kabir and other Indian poets who have written of this mystic love of God, so with Tagore the Upanishadic doctrine of the All-one is blended with the theism and bhakti of the Bhāgavad-gītā. In his poems the poet compares his soul to a vessel which God is continually filling with life, or to a flute into which God is continually breathing new melodies. Or he sings of how "the same stream of life that runs through my veins night and day, runs through the world and dances in rhythmic measure," and how this same life shoots up through the dust with delight in a thousand blades of grass, and leaves and flowers. This feeling of union with the whole universe finds its most touching expression in many of his wonderful songs about children. One of the best is the answer of the mother to the little child's question: "Where have I come from? Where did you pick me up?"

"She answered I all crying, half laughing and clasping the baby to her breast.

You were hidden in my heart as its desire, my darling.

You were in the dolly of my childhood's game.

In all my topos and my loves, in my life, in the life of my mother you have lived.

Your voice's music has been in my youthful hours like a lot in the sky before the sunrise.

Heaven's first darling twin born with light, you have floated down to me.

of the world's life, and at last you have strided on my heart

As I give on your feet, mystery overwhelms,
you, who belong to all have become mine

In another of these poems the little child that has passed away comforts the mother saying that it would like to become a breath of air in order that it might caress her forehead, or a spring of water that it might kiss her over and over again, as she bathed

"If you be awake, thinking of your babe till late into the night, I shall sing to you from the stars, 'Sleep, mother, sleep'

On the straying moonbeams I shall steal over your bed and lie upon your bosom while you sleep

But Rabindranath Tagore, like his father and like Kabir a few centuries before, was a free thinker who did not adopt blindly all the teachings of antiquity. The ancient seers of India taught that the highest good, final salvation, is to be found only by relinquishing the world, that the *Sannyasin*, 'he who alone renounces,' alone can reach God. Tagore renounced this idea in the most emphatic manner. He sees God neither by abandoning the world, nor by means of Yoga, nor by means of ceremonies, but he seeks and finds him in his home and in his work.

"Leave this chanting and singing and tolling of bells. Whom dost thou worship in this lone dark corner of a temple with doors all shut? Open thine eyes and see, thy God is not before thee

'He is there where the tiller is tilling the hard ground and where the path maker is breaking stones. He is with them in sun and in shadow, and his garnet is covered with dust'

And not only is God with those who toil in the sweat of their brows, he is also to be found with the poorest and the lowliest

"Here is thy footstool, and there rest thy feet where live the poorest, and lowliest, and lost

"When I try to bow to thee, my obeisance cannot reach down to the depth where thy feet rest among the poorest and lowliest and lost

His love songs and his poems about children, in which he reveals a power of insight into the thoughts and feelings of children and women such few world poets have possessed show that he is in close touch with the world, and takes a keen interest in all its activities. This is also shown by his novels and stories, in which he gives realistic des-

criptions of Indian life of to-day, sketches men and women from the life, and brings to light such inward struggles as only a poet can fully sympathize with who loves this world of the "great and small," as he says in his poem

"Now comes all the world with mutual love,
All the myriad many of this earth,
Smiling, embracing into my single heart
Lovers enter, and here their love looks meet,
Children stand and gaze, and gazing smile,
None on the earth remains, my heart holds all,

Already in the lyrical drama "Chitra", written in his younger days, he showed a clear understanding of the problem of women's life. He has here produced out of a more or less roughly sketched story of the Mahābhārata, a poetical work which in its lofty conception of marriage as "real community of life, having its foundation not in perishable beauty but in perfect truth, rises high above the ideal of marriage to be found in most Indian poets

Tagore is indeed far removed from that contempt for women and for family life which we meet with so often in the old poetry of India, specially in the songs of the Buddhist monks. An emphatic repudiation of the ascetic ideal is to be found in a serious poem in which God himself appeals to one who wishes to become an ascetic against this hatred of life which asceticism implies, and again in a lively song which begins with the words, "No, my friends, I shall never be an ascetic, whatever you may say," and in the drama "Sanyasi, or the Ascetic", the ascetic exclaims in the last act

"Let my vows of Sanyasi go. I break my staff and my alms bowl. The stately ship, this world, which is crossing the sea of time,—let it take me up again, let me join once more the pilgrims. Oh the fool, who wanted to seek safety in swimming alone, and gave up the light of the sun and the stars, to pick his way with his glow worm's lamp. I am free from the bodiless clain of the Nay. I am free among things, and forms and purposes. The finite is the true infinite, and love knows its truth."

But Rabindranath Tagore not only thus unites the old world wisdom of India with the advanced spirit of modern times, he regards the great world question of our day in a spirit far removed from the uncertainty of the Indian yogin. He deals with the problem of war in his drama "The Sacrifice"

SOME POINTS FOR STATE MANAGEMENT OF RAILWAYS

OPPONENTS of state management in India point out that there is little difference between the state managed lines and the company managed ones in India. This does not prove that state management will not yield better results in future than it has yielded in the past. State management in this country has hitherto been practically management by the Railway Board, which possesses large powers and over which the legislature has been able to exercise little tangible control. The legislature is now invested with larger powers and in future it will exercise greater influence on the work of these agencies that may be responsible for the administration of railways. State management may, therefore, be expected to yield better results in future. In this connection reference may usefully be made to the operation of the Commission system that was in vogue for some years in New Zealand. In 1887 the conservative Government in New Zealand decided to bring railways under state management and put them under the control of a Commission of three members appointed by the Governor. These Commissioners during their tenure were as much beyond the reach of the people as the managers of private Railroads. The result was that the roads were run for profits rather than for service, the rights of shippers and labor were disregarded. Even public safety was poorly cared for—all for the sake of a good balance sheet. The Commissioners were honest, there was no corruption, no secret rate making or favoritism among shippers but they looked at the roads from the standpoint of private business only. According to Frank Parson, a competent American writer on railway matters the New Zealand record for the period under Commission system shows "that abnormal or fictitious public control or control by officers representing a class interest and beyond the reach of the people may lead to results in many respects quite similar to those attained by private ownership and operation. In 1894 this system was abolished and since then New Zealand has public ownership and operation under the direct control of the minister responsible to Parliament, and New Zealanders are satisfied with the results."

Opponents of state management in India further point out that the history of state managed railways outside India would seem to show that

they are less efficient than company managed railways. In order to understand this point properly, it is necessary to form a clear notion as to the proper test of efficiency. That test is not to be found merely in the proportion of working expenses to gross earnings. Critics of state management would be right in saying that the proportion of working expenses to gross earnings are on the whole found to be higher under state management than under company management. But efficiency is determined by other factors in addition to the one just referred to, and of these other factors the general level of rates charged and the character and quality of the services rendered by the railroads are the most important. And if it be true that, while the proportion of working expenses to gross earnings are higher under state management the general level of rates charged are lower and the character and quality of service are better under that system, then the criticism of the opponents of state management loses its point. It is to rate making and service then that attention may usefully be directed.

How to make rates that will be both just and practical is one of the most difficult questions that can confront a railroad management. Private railroads as a rule act on the principle of charging what the traffic will bear, while the state systems act in general on the principle of making the lowest rates that will yield a reasonable margin over the expenses. For a fair comparison it is necessary to take a period of normal conditions. The table given below refers to rates in force in a pre-war period of normal conditions and is taken from the published writings of an American author—

Country	Average ton mile rate (in cents)	Average passenger mile rate (in cents)
Great Britain (private)	2.50	2.25
United States (private)	.78	2.02
Germany (State)	1.40	1.2
Austria Hungary (State mostly)	1.50	1.0
Russia (State)	1.2	1.3
Switzerland (State)	2.0	1.34
France (mostly private)	1.55	1.16
Norway (State)	2.6	.76

Railways in Switzerland have to encounter difficulties which are peculiar to the country. The average ton mile rate in the private rail roads of the United States is no doubt shown to be lower than anywhere else. But under this general average rate is hidden many things which deprive it of all right to be used in comparison with European rates, and a German railway Commission which visited the United States at the time to which the rates given above refer declared that the United States rates were in reality 4 or 5 times as high as the German rates on the same goods for the same distance. Having regard to these considerations, it will be admitted that the table given above shows that on the whole rate making in state roads is more favourable to the public than that in private roads.

The advantages of state roads in rate making are still greater in this that discrimination in rates which is so widely prevalent in private rail roads and which produces such an adverse effect on the natural distribution of industry is reduced to the minimum in state roads. This has indeed been one of the chief considerations influencing decisions in favour of state management in every country which has replaced private management by state management. Frank Parson, the American writer quoted above says "There is nothing like our railway favouritism in any other country. Everywhere in Germany, Denmark, Belgium, Austria Hungary etc., I found the Government railways absolutely free from unjust discriminations. The same is true of the Government railroads in the Anglo Saxon countries of Australasia and South Africa. The reasons are that under the state system the main motives to discrimination are eliminated, that much fuller publicity is possible and that railway managers are employed, by an authority that are opposed to discrimination, whereas a private employer works for private profit and will approve and promote the managers if he wins that, whether through discrimination or not. Government railroads are not in the hands of men whose economic interests may lead to discrimination."

One of the tests of good service is the measure of safety ensured by the railways, and the following table prepared by the American writer quoted above throws light on the subject—

Proportion of passengers killed and injured to the total number carried and the proportion of employees killed and injured to the total number employed (1902-4)

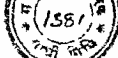
Country	Passengers		Employees	
	Killed 1 in	Injured 1 in	Killed 1 in	Injured 1 in
U. S.	1,957,111	84,121	274	22
Gr. Britain	8,673,000	445,000	736	88
Germany	11,701,351	2,117,471	1,119	451
Belgium	5,151,171	131,937	2,366	98
Austria				
Hungary	9,132,933	1,28,351	1,908	303
France	5,260,090	1,052,000	954	353
Switzerland	12,27,911	819,820	1070	42
Denmark	18,15,151	9,467,000	—	—
Victoria	20,000,000	200,000	—	—
S. Australia	6,657,000	2,500,000	—	—

This table shows that railway journey is on the whole safest in the state systems, that it is more dangerous in the private system of Great Britain and most dangerous in the private system of the United States. The most of the lines of the French system were private at the time referred to here.

In this connection reference is invited to the quotations given below, particularly on the part of publicists and legislators who prefer state regulation and private management to state management—

(a) "The lessons of the English system of private railways with competition and Parliamentary regulation are that powerful railroad interests left in private control cannot be satisfactorily regulated by law. For over 60 years the English Parliament has striven to secure safety to stamp out discrimination, prevent excessive charges and control the exercise of railway powers. The result is a degree of safety superior indeed to that in the United States, but by no means superior to that attained by the state railways of Germany and Belgium. Discrimination and excessive rates are still in abundant evidence and a general dissatisfaction is so great that Acworth, the classical English writer on railway subjects from the railway point of view and one who is not a believer in state operation and ownership, told the writer a few months ago that 'nine out of ten people in Great Britain would vote for public ownership of railways if the question were submitted to a vote to-morrow'."—Frank Parson

(b) Contrast the above with the following "In judging the railroad policy of Belgium (state system) by its results all must unite in admitting that they are in many respects extraordinarily good. The passenger rates are lower than anywhere else in the world except perhaps on some East Indian railways. The freight rates are much lower than anywhere else in Europe. Nominally they are about the same as in the United States."—President Hadley of Yale University, a well known American Economist and one opposed to state ownership.



(c) Public services rendered by the state system in New Zealand

"Railway construction is so arranged as to be most vigorous in dull seasons, taking up the disengaged labor that might otherwise be unemployed helping to balance and steady the market and enabling the state to build its roads at lower cost than if construction were mainly carried on at times of industrial pressure and high prices. In the farmer's busy season work on the railway is slackened so that men can go to the farms in the harvest time when extra hands are needed there. Roads are used at cost or less to redistribute the unemployed and to settle the people on the land. Workmen are carried to points where their labor is needed and, if necessary, their fares are advanced and they may pay them back to Government from their earnings when they are able to. Children in the primary grades of education are carried free. Concessions are given to older people and teachers also. New Zealand thus subordinates lower forms of wealth to the higher." Frank Parson

Opponents of state management contend that state systems are specially amenable to political influences. Let us see whether this contention is correct and compare the private systems of United States and England with the state systems of Germany from this point of view. (It is to be borne in mind that throughout this discussion we have been dealing with the pre-war conditions of a normal period which we have deliberately chosen for comparison as the post-war situation has been a more or less abnormal one.)

United States "In the United States railroads have for many years done their best to control the Government of the states and cities so far as they come in contact with transportation interests and for the most part they have succeeded. Now and then a wave of popular sentiment has overcome their influence in legislative bodies, as during the Granger movement in the 70's and the Roosevelt movement in 1903-7, but in the long run the railroads have been able in large measure to control the nomination and election of members of legislatures and of national congress.

"The Governor of a great state says, 'the railroads will buy up a legislature just as they buy up a carload of mules. And they will buy elections too if need be. But as a rule they do not have to resort to bribery and corruption and can carry their purposes by milder methods.' They retain leading lawyers and politicians as counsel or make them stockholders or not infrequently directors or officers. They pick caucuses and conventions, subsidize the press, influence merchants and manufacturers by the grant of special favors or the fear of their withdrawals, make large contributions to party

funds, etc. By these and other means they usually contrive to control nominations, so as to put many men who are in rail road pay or otherwise affected with a railroad interest, in the legislature or in office, and at least they can prevent the nomination of men likely to be antagonistic to the rail roads or too independent of them." Frank Parson

As regards the private system of Great Britain "the morals of English railways are by no means as lofty as their rates. The absence of conscience was noted very early in their history, and the condition has become chronic. The railways have always had great influence in Parliament. The landowners who own so much to the railways and are so largely interested in them constitute a large portion of both Houses. The railways still have a large number of their directors in Parliament and others who are large share holders. They cannot of course control legislation completely but have sufficient influence to keep Parliament from passing any drastic legislation and to secure such modification and amendment of anti railroad bills as may make them comparatively innocuous." Frank Parson

On the other hand, in the state system of Germany, political influence does not enter into the administration nor into the employment of men. The spoils system is unknown in Germany. No member of Parliament can get a friend or constituent work on the state railways through political influence. The most likely by passing Civil Service examination for railways. The absence of political influence in the administration of Prussian railways is attributed by President Hadley of Yale University to the superb organization of the Prussian Civil Service. And Professor B. A. Meyer, one of the highest railway authorities and head of the Transportation department of the Wisconsin University School of Economics till 1905 when Governor La Follette called him to the Railway Commission of Wisconsin says

"In the millions American sense of the word, the Prussian Railways are most emphatically not in politics. There are no political subsidies in newspaper, no party in publication bureaus, no rake off's.

Opponents of state management in India have referred to the temporary state control of railways in the United States which was established as a war measure and have quoted President Harding, in confirmation of state control. If state control has produced the desired results which President Harding attributed to it it may at least be urged that the new system in America has been instituted under abnormal conditions and has not had a sufficient trial. One may further point out that a similar control in Great Britain has not been unsuccessful. In 1911

Ashutosh Mukherji's Post Graduate Faculty of Arts Prof Panchanan Mitra announced his "discovery" in an article entitled "New Light from Prehistoric India" published in the *Indian Intiquary* for 1919 Prof D R Bhandarkar, M A, F R S, supported Prof Mitra's theory in the following words

"If there is any scepticism still left on this point, it is completely dispelled, I think, by two neoliths lying in the collection of the Prehistoric antiquities of the Indian Museum. The credit of perceiving their importance goes to Mr Panchanan Mitra who is perhaps the only Indian scholar of the prehistoric archaeology of India. While one day he was engaged upon inspecting the prehistoric artifacts in our Museum he suddenly lighted upon these neoliths, which he rightly inferred to be inscribed with some characters. He forthwith hastened to my



"A celt of greenish stone found in Assam",
now in the Indian Museum. From Sir
Ashutosh Mukherjee *Silver Jubilee Volume*,
Vol III, Orientalia—Part I, plate
facing page 408

office room and placed them before me for examination. One of these was certainly a celt of greenish stone found in Assam. It bears apparently four letters, two of which are exactly similar to those of the prehistoric characters of Egypt, as may be seen from a comparison to the table published by Dr F Petrie in a recent number of *Scientia*. And what is strange in that they have all been connected by one continuous line, as in the prehistoric Minoan epigraphs."

Prof Panchanan Mitra thus discovered inscriptions of the neolithic period in the collec-

tion of the Calcutta Museum which has been studied by Dr Coggin Brown and Prof Hemchandra Das Gupta for over 10 years, and Prof Bhandarkar, who was then the Superintendent of the Archaeological Section, Indian Museum, lent his weighty support to the discovery of this young scholar. Great was the astonishment of the Oriental scholars when Prof Bhandarkar's announcement was made public. For some unknown reason, photographs of these two neoliths were not published till 1922, and a little bird whispered in our ears that when Mr K P Jayaswal attempted to see these two neoliths, Prof Bhandarkar refused to show them to him and took refuge behind red tape to justify his action.

At a recent meeting of the Asiatic Society of Bengal, held on the 5th June 1927, Prof Ranaprasad Chanda has proved conclusively that the inscription on one of these neoliths, which has been taken by Professors Bhandarkar and Mitra to be similar to the prehistoric characters of Egypt, is really a date in Arabic numerals which was scratched on the neolith, most probably on the date of its arrival in the Calcutta Museum. This date is 1914. When reversed it could not be recognised as a date or as Arabic numerals, and simply because two learned Professors of Calcutta University (of the Department of Arts) chose to read it upside down, the learned world was stunned with the astounding news of the epoch-making discovery made by these two learned gentlemen. These supposed inscriptions, which are claimed to be thousands of years old, were found on specimens in a Museum which had been examined by generations of trained Archaeologists. The announcement of the discovery of neoliths writing on these two specimens surprised many men connected with the Calcutta Museum and it has now been proved by one of the heads of the Museum Departments that this "discovery" is really nothing. It reminds one very forcibly of Dickens' creation "Bill Stumps, his mark," in the *Pickwick Papers*. Further comment is needless.

With some honourable exceptions, it has been proved that many of the sensational discoveries made by Professors and scholars of the Calcutta University of the Post Graduate Department of Arts are of this nature, and such discoveries are extolled to the skies in the Vice-Chancellor's speeches or the annual addresses of the President of the Asiatic Society of Bengal, both of which posts appear to have become the monopoly of Sir Ashutosh Mukherji for the last two decades and who with his characteristic self-sufficiency and blatant ignorance always applauds everything which is done by his underlings even when he is totally ignorant of the subject.

When Prof. Devadatta Ramakrishna Bhattacharya appeared in Calcutta, it became necessary for him to justify his existence by trumpet blasts announcing his discoveries. The discovery of neolithic inscriptions is one of these announcements. The learned Professor's astounding discovery of the Silver Scroll inscription regard-

ing the *pataka* of his patron Sir Ashutosh Mukherji still remains to be published. Let us hope that it will form a voluminous memoir of the Archaeological Department or one of the ubiquitous publications of the Post-graduate Department of Arts of the University of Calcutta.

KALA PAHAD

SOME SCULPTURES FROM THE ETAH DISTRICT

By N. C. MEHTA, I.C.S.

NO 1 This is a part of a monolithic sculpture which is particularly interesting in view of the rarity of such detailed representations of the phallic symbolism. The material is a dark grey compact sandstone not to be found in the neighbourhood of Etah and Muttra districts. The central pillar is mounted on a lotus matrix and is obviously the representation of the axis or the pivot of cosmic forces. In the middle of the pillar the sacred Phallus is represented in lines. At the bottom of this linear representation, two curved lines represent the ducts for carrying off the sacred water poured over the sacred Phallus. The pivotal axis is enveloped on either side by tongues of fire and Vishnu and Brahma are depicted in a praying posture technically called *Alidhasana*, on the right and left of the column respectively. The sculpture is intended to represent the well-known Puranic story of the *Jyotirlinga*.

The story is narrated in Nivedita and Coomaraswamy's *Myths of the Hindus and Buddhists*. Once upon a time there was a dispute between Brahmā and Vishnu regarding their comparative merits. 'Now ensued an angry argument between us two [says Brahmā] upon that formless sea. Then for the ending of our contention there appeared before us a glorious shining *Langam* a fiery pillar, like a hundred universe consuming fires, without beginning, middle or end, incomparable, indescribable. The divine Vishnu bowed down by its thousand flames said unto me, who was as much astonished as himself. 'Let us forthwith seek to know this fire's source. I will descend do thou ascend with all thy power.' Then he became a boar, like a mountain of blue collyrium a thousand leagues in width, with white sharp pointed tusks, long snouted loud grunting, short of foot victorious strong incomparable and plunged below. For a thousand years he sped thus downward, but found no base at all

of the *Langam*. Meanwhile I became a swan, white and fiery eyed, with wings on every side, swift as thought and as the wind, and I went upward for a thousand years, seeking to fix the pillar's end, but found it not. Then returned and met the great Vishnu, weary and astonished on his upward way.'

So far as I am aware this is the first and only representation of the *Jyotirlinga* hitherto known or published. Though it is but of little aesthetic merit it is undoubtedly of importance as a landmark in the history of the Saivite revival. It is difficult to assign it to any particular period because there can be no doubt that the sculpture and the stone are not indigenous to this part of the country. The representation of Vishnu and Brahma on a full blown lotus in an unusual posture would suggest greater antiquity for the sculpture. On general consideration I am however inclined to put the sculpture about the 11th or the 12th century. (See page 119 of *Indian religions and Saivism and other minor religions systems* by Sir R. G. Bhandarkar.)

NO 2 This is an ordinary sandstone sculpture in high relief representing Brahma, Vishnu and Shiva. The technique and execution are somewhat uneven and the sculpture cannot be dated earlier than late mediæval times. The figures on the whole are good enough but there is a certain amount of stiffness attaching to all of

* See page 28 of *Myths of the Hindus and Buddhists* by Nivedita and Coomaraswamy. See also pages 96-97 of *South Indian Images* by Krishna Shastri 1916. Also page 73 *cit.*

† *Alidhasana* is primarily the posture adopted in shooting or in archery and the obvious reason for its adoption in worship is because absolute concentration is of the essence, both of devotion and of archery. I am not aware of any other sculptural representation of *Alidhasana*.



Sculptures Found in the Etah District—Figs I & II

them. The only figure which has been executed with feeling and sincerity is that of Nandi, the sacred bull. He is portrayed as standing in an easy attitude with the right legs slightly bent and thrust forward, affectionately licking the palm of his divine master. The difficult pose of the head has been successfully rendered.

Unfortunately the heads of Vishnu and Shiva have been mutilated. Brahmā stands on a lotus leaf and holds his various attributes of a rosary, a sacerdotal ladle in his left, the jar and a lotus bud in his right hands respectively. He is dressed in a dhoti reaching right up to the ankles. The hair is tied in a knot with a curl flowing on either side of the neck. There is nothing remarkable about the figure of Vishnu. He holds his attributes of a discus and a conch in the right hand, a mace in the upper left and the lower left hand in the Varaha or boon giving posture respectively. He wears a garle rather modern in appearance, the sacred thread and an elaborate garland reaching right up to the knees, besides the usual ornaments round the neck and the ears. The figure of Shiva would appear from the ornament in the left ear which is characteristic of a female figure to be that of *Andha Narasimhara*. He holds a (wine) pot in the right and a mace in the upper left and a rosary in the lower left hand respectively. The upper right arm is mutilated. The *Mala* (thread) or the garland of skulls is beautifully wrought. The garland is joined by a realistic representation of

skulls in the centre and in the position where the *Mala* passes over the elbow.

The distinctly loose drapery of the principal figures and the mechanical crudeness of execution of the sculpture as a whole would hardly leave any doubt about the origin of the sculpture in late mediæval times. Artistically the sculpture is of but little importance. Brahmā and Vishnu are each provided with two chari bearers, one male and one female, while Shiva has his Nandi and an attendant walking a heavy club.

No 3. This is a sculpture in the stiff and formal style of the mediæval times and obviously represents the *Kāma* incarnation of Vishnu. The central figure is *Sitā* standing on a lotus seat and holding a lotus flower with some unopened buds attached to a stock in her right hand. The left arm is let down in the *Varaha* or boon giving posture with the lotus emblem carved on the open palm showing the high origin of the figure. She is completely draped from head to foot and the folds of her drapery can be distinctly seen passing from behind the head over the arms down to the ankles. A large lotus aureole surrounds her head on the top of which are seen flying two heavenly spirits beautifully rendered with all their sensuous grace and æthetical light.

* 'When *Laxmi* accompanies Vishnu she has only two hands. Page 187 South Indian Images Op cit



Sculpture found in the Etah District—Figs III, IV & V

ness. One of the flying figures is carrying a garland. Both of them are draped up to the ankles in tight fitting garments. The headgear of Sita is to be noted and resembles the one worn by the female figure in the Ajanta frescoes.*

On the left is a female monkey attendant and on the right a male figure, both bearing chauris. On the right of Sita is the figure of her Lord wearing a nimbus of the same lotus design. He bears a long dangling garland reaching up to his knees and the usual necklaces and a girdle. The mace and something which cannot be identified but which looks like a clod of earth are seen in his two left hands. The objects in the other two cannot be ascertained on account of partial mutilation. On the left of Sita is the seven hooded Serpent King who incarnated himself in the form of Lakshmana the younger brother of the hero of the Ramayana. He holds comical objects in both his lower hands and a mace in the upper left. Both the male figures are dressed up to the knees and are each attended by male and female which bearers. Aesthetically the sculpture is of but little importance but is useful as evidence in the history of the revival of the cult of Rama which took place about the 11th century †

The mechanical formalism of the sculpture, the nature of the draperies and the common character of the jewellery, all point to the late mediaeval times about the 12th century during which it has relief of the incarnation of Rama was produced.

No. 4 This standing image of Vishnu is one of the most beautiful sculptures in the round that I have seen in this country. In spite of the mutilation of the arms and the feet, whatever remains is singularly beautiful. The conception of the divine guardian of the universe has been aptly rendered with a restraint and a power of generalisation rare in Indian art. The work is obviously the creation of a master mind at ease both in the world of ideas as well as of mechanical technique. Look at the magnificent repose of the face, the beautiful modelling of the figure, the elaboration of the ornaments and the *Acrolite* and it must be acknowledged that every detail fits in with the general conception of the figure. The eyes are half closed (*nimilita*)[‡] and the facial expression is one of intense contemplation. There still lingers, however, just a suspicion of joy and beatitude characteristic of *Samadhi*. The mukuta and the nimbus which is partially mutilated and the dangling ear rings are elaborately carved. In the central decorative design of the headgear—the *kirtita*—is to be seen a design of the lion face with pearl tiaras.

* See Plate No. 9 Ajanta frescoes published by Indira Society, London.

† See page 47 of *Indianism and Sinitism and other minor religious systems* by S. R. G. Bhattacharya.

‡ P. 21 Cowper's *Myrrour of the Gentry*.

The *mukuta* is much less formal than in that of the previous sculpture. Aesthetically the head is certainly beautiful, though not of the same degree of excellence as that of the figure of Vāsudeva and is obviously a creation of the Gupta period.

No 6. This sculpture must be entitled the wedding of *Uma Maheshwara*. The principal figures of *Shiva* and his consort are carved in bold relief almost in the round. The upper frieze depicts the marriage procession with drummers beating the drums in various attitudes and *Nandi* carrying the divine pair in front. The various *Ganas* and other members of the Olympium are carved in low relief in separate panels in the background of the principal actors *Shiva* and *Parvati*. I identify *Iama*, the god of death, riding a buffalo, *Kartikaya* on his peacock seat, and the *yavak* *Senaka* in his usual mood of self-indulgent complacency. The sculpture is supported on a pair of jars and there are various formal designs of griffins and rearing horses on the tiny pilasters. With the exception of *Shiva* and *Parvati* in bold relief, the figures of various deities are all indifferently carved and detract considerably from the general effect of the sculpture by their over-crowding.

Uma, the daughter of the Himalayas, slightly bent from the waist in consonance with Indian idea of feminine beauty, is depicted as a lovely maiden bashfully looking with down cast eyes to the Lord of the Universe and her divine consort. She wears jewelled ear-rings, armlets and a girdle and a beautiful garland. The figure of *Uma* is drawn in strict conformity with the ideal of beauty as laid down by the classical Sanskrit writers.

Shiva stands as a handsome youth full of love and joy and yet with an air of detachment characteristic of the divine ascetic at having secured the jewel of womanhood. His garland is no longer the garland of skulls but an elaborately carved jewel necklace extending below his knees. This latter ornament would appear to have been in vogue from the earliest times down to late mediæval times. His matted hair with flowing locks on either side of the neck is plaited in the shape of a royal diadem. While *Parvati* is covered right up to the ankles, *Mahadeva* wears his loincloth up to the knees. *Mahadeva* has come down from his high pedestal of asceticism to the level of a well attired and bejewelled bridegroom wooing the lovely daughter of *Himālaya* in the usual way. He has not disdained to put on jewelled necklaces, armlets and an elaborate girdle round the waist. The sacred thread, too is gracefully tied in the centre. The *nata* is so disposed as to look the union bond of the



Uma Maheswar (Fig VI) Found in the Etah District

divine couple. The flowing dress of *Parvati* with hanging tassels in the rear is also noteworthy. The artist has lavished all his efforts on the two principal figures which are quite good by themselves but the general effect of the sculpture is marred by the overcrowded Olympium exhibited in the background in low relief. *Uma* and *Maheswar* have been rendered with a feeling of refinement and ease and the sensuous outlines of both the central figures exhibited without any appearance of effort.

The loose drapery, the formal and Purānic conception of the sculpture and the absence of proportion in the distribution of spaces as well as the spirituality characteristic of the best productions of the Gupta epoch, incline me to assign this sculpture to late mediæval times.

The position of *Parvati* and *Sita* on the right of their husbands but to their left as viewed by the spectator in front is to be noted. It is possible that the artist intended *Sita* and *Parvati* with their husbands as viewed in front.

this 'half bud' eye indicates bliss and rejoicing. (See page 24 Coomaraswamy's) 'The Harpur of Gesture', Abhinaya Darpan

NOTE.—All the sculptures but one are in red sand stone of Bharatpur quarries. Nos 1 and 2 have been lying in my bungalow for some time past. Nos 3, 4 & 6 were unearthed by me at

Rupur from an old mound which however has failed to yield any more remains on further excavation. No 5 was picked up by me during my cold weather camping in Muttra.

REVIEWS AND NOTICES OF BOOKS

* [Books in the following languages will be noticed—Assamese, Bengali, English, Gujarati, Hindi, Kannara, Malayalam, Marathi, Nepali, Oriya, Panjabi, Sindhi, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text books and their translations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of books, reviews and notices will be published.—Editor, M. R.]

ENGLISH.

LEPROSY IN INDIA. By P. N. Krishnamurti. Iyer. Published by Fajre A. C., Madras. Price Rs. 8.

This is a pamphlet of 12 pages with three appendices of census statistics of leprosy, being a reprint of articles on the problem of leprosy in India which the author contributed to certain journals in Bombay and Madras within the last four years. In it the author has made an earnest appeal to Government, to the Missionary organisations in India and to the people of the country in general to make a combined effort and adopt ways and means for checking the spread of the disease and ultimately driving it out of the country. He gives a brief history of the disease and its progress in Europe and America and of the measures adopted there to successfully eradicate it from the soil. The author refers to the action taken by the United States of America to get rid of leprosy from the Philippines by the establishment of a leper colony in the island of Quilon.

As stated by the Conference of 1908 the only solution of the leper problem in India lies in the wise, humane and complete segregation of the diseased leper from the healthy community. The question of segregation of lepers has been engaging the attention of Government for a long time and many conferences and committees have met from time to time to consider the problem and devise practical measures for its solution. Besides the question of finance which has always proved to be a great stumbling block, it has a complex social aspect which requires very delicate handling. If adequate funds are

available, there would be no difficulty in segregating the *pauper lepers*. Some of the defects in the Leprosy Act of 1908 have been removed by an Amendment passed in 1920, and under the law as it now stands, any legger showing the signs of the disease at any of its stages is amenable to forced segregation. But the question of well-to-do lepers presents almost an insurmountable difficulty in view of the peculiar social and political conditions which prevail in India.

However, even if the *pauper lepers* could be completely isolated from the healthy community, a great advance will be made in bringing the disease under control. The author rightly urges upon the Government to make adequate provision in their annual budgets, both Provincial and Imperial, for the construction and maintenance of a larger number of asylums and for the organisation of colonies or settlements in suitable sites where the leper population could be segregated and made to live comfortably and in peace for the rest of their lives. He appeals to his own countrymen for liberal contributions to supplement the Government grants and suggests that the Native States of India (which shelter about one sixth of the leper population) and the religious authorities in charge of temples and mosques in various parts of India where most lepers congregate for begging alms, should be asked to contribute liberally towards the General Fund raised for the purpose of segregation and maintaining lepers in Asylums and Settlements. There is already a good nucleus in the noble and humanitarian work started by the *Mission to Lepers* on which should be concentrated the sympathy and support of the Government and the public of India so as to make it

in English, Sanskrit, and Norwegian, and one of them, *Snou Birds*, a volume of poems published by Messrs Macmillan & Co., has already been favourably noticed in this magazine. The cosmopolitanism of the author is displayed not only in his views and opinions, but in the characters introduced in the book, belonging as they do to almost all the progressive nations, and countries of which the author seems to have intimate personal knowledge (France, England, Iceland, Scandinavia, Japan, China, Java, Northern India including the Himalayas), the places from which his books have been published (Kristiania, Stockholm, London, New York, Leipzig, Alvdal in Norway), and the languages from which extracts (with translations) are made in the book (Greek, French, German, Norwegian, Swedish, Italian and of course Sanskrit).

Such cosmopolitanism might be apt to suggest a personality different from that of the genuine man of learning with a message to deliver, and there are peculiarities which, here and there, may lend colour to that view. The coming advent of Prabhu Jagabandhu—whoever he may be—is confidently predicted, as a sort of Messiah who will deliver the world of all its woes. Fantastic cultural filiations drawn from philological analogies, reminding one of Pouché's *India in Greece*, a book very much in vogue in the eighties of the last century, are sometimes met with, mysterious spiritualistic and Yogic phenomena, e.g. the sending of dreams to influence the will, are hinted at suggesting a belief in supernatural processes of doubtful validity highly coloured romances, totally divorced from reality, are introduced, passages like this are frequently met with: "You will be happy to hear that our Yogis utilising their levitating powers, have gone to both the Poles to spiritualise the earth magnetism"—whatever that may mean—to be followed by passages like the following which go over to the other extreme: "Be an atheist. Unless the Hindus become atheists their attention will not be directed to this life, they will never learn to adjust their lives to the conditions of earthly life. We ought to be keen, keen in doing, not in dreaming of cobwebs." Parts of the book are thus a curious namby pamby, a jumble and a medley of bizarre romancing, magic and mystic jargon, but the peculiarity of the book is that making due allowance for all this, which at most occupies about one tenth of the book, the balance that remains deserves nothing but praise.

In the guise of letters, the author treats of all the socio-political questions that are agitating the bosom of Indian Society from Eugenics to the correction of the Hindu almanac, from a common script and common language for all

India to Hindu art and sculpture, from Hindu Moslem unification through Sufism to women's universities and marriage reform, and on each and all of these subjects the author has something very sensible to say, displaying wide knowledge of the problem in all its bearings. Many of his letters may be called short essays in which a thorough grasp of Western and Eastern philosophy is combined with the most ancient as well as the most up to date learning and the result is presented to us in faultless and excellent English. Some of his pen pictures and vignettes, e.g. that on Hindu art, are of superior merit, and many of the poems with which the book is interspersed reveal a true poetic gift, a mastery of the nuances of language and a command over a difficult medium of expression rare in a foreigner.

The author, from his intimate touches of Bengali life, especially in and around Nayadwip, appears to be a native of that quarter. The frontispiece is a portrait of the Swami, naked, sitting in the Yogasana posture. The absence of an index is a real drawback, for few will care to go through the entire book, yet many subjects are dealt with in the various letters in regard to which a reference to the book would be helpful. Politics proper has been almost entirely ignored, except, in two or three letters, where the attitude taken is thoroughly loyal. The author possesses an intimate knowledge of Christianity, Mahomedanism, Confucianism and his comments on all of them are quite sound. The object of the book, so far as we have been able to discover, is to create in the European mind a sympathy for the culture and customs of ancient India and to point out to modern Indians the various drawbacks in his social system and his mode of life and public activities which loudly call for remedy if India is once more to recover her ancient greatness.

BIBLIOPHILE

HISTORY OF EDUCATION IN INDIA UNDER THE RULE OF THE EAST INDIA COMPANY. By Major B. D. Basu, I. M. S. (retired). The Modern Review Office, Calcutta. Price Rs. 2-8 net.

In Pre British India, Education was far more advanced than in many a Christian country, for every village had its school or *maktab*. English Education was introduced, not in a sudden spirit of generosity, but after nearly a century's deliberation and mainly for the manufacture of ill paid clerks to run the administration in its lower branches. Again, in India themselves were the pioneers in the introduction of English Education. The Hindu College in Calcutta was established long before Macaulay penned his celebrated minute in favour of English Education. These, and many other things of this kind,

will be found in this well printed and handsomely bound book, which is a reprint of a series of articles first published in the *Modern Review* and which must then have attracted the attention of its readers. This little book will serve to correct many current prejudices and crude notions, both among educated Indians and Europeans, regarding the birth and growth of English Education in India.

EMPIRE IN ASIA. HOW WE CAME BY IT. A Book of Confessions. By W. M. Torrens, M. P. Price Rs. 4

This is a reprint by the Panini Office, Allahabad of Torrens's well known book, which was first published in England in 1872. The writer of this review has a copy of the second edition procured at great cost from a secondhand book seller. The book has long been out of print, and we may well understand why nobody in England would be likely to come forward, in these days of reaction, to republish it. For as the alternative title truly says, it is a record of confessions and they are sure to put even the fire eating imperialist to the blush. The Panini Office has done a public service by undertaking the reprint. The type is bold, and the binding is excellent. To quote from the book is unnecessary, for no writer on Indian politics has failed to tap this mine of information, and orators have adorned their speeches by extracts from the same source. Torrens had a vigorous aggressive style, admirably suited to his subject. No writer or speaker, no patriot or politician, in our country can afford to do without a copy of this book, and now that this reprint has been issued, he will have no excuse for not possessing one.

POLITICS

A HISTORY OF LAND TENURE IN ENGLAND. By J. Ghosh, M. A., Ph. D., Principal, Indraprastha College, Mysore. K. R. Nagarajulu & Co., Calcutta.

After an exhaustive study of all existing authorities Dr. Ghosh has written a history of English land tenure which deserves to rank with the best productions on the subject. Beginning with the communal organisation of the early Saxons, he has traced the growth of private property in land in England through the successive stages of Saxon and Norman rule to the present state of unqualified ownership. The condition of the people under the different systems of tenure their good and bad points, have all been fully discussed. Though not a supporter of private landlordism in the abstract, Dr. Ghosh believes it to have been the system most suitable for England and to have conferred greater benefits on English agriculture than either communal ownership or peasant pro-

prietorship could have done. At the same time, he is not against the public appropriation of unearned increments in land values in the interests of the nation.

The book is indeed much more than a history of English land tenure, it is really a history of rural England and of English agriculture from the earliest times to the present day. It is not a mere compilation either. Dr. Ghosh is not afraid to have opinions of his own and does not hesitate to express them, where necessary, even against those of long established authorities on the subject.

ECONOMICS

THE BUSINESS DIRECTORY OF INDIA, BURMA, AND Ceylon for 1923. Published by Business Directory Co., 'Kanara Press Buildings,' Madras.

This is a very useful book of reference for businessmen and a very good medium of advertisement. Chief towns of India have been treated under different sections, sometimes with short introductory notices about their origin and objects of interest. The book deserves a good circulation among the public taking an interest in commerce, industry and trade of the country.

A. K. GHOSH.

THE REIGN OF LAW. By C. Jinarajadasa, M. A. (Cambridge) Vice President of the Theosophical Society. Published by Theosophical Publishing House, 11, M. A. S. Price Annas 12 only.

The sub title of this booklet is "Buddhist Essays." It contains eight chapters viz—(i) The Reign of Law (ii) The Inner Ruler Immortal (iii) Self reliance (iv) Gautama the Buddha (v) Back to the Lord (vi) The Mysticism of Buddhism (vii) The Way in Buddhism and (viii) The Great Soul Heresy. Popular but superficial.

SACRIFICING OF GREAT TRUTHS BY WAY FAREE. Published by the Theosophical Publishing House, Adyar, Madras. Pp. 150. Price Rs. 1-4 (boards) Rs. 1-8 (cloth).

There are fifteen chapters in the book under the following headings—(i) Practical Theosophy, (ii) God's Place, (iii) The Law of Rebirth (iv) Action and Reaction, (v) Attitude to All Religions, (vi) Steps on the Pathway, (vii) Some Effects of Theosophy, (viii) Brotherhood, (ix) Internationalism, (x) Beginnings, (xi) Constitution of Man, (xii) Our Purpose in Life, (xiii) Death, (xiv) Self Dedication, and (xv) the Light Brings.

An exposition of Theosophy. Originally published in the supplement of *New India*.
"HARE, CHA TEA CHU H"

A SHORT HISTORY OF MARATHI LITERATURE
By M. K. Nalkarni, B. A., LL. B., Assistant to the
Revenue Commissioner, Baroda. Published
by the Author, Baroda, 1921. Pp. 200 + iii. Rs. 2

This little book, so far as our knowledge goes, is the first work in English on the subject, and as such people from outside Maharashtra, who are interested in the Marathi language and its literature, will receive it with welcome. The book owes its inception, as the author states in his preface, to a suggestion of the late Mr. Ramesh Chunder Dutt, while he was prime minister of Baroda that there should be literary histories, in English, of the various modern languages of India, to make up for the want of suitable text books for those Indian Universities which would choose to introduce the Indian modern languages into their curricula, as well as to enable educated people in India to know something about the national literatures of the country. Mr. Dutt's own little book on 'The Literature of Bengal' was first published in 1877, and an admirable production it was for the times. The value of little handbooks of this type in aiding the Indian educated community to form some idea of the culture and thought and beauty enshrined in the various provincial languages cannot be too much insisted upon. Excellent histories of Kanarese and Hindi literature have already appeared in the *Heritage of India Series* of popular handbooks on Indian history and culture, which a body of enlightened Christian missionaries, who have appreciated the permanent value of the cultural heritage of India, have with their resources and their organisation inaugurated for the benefit primarily of the Indian reader, and fortunately, these handbooks are prepared in most cases by acknowledged specialists, without that European and Christian bias which missionary publications on Indian topics too often manifest, or at least used to do so. A very useful Primer of Tamil Literature by Mr. M. S. Purnalingam Pillai (Madras, 1904) is before the public for some years, Mr. Jhaveri's 'Milestones of Gujarati Literature' (1914) is well known and now we have Mr. Nalkarni's book in Marathi literature, which has already been prescribed by the University of Calcutta as a text book in Marathi for the M. A. course in Indian Vernaculars.

Not taking into consideration the various local dialects like those of the Punjab, Rajasthan and Bihar, which have no (or very restricted) literary value, and the aboriginal speeches like Kol, Gond, and the Tibeto Burman dialects, our country may be said to have ten great languages—six of the north (Hindustani or Hindi cum Urdu, Bengali, Oriya, Marathi, Gujarati and Sindhi) and four of the south (Telugu, Kanarese, Tamil and Malayalam) and to these an eleventh, Sinhalese,

might be added. Marathi is one of the more important of these. It is spoken by nearly 20 millions. It has been cultivated ever since it took its present shape in the 11th—12th centuries, and traditions of literary cultivation of the speech of Maharashtra go back to the 1st century A. C. Apart from the importance of the language, its literature has intrinsic merits of its own. The historical ballads (*Panchdas*) of Marathi are a unique thing in Indian literature, not to speak of the compositions of Namadev and Tukaram, Mukteshwar and Shrinikar, which have their counterparts elsewhere in India. Marathi has a series of historical memoirs in prose (*Bakhars*) which are a special product of Maharashtra, and which as historical literature can be compared only to the *Burayus* of Assam. In no other language scholars seem to have made such persistent efforts to bring the philosophy of the Vedanta to the very door of the masses. The oldest books in Marathi are expositions of the Bhagavad Gita, and the late Lokamanya Tilak's book on the same scripture is one of the best recent works in Marathi. It is in the ballads, in the prose memoirs, and in philosophical compositions that the literary genius of the Marathi race seems to have expressed itself best.

Marathi has been singularly well studied as a language, both by Maharashtra and foreign scholars, since the grammar of William Carey, published at Serampore in 1805, was written, (not to mention a grammar of the Konkani dialect by a Roman Catholic Missionary written in 1649). Marathi possesses one of the best Dictionaries of any Indian language in Molesworth and Camley's great work (1857), the Grammars of Navalkar, Joshi and Godbole are exceedingly good, Professor Jules Bloch's work on the formation of the Marathi Language, in French (Paris, 1914-1919) has already become a classic work in the field of New Indo Aryan linguistics, and Vinayak Lakshman Bhavse's *Marathakshtra samasat* (in Marathi second edition Poona, 1919) is one of the best literary histories in any Indian language.

Mr. Nalkarni deserves the thanks of all students and lovers of the Modern Indian Languages, and also of all patriotic Indians, in bringing out his book, which I regard as a symbol of the growing love for the country and its culture. In the first chapter he gives a brief account of the early history of the Marathi people, the Marathi language and its dialects and of the Modi alphabet, which is peculiar to Marathi. We do not know, however, what value there is of the plate seeking to trace the Modi letters from the Balbodhi (Devanagari) through probable intermediate forms. Mr. Nalkarni then goes on to describe the history of the literature of Maharashtra

a forward from the pen of the Maharaja of Datore. An elaborate table of contents, besides the chapter headings, enhances the usefulness of the book as a work of reference.

The author is a historical scholar of the impressionist school, and his style is so full of verve and pictures and charm that it is apt to carry away his readers. He appeals as much to the heart as to the head, and his appeal is always effective, for it is supported by reason. To a cool reasoner the arguments by which he tries to clinch his position may not appear convincing in every case, but the mass of isolated facts, culled together by laborious research from every imaginable quarter, cannot fail to tell their tale, which is that from the dim vista of the past down to quite modern days, there never has been a time when Bengal has been wanting in heroes and heroines. If the deductions sometimes appear to be larger than the facts are calculated to bear it must be borne in mind that the Hindus have never been historians, and a stray reference or allusion, a legend or a tradition may give us glimpses of social conditions which had passed into the daily life of the people and percolated in such a manner as to escape prominent notice. The value of such isolated allusions, for the historian of India, with his meagre stock of materials, cannot in fact, be overestimated. The author has broken new ground, and is a pioneer in his field. It is a field in which the work of many labourers is needed, and what our author has achieved single handed calls forth our unstinted admiration. Not only has he made the work of his successors easy, but he has left but little for them to add. The materials which he has explored with such painstaking research have been collated and put in place with such regard for historical sequence, that his book reads like a romance in which step by step we are led to the patriotic conclusion that the attack on the Bengali race by historians like Froude and Macaulay was totally unjustified. Burke has said that no indictment involving a whole nation can be true, and this book will conclusively prove to every fair minded reader that those who characterized the Bengalis as a timid race did so more out of spite and malice than from a strict regard for truth. Whenever the occasion has arisen, Bengal has not been found wanting in brave men. The book was written on the eve of the formation of the Bengali regiment, and the many acts of heroism displayed by Bengali soldiers in the Eastern and Western fronts and as members of the air force have been recorded in the appendix which contains moreover much valuable material for the inquisitive student of the martial exploits of the Bengali nation. In a sudden fit of generous exaltation, the *Pioneer* (November 3, 1902) declared that

"a race so versatile, so receptive, so sensitive to a foreign and uncongenial culture [as the Bengalis] 'may yet surprise the world'." This was said principally with reference to the intellectual attainments of the race. The author of this book has tried to show that given suitable opportunities and due encouragement, the Bengalis may also revive the martial prowess of their forefathers, of which a reliable account will be found in the glowing pages of his book. A nation into whose ears it has been persistently drummed that it has no martial traditions finding all the avenues of military success blocked to it, may well ask its critics not to add insult to injury, it has also some excuse for extolling and losing its mainly virtuous. To the younger generation of Bengalis the book will be highly stimulating reading, and if it enables them to shake off the enervating influences surrounding them on all sides, and if instead of resting content with parading the lost glories of the race, they are roused by it to healthy emulation of the heroic achievements of their countrymen in the past, the author will surely feel himself amply rewarded.

BIBLIOPHILE

HINDI

HINDI ME SHAKTA-VIMARSH. I edited and published by Seth Anandlal Poddar, Calcutta 1921 Pp 251+etc etc Price Rs 1 12

This nicely got up edition of the Meghaduta, with several illustrations, ample notes, parallel passages, different readings, metrical translation and prose explanation in Hindi, and a long though rather over-wrought introduction running up to 110 pages, is a new thing in Hindi Literature. The bibliography in the appendix is useful in determining the labour spent on the work.

PUSHYAVATI. By Purnend Gupta. Published by the Hindi Grantha Bhawan Office, Benares City 1921 Pp 168 Pp 1

Two short stories are published in this book, seven of which are original and the remaining two are translation from two stories which appeared in the Indian Review and "Manoranjan" (Marathi). The stories are interesting and the style is simple.

SINHA VAYANA. By Munikrao of the Sri Jananada Iyengarwala, Baroda. Published by D S Varma, Bombay Pp 12 Price anna 16 Pp 1

This pamphlet is written to give the words of command used in drill in Hindi language. This will be useful for the Boy Scouts and the guerill students.

PREM TO DA *By P. V. Narayan Prasad 'Pam'*
Published by B. B. Kaliprasad Das, Barh, Patna
1912 Pp 151 Price 12/-

This is a simple social play. The songs and poems are often stuffed with 'Urdu' words and cannot always be appreciated.

VAETIMANA VIDYATHIRI *'Pam' Sanjatan*
Sahaj Sricastaba Pp 29 Price 3/-

This nicely written little book will be useful to the students. Three poems are appended.

P. A. L.

KANARESE

TOLLA GALTU OF MALLAKESCHOOL MANEALIVE
By 'Gan'la' Published by the Kanarese Dramatic Association in Bangalore City (No 3) Pp 15+19
Price 12/-

We have much pleasure in requesting all lovers of Kanarese literature to go through this book at least once. Works depicting modern Karnataka people in a dignified manner are really rare. The main theme of the book is to show how the present day education of boys is divorced from practical life. The dramatic element makes the effect all the more powerful. The language employed is unique and could be understood even by laymen. The get up and printing deserves mention. We wish the book will run soon into several editions and be translated into other languages.

A preface in English by Mr C. R. Relli and an appreciation by Mr James H. Cousins also in English speak eloquently of the social play.

We wish the author every success in his future works should he attempt any in similar strains.

LIFE OF HIS HOLINESS SHREE SRIKESHWARACHARYA—THE FIRST JI AGRORE OF SHREE JI MATH *By Narayan Shrinivas Rajiparthi*
Printed at the Shree Narayan Printing Press, Bangalore Pp. VII+71 Price 12/-

The author deserves our sincere thanks for bringing out this work. It takes us for a while into a period when Buddhism was the prevailing religion. We wish the writer had given us some more information regarding the downfall of Buddhism and the rise of 'Vaishnava Dharma'. The treatment of the other chapters is quite good and gives a brief and comprehensive view of the life of Shree Narayana Acharya. Shree Narayana Acharya also has his proportionate part in the proper place. One feels inclined to know more after reading the work.

P. A. L.

GUJARATI

Ji ti *By Mrs B'annumati Dulpotram Trivedi, printed at the Jian Maudli Press, Ahmedabad Paper cover Pp 192 Price Re 1 1923*

This is Mrs. Bhanumati's second excursion into the region of Literature. The first was a translation from Bengali. This one is a piece of original writing. Its burden is to show up the present deplorable state of our society in spite of modern education and consequent advanced social views. Jyoti the heroine is sold by her parents to an unsympathetic plutocrat, in preference to being married to one whom she loved with all her heart although poor. She depicts the scenes between this ill matched couple, with a pen and an intelligence which only a woman can do. We specially recommend to the reader one such scene at pages 60 and 87, where she stands up against her husband and refuses to depose falsely against Yogesh (which she was really intended to do) and so condemn him as a thief. The whole story is very pathetic and sympathetic, and its special merit lies in the fact of its describing familiar scenes in appealing language.

શાદ્દશ્વ શાદ્દશ્વ શોદિશ્વ શોદિશ્વના વિચારો,
By the late Maharaja Sir Keshari Singh, C I E, K C S I & I. Published by the Keshari Singh Sabha Bhopal Printed at the Virajaya Nagar Press. Thick card board cover Pp 328 Pp 1 2 (1922)

This is a translation of the thoughts of Emperor Marcus A. Antoninus from the English version of George Long. Having been made by a ruling Prince and also preserving the philosophical spirit of the original it certainly deserves more than passing attention. It will be found of great help to earnest thinkers.

GANDHI GURU (ગાંધી ગુરુ) *By Jyoti*
Holdings Patel of Ode, in Gujarat Printed at the Jyoti Press Printing Press Sand Cloth cover Pp. 238 Price 1/- 11 (1923)

This is a collection of the opinions of Mahatma Gandhi expressed by him at various places and in various circumstances on matters, political, religious, social and domestic. They certainly read like so many facts.

MONA GAVU (મોના ગવુ) *Pp Serial Paper cover Pp. 21 Price Rs. 0-4-0*

In this pamphlet, the author has attempted to compare incidents in the lives of Krishna and Mahatma. The comparison is certainly ingenious and the similarities are oftener than not far fetched.

PURA RIKHA (પૂરુષ શાસ્ત્ર) *By Dattatraya Balkrishna Kalelkar and Narkari*

Durukadas Parikh Printed at the Narayan Printing Press, Ahmedabad Thick card board Pp 290 with an Index Price Re 1 0 0 (1923)

This is an attempt to reconstruct northern India as it was in the past, say before the Mahammadans came there. It has eminently succeeded in giving in a small compass, a picture of old India, political, religious and literary, unburdened with any technical notes. We find it both interesting and instructive.

परचिप चायराव By Jhaverchand Meghani Printed at the Saurashtra Printing Press, Rajpur Paper cover Pp 181 Price Re 0 12 0 (1923)

The title of the book—Desperate Ireland—is enough to explain its subject matter. The plight of Ireland and its struggle for freedom are depicted in Mr. Meghani's inimitable style.

सुजरातसु नर, By Kalyanji Vithalbhai Printed at the above Press, Rajpur Pp 293 Paper cover Price Re 1-0-0 (1923)

The Light of Gujarat—these words are applied to Darbar Shri Gopaladas, who has joined the N C O movement and given up his principality in Kathiawad. This book is his biography and focuses all incidents in his life, leading to his present position.

धर्षार सवखा By Thakkur Narayan Vasanji Printed at the Vasant Printing Press, Ahmedabad Golden bordered cloth cover, illustrated Pp 316 Price Re 3-4-0 (1923)

The paradox of an Aspasia being virtuous and a married woman, the reverse, is handled by Mr. Thakkur in this volume in the shape of four stories which are more or less translations or adaptations and which have appeared separately in Gujarati newspapers. The writer has an intimate knowledge of the seamy side of life and its problems, and hence able to do justice to them.

ASIA NO USHAHAT (एशियाको उषाहा) By Jagjivan Harkishna Vyas, B A Printed at the Union Printing Press, Ahmedabad Cloth cover Pp 96 Price Re 1 4 0 1923

Mr. Paul Richards' book translated from French into English as 'The Dawn over Asia' is well known. His inspiring lectures and encouraging messages are translated into Gujarati in this book, the income from the sale of which is to be used to help the Asiatic League.

The Gujarat Vidyapith has sent us two school books. The first and second Gujarati Reading Series which are both thoughtfully prepared and would prove of great use to children. A third small book called "Prayers for Children" (बाळ प्रार्थनामाळा) by Manilal Vamabhai Patel,

we find entirely beyond the capacity of those for whom it is intended, while still a fourth one, also for children, called *Bal Varta* (बाळ वार्ता) a collection of pleasant stories by Gijubhai sustains his reputation as a purveyor of useful juvenile literature, and incidentally helps to preserve "floating" folk tales.

सद्यसु सपयन By Muni Pama Vyasa Printed at the Union Printing Press, Ahmedabad Thick card board Pp 314 Price Rs 3 0 0 (1923)

"The Confirmation of Truth" as this book purports to be, is an answer to a book which was reviewed the other day by Pandit Bechar Das. The Muniji is concerned with showing that what the Panditji professes is untrue and the charges made by him on Jain literature and society are unsustainable.

चापरा दैश्वी इतिहास, Part II By N K Bhat Printed at the Sanatan Printing Press, Bhavnagar Paper cover, Pp 86 Price Re 0 4 0 (1923)

This history of our country is a continuation of the first part, and gives a succinct story shorn of dates, etc., thus making it pleasant for study.

KATHIAWADI SAHITTA, Part II, By Kananji Marasani Printed at the Sanatan Jinn Printing Press, Rajkot Paper cover Pp 121 Price Re 1 0 0 (1923)

The literature of old Kathiawad, consisting of Dobas and Sorthas and other poetical dialogues, requires to be preserved. This is an effort in that direction, though it overlaps the work of some others, still there is some undiscovered ground also, and as such it has its use.

K M J

MARATHI.

MAHARASTRA ITIHASA MANJARI OR GLEANINGS FROM THE MARATHA HISTORY By Mr D I Apte Publisher Chitrashala Press, Poona Pages 316+8 Price Rs 2

Time has surely come for revising our old notions about the Marhattas and their achievements by the immense light shed over the subject by the abundance of new material unearthed during the past forty years by the untiring efforts of several Marathi scholars who have unsparingly devoted themselves to the patriotic work of collecting, arranging and verifying thousands of original letters, sanads, decisions of Courts, ballads and poems, &c, and making them available to the inquiring public. For students of limited means who cannot afford to buy so many costly volumes embodying these materials of history, Mr. Apte has intended to

publish handy compilations with annotations, &c. The present volume, which is the first of the series, is rich with precious extracts on important subjects like the condition of Maharashtra in pre-Bharat days, war in defence of Independence, disunion and its evil consequences, the Marhatta Empire, the auto-biography of the illustrious Marhatta statesman, Nana Pharnavis, &c. The value of the book is considerably enhanced by maps, pictures and the glossary of words, &c. The volume will make an excellent companion text book on Marhatta history to be used in High School, especially National High Schools.

TAMIL

TAMIL

NARAYAN By Krishnasamy Sarma. Published by Sivasubramanian Publishing House, 33, Irinappin Street, Saccarpot, Madras. Pp 221 + 50. Price Rs 1.80.

The book before us is written in a fairly elegant and simple style and bears the mark of calmness with which the author faced his jail life at Cuddalore.

The hero receives the best treatment in the hands of the author who has nothing but praise for every thought, word and action of his hero excepting that of his putting away at Josephine.

The book is offered at a cheap price. It should find a place in the shelf of every patriotic Tamilian.

MAHATMA GANDHI His life and teachings. By Krishnasamy Sarma. Congress Publication Bureau, 33, Irinappin Street, Saccarpot, Madras. Pp 259. Price Rs 1.80.

The work before us treats of the hero's life in a classical way as worthy of the hero. The style is, as usual with the author very simple. The several incidents of the hero's life depicted in these pages are both charming and inspiring. His latter day activities are sufficiently explained in detail and they form the most impressive portion of the work. Every patriot of Tamil Nadu will do well to have a copy of this Gospel of Truth and Love.

SACCHIDANANTHA SIVAM By Sabramania Siva (Sivadandrananda). Published by Sri Sathya Pathra Sargara Book Depot, Park Lane, Madras. Pp 209. Price Rs 1.20.

The author is a famous figure in Congress circles ever since his conviction in the Tinnevely sedition case. This work itself is the pro-

duction of his leisure hours in Central Jail, Salem.

The subject-matter of the book is 'Practical Vedanta', as the author calls it, and is done in a conversational form between the Guru and his disciple. The style is very simple and is in its best colours where his ideas about unteachables reflect those of Great Swami Vivekananda. Even men of poor attainments would be immensely benefited by a reading of this work.

MAHAYAN.

TELUGU

SARADA A Telugu Novel

This is a delightful novel consisting of thirty-two interesting chapters in which the young author describes quite ordinary incidents of life and weaves them into a compact, interesting and delightful story. The style is literary and idiomatic. The author succeeds from the very beginning of the tale in attracting the reader's attention and maintains this interest till the very last page. The plot is well conceived, the characters are well depicted and the author, without being too didactic, succeeds in imprinting upon the reader's mind the dangers of leading an avaricious and vicious life. Chandramauli abandons his friends and relations, squanders his ancestral earnings and becomes a prey to vice. Ramani, the dancing girl, succeeds in ultimately rolling him away for a handful of glittering coin and while on the point of being sacrificed as an offering to mother Kali he is rescued by a yogi, who ultimately restores him back to his wife and wins him round to the path of honour, justice and rectitude.

B. RAMACHANDRA IYER

URDU

SHAHAT HAYA Translated by Syed Mahmud Azam Fakhri. Published by Daira Auliah, Mahmud Nagar, Lucknow. Price Rs 1.

Shahat Haya is an Urdu translation of "Five Weeks in a Balloon" by Jules Verne, the well-known French novelist. He is famous for introducing a new method of putting some scientific truth or other in his novels. Nearly all his novels have this peculiarity.

Syed Mahmud Azam Fakhri has translated this book into Urdu most successfully. His translation is almost literal, but the beauty of Urdu language is always preserved. He has taken further pains to attach explanatory notes, where he thought necessary. These notes, I hope, will prove very helpful to the Urdu reading public.

S. M. B.

A FLOWER OF RAJPUT CHIVALRY

DURGADAS RATHOR

I HOW AURANGZIB ALIENATED THE RATHORS

IN an earlier number of this *Review* * I have told the story of how Durgadas Rathor, the son of Mahariya Jaswant Singh's minister Askaran, had rescued Jaswant's heir Ajit Singh from the clutches of Aurangzib at Delhi, taken him to a safe refuge on Mount Abu, and, assisted by other devoted clansmen, had for two years fought against the Mughal occupation of Marwar. Then as his ally Udaipur grew fainter in its efforts under the new Maharana Jai Singh, Durgadas had (December 1650) instigated the Emperor's son, Muhammad Akbar, to rebel and make an attempt to seize the Mughal crown. When that attempt signally failed (16th January, 1651), Durgadas had most chivalrously escorted the unhappy prince through every danger to the Court of the Maratha king Shambhaji, who alone in India could dare to harbour the Emperor's enemy (1st June, 1651). So long as Akbar remained in India (up to October 1656), Durgadas stayed with him, promoting his interests, reconciling his occasional differences with the Maratha Government, and acting in all matters as his guardian and chief minister. I have given a detailed history of this period in the fourth volume of my *History of Aurangzib*, ch. 44 and 48.

This junction between Shambhaji and the rebellious Akbar alarmed the Emperor, and he made haste to go to the Deccan in person after patching up a peace with the Maharana (June 1651). This peace ended the war so far as Mewar was concerned but not in respect of Marwar. True, one of the conditions of the treaty was that when Ajit Singh would come of age, the Emperor would recognise him as a vassal Raja and imperial mansabdar, as his father and grandfather had been. But Ajit Singh was then an

infant of two years only, and his suzerain occupied the kingdom of Marwar for the present. The new Maharana of Udaipur was too weak to insist on Marwar being placed in the hands of a Council of Regency of its native nobles. So, the Emperor's troops continued to hold the chief towns and strategic points of the State and its legal government was that exercised by the Mughal officers posted there.

For Marwar, therefore, there was no peace, and the Rathor patriots remained in a state of war with the alien rule imposed on their country. They occupied the hills and deserts and every now and then swooped down upon the plains, cutting off convoys and trade caravans, capturing weakly held Mughal outposts and rendering the cultivation of the fields and traffic on the roads impossible except under the protection of the imperial garrisons. No wonder that famine was constantly present in Jodhpur and the Rathor bard records of certain years that "the sword and pestilence united to clear the land."

A generation of time passed in Marwar in ceaseless conflict, captures and recaptures. But the resources of the Empire were far superior to those of a small desert province ravaged by perpetual warfare. The imperialists could draw their supplies from the other parts of India, the Rathors had no friend or supplier outside. Being a clan only, they could not replenish their ranks thinned by the Mughal sword, famine and pestilence, while the Emperor had the manhood of half India to draw upon. The Rathor national opposition, therefore, would have gradually grown weaker and finally died down through attrition, if only the Emperor had not been plunged into a more serious conflict in the Deccan which drained all his resources. The military situation in Maharashtra reacted on the situation in Jodhpur and worked for the ultimate success of the Rathor patriots and the restoration of their chieftain to his

* April, 1915. Reprinted with corrections in my *History of Aurangzib*, Vol. III.

hereditary throne immediately after Aurangzeb's death

II THIRTY YEARS OF WAR

The history of these 27 years (1651-1707) in Marwar falls into three well-defined periods. From 1651 to 1657 it was a people's war, because their king was a child and their national leader Durgadas was absent in the Deccan. The Rathor people fought under different captains, group by group, with no central authority and no common plan of action except to attack the Mughals wherever they could. This desultory warfare afforded many examples of Rathor bravery and devotion, but its military effect was nothing more than to keep the Mughal garrisons in constant alarm and to make their occupation of Marwar financially ruinous. The patriots might capture a post, but it would be immediately re-established by a fresh Moghal force, while the thinned Rathor bands had to flee to the hills and starve there. They, however, kept up the struggle, renewing their raids year after year.

It was rather an advantage to the Rathors that at this stage they had no common leader, because a pitched battle of all the forces of the tribe with the better armed and better organised imperialists would have led to their decisive defeat and prevented them from raising their heads for a generation to come, whereas by adopting guerrilla tactics they wore out the Mughals and minimised the disadvantages of their own inferior numbers and equipment. The numerous eponymous septs into which the Rathor clan was sub-divided, each supplied a ready made battalion of soldiers, self contained and organised from birth.

The second stage of the war began in 1657 when Durgadas returned from the Deccan, and Ajit Singh came out of the concealment in which his infancy had been protected and nurtured. The success of the Rathors was at first brilliant. Reinforced by the Hindus of Bundi, they cleared the plains of Marwar and, sweeping onwards beyond the limits of their own country, they raided Malpura and Pūr Mandal (1657), and even defeated the subadar of Ajmir (1690) and carried their ravages into Mawat and the west of Delhi. But they could not recover their country. The Emperor had, by the year 1657 conquered the last of the independent kingdoms of the Deccan, and two

years later slew the Maratha king and took his capital. During 1689, 1690 and 1691 the Rathors could not recover from these blows, and the Emperor had a free hand. Moreover, in the very year 1657 in which Ajit Singh and Durgadas appeared together at the head of the national forces, an exceptionally able and enterprising officer named Shujat Khan became governor of Jodhpur on behalf of the Emperor, and held that office for 14 years, during which he succeeded in maintaining the Mughal hold on Marwar though Aurangzeb's increasing entanglement in the Deccan made it impossible for him to send a single soldier to reinforce his agent in Jodhpur.

III SHUJAT KHAN'S GOVERNMENT OF MARWAR

Up to this year (1657), the *saundari* of Marwar had been added to the subadari of Ajmir. But Ajmir was a small province, governed by a third rate noble with a poor income and small army. Hence, the Ajmir subadar (Inayat Khan) could not cope with the Rathors with his normal resources. But Shujat Khan in addition to the *saundari* of Marwar held the subadari of Gujarat, — one of the three great frontier provinces of the Mughal Empire and famous in those days as a recruiting ground for brave soldiers (*lashkars*). Shujat Khan's contingent and income were much larger than those of the Ajmir subadar and he also knew how to put them to the best use. He always kept his retainers to their full number and was prompt and quick in his movements. He used to spend six months (sometimes eight) every year in Marwar and the other six in Gujarat. Thus he succeeded in checking the Rathors when it came to fighting, while he made an understanding with them, paying them one-fourth of the imperial custom duties on all merchandise if they spared the traders on the roads (1658). This was another form of the *chauth*, which a few years afterwards many Mughal officers in the Deccan, conscious of their own helplessness and the hopelessness of succour from the Emperor, went to pay to the Maratha roving bands as a yearly tribute.

But from the year 1692 onwards the imperial forces in the Deccan began to feel

* Aurangzeb's reply to an appeal for aid from Shujat Khan (Muzt. H. S. 1135).

the increasing pressure of the revived Maratha power under Ramchandra Amatya (Regent), Dhruvaji Jadr and Santaji Ghorpore, and the Emperor began to look out wistfully for some means of ensuring peace in his rear in Rajputana. There was another and a stranger motive working with him: he must secure the surrender of his grand daughter who had been left with the Rathors by her father Akbar in his flight soon after her birth. This girl was now thirteen and Aurangzib's family honour required that she should come to his house before attaining the age of marriage, which for a Mughal princess was usually fourteen. He could have made an honourable and lasting peace and turned the Rathors again into devoted allies, by restoring Ajit Singh to all his father's territory and rank. But a strange obsession, or more probably religious bigotry,* presented to make Aurangzib cling blindly to the soil of Jodhpur. He haggled like a Jew and waited for some turn in the die of war which would enable him to keep the bulk of Marwar and especially its capital in his own hands and delude Ajit with a small tract of jagir. Negotiations inspired by such a motive were bound to fail, though a truce was secured to his weary army during the year (1692) through which they were protracted. But this fanatical obstinacy or obsession, born of unlimited power and old age, was relaxed by wiser counsels, and at last in 1696 he agreed to restore a portion of Marwar to Ajit Singh in return for the delivery of Akbar's children.

But in 1701 Shujaat Khan died, Prince Muhammad Azam succeeded him as governor of Marwar and renewed hostilities with Ajit, and the third stage of the Rajput war of independence began, which after much bloodshed and reverse on both sides ended in the complete breakdown of the imperial policy of greed and the final recovery of Marwar by its national ruling dynasty (1707). This was the just consequence of Mughal insincerity and unscrupulous opportunism.

* He wanted to dismember Marwar and thus prevent the possible opposition to his anti-Hindu measures which a great independent Hindu State in Northern India might have offered. There was to be no second high-spirited and strong Jaswant Singh to rally round him and lead to victory the discontented Hindu of the empire.

IV DURGADA IN MARWAR, 1687-1696

We now turn to the history of Durgadas. His return from Maharashtra (1687) greatly stimulated Rathor activity, and happily just then they gained a valuable ally Durjan Sal Hada, the leading vassal of Bundi on being insulted by his chieftain Anuradha Singh (a loyal feudatory and general of Anrangzib) armed his kinsmen and retainers and seized the fort of Bundi by a sudden attack falling on it like thunder and wind," as the Persian historian graphically describes it. He then came over to Marwar, married a sister of Mukund Singh Champawat (a Rathor leader) and strengthened the Rathor coalition army with his thousand horsemen of the Hada clan.

The united Rathors and Hadas having slaughtered or driven away most of the Mughal outposts in Marwar, made a daring raid into the imperial dominions in the north. With a vast force of horsemen, Durgadas and Durjan Sal plundered Mohan, Rohtak, and Rewari, collecting a rich booty, and even menaced the capital Delhi. But hearing that a force of 4000 regular cavalry had been sent out against them from that city and had arrived within 20 miles of them, they declined an encounter, swerved away towards Sarhind, and finally returned to Marwar. Meantime Inayat Khan, the faujdar of Jodhpur, had issued with his own troops to chase them. Durjan Sal evaded him and marched to Mandal, intending to sack it. A party of Banjaras (travelling grain dealers) had dismounted in the vicinity. They attacked him and a battle with bows and muskets began. Just then Dindar Khan the faujdar of Mandal, and Raghunath Singh the agent of Anuradha Hada, arrived there and joined in the battle. Durjan Sal was killed by a bullet in the front rank of the fight. [Ishwardas 121a 122a 123a.] Tod however, adds that the Rathors succeeded in massacring the garrisons of Malpura, Par and Mandal and in imposing a contribution on those parts.

In 1690 Durgadas gained a conspicuous success, he routed and drove back on Umr Sati Khan the new governor of that province who had taken post on the Marwar frontier. He kept up plundering and disturbing the parts of Marwar in Mughal occupation and rendered the roads unsafe for travellers. This alarming situation called

Shujaet Khan,* the new governor, to the scene. He very tactfully won over many of the Rajput *thakurs* and *pattawats* by granting them *pattas* on the terms enjoyed by their forefathers, while others he recommended for *mansab* and *jagir* on the condition of their serving under his deputy *Kazim Beg* in Marwar. By his friendly policy and polite dealings he turned many of the Rathors into allies and inspired them with ardour for the Emperor's cause. *Kamal Khan* defended Jhalor against the Rathor raiders in the south, *Kazim Beg* with a strong force was detached towards Mairta to suppress *Durgadas's* roving bands in that quarter, while Shujaet Khan himself took post at Jodhpur for some time. For the protection of trade, he bound down the carters and hired porters (such as owners of transport camels and ponies) of Mairta in security that in future they would transport goods to Gujrat through Udaipur and not by way of Marwar † (*Mirāt-i-Ilmadi*, 343).

Thus the year 1690 ended without any disaster. During the next year the Mughls enjoyed respite as the Rathor national army was diverted to Mewar in order to assist the Maharana Jai Singh in meeting the rebellion of his heir Amar Singh and all the leading nobles of that State. In 1692 also, there was truce in Marwar, as *baqi Khan*, the governor of Ajmir, opened negotiations with the Rathors for the surrender of Akbar's daughter, whom they had been nourishing since her father's flight in 1681. But nothing came of these overtures as the Emperor was not yet prepared to make any real concession to Ajit Singh. So, the war was renewed in 1693. Ajit Singh, guided by Durgadas, took post at Bhilwara and

caused trouble. But Shujaet Khan soon hastened to Marwar, and a concerted movement by the faujdars of Jodhpur, Jhalor and Siwana forced Ajit Singh to flee back to the hills, after Akho Balla, who met the Mughal attack, had been defeated [*Mirāt*, 346, Tod].

V THE RESTORATION OF ALBAR/IB'S GRANDDAUGHTER BY DURGADAS, 1696

But here the Mughal success ended. The situation in the Deccan had now become so serious that the Emperor could not spare any troops for a decisive campaign in Rajputana. Moreover, with the growing youth of his captive grand daughter, his anxiety to get her back increased. The negotiations for this purpose which had failed in 1692 were renewed in 1694 but this time they were entrusted to the able and wise Shujaet Khan, and though protracted through the Emperor's ungardiness they bore fruit in 1696.*

Shujaet Khan employed as his intermediary in this affair the historian *Ishwardas* a Nagar Brahmin of Patan (now in the Gukwar's territory) who had been employed as a revenue collector (*shiqdar* or *amildar*) in Jodhpur and had made many friends among the Rathors. He has left a graphic account of the restoration of the son and daughter of Akbar, which we quote here, as the evidence of the chief actor in the scene.

Akbar's infant son Buland Akhtar and daughter *Safiyat un nissa* had been left in Marwar with his Rathor allies, as the children were too tender to bear the hardships of his flight from the country in 1681. Durgadas placed them in charge of *Girdhar Joshi* in an obscure place difficult of access. They were brought up with every care not only for their health and morals but also for her education in the Islamic religion.

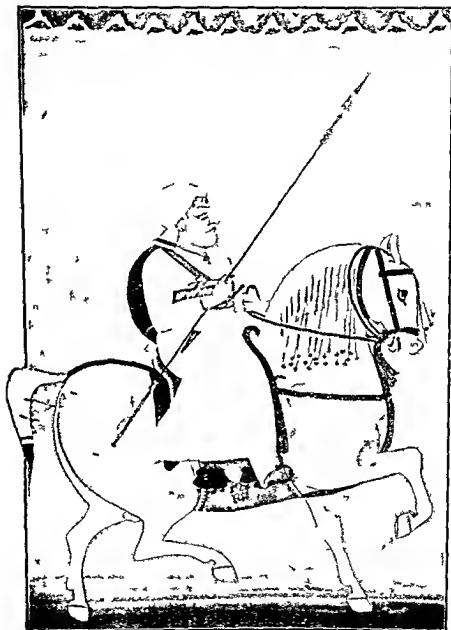
After *Ishwardas* had repeatedly approached Durgadas, the latter, who had wearied

* Shujaet Khan was primarily subadar of Gujrat and, in addition *faujdar* of Marwar. In the latter country he usually governed by means of a deputy—*Kazim Beg* (d. 1693). *Firuz Mirāt* (i. 161), *Shahkhan Muhammad Zahir* (up to 1701), *Jafar Quli Yusuf* (1704). *Mirāt-i-Quli* and *Jafar Khan*. The fort of Jodhpur was held by another officer, called the *qutubdar*.

† It was probably at this time that he promised the Rathors one-fourth of the custom duties on all goods that they spared during passage through Marwar, as Tod tells us.

‡ The Persian text reads *Takha* which I take to be an error for either *Bilwara* or *Bhimtal*.

* On 11th June 1696 the Emperor sent a slave named *Shah Beg* from his Court to go to Shujaet Khan to take charge of Akbar's daughter and bring her away. If this girl was named *Safiyat un nissa* (as *Ishwardas* says) then she was married to Prince *Khawaja Akhtar*, and died of fever on 1 July 1699 and was buried at Margalucia (north of Bhopal) in a tomb built for Rs. 420.



DUN TARRHAN
From an old Painting kindly lent by Mr. S. Arora

Rajput peasantry without seeing any court or
Court, or talking with any cultured person. He
did not even know the Hindustani language.
Aurangzeb was shocked and his Court was
amused to find a grandson of the Emperor

who could speak only the Rajput dialect
(Rajasthani). But Akbar felt over-
come with sympathy like a country youth sud-
denly brought to a large and polished city.
Moreover, he had been taught by his life

among the Rathor nationalists to regard Aurangzib as a sort of demon and the relentless enemy of Akbar and Akbar's family, and now he was to be torn away from the protectors of his boyhood and the comrades of his youth and delivered over to this very Aurangzib. He thought it the wisest course under the circumstances not to open his lips at all but to pretend dumbness, like the clownish new son in law of the Bengali folk tale.

[He was, however, gradually educated and polished, and lived to be employed in the Court, close to the Emperor's person, in charge of one of the royal seals.]

When, after surrendering Buland Akhtar, Durgadas arrived at the portico of the Audience Hall, in the Camp at Brahm-puri on the Bhima, he was ordered to be ushered in unarmed, like a prisoner. Without a moment's hesitation or objection, he took off his sword. Hearing of it, His Majesty ordered him to enter with his arms on. As he entered the imperial tent, the finance minister Ruhullah Khan advanced to him, tied his wrists together with a handkerchief and conducted him to the Emperor. [This was a theatrical action by which, in Mughal times the offender had to beg the royal pardon and soothe the royal dignity.] His Majesty now graciously ordered Durgadas's arms to be untied, appointed him a commander of 3000 horse (nominal rank), presented him with a jewelled dagger, a gold pendant (*padak*), and a string of pearls and advanced him one lakh of Rupees from the imperial treasury (Ishwardas, 167a 169f *M A* 395).

VII SECOND REVOLT OF AJIT AND DURGADAS, 1701

This reconciliation with Durgadas took place in May 1698, but within three years of it there was another rupture. Durgadas had been employed as *faujdar* of Patan (in Gujarat) to keep him out of Marwar. But in 1701 he was driven into rebellion a second time. In fact both he and Ajit Singh had continued to distrust the Mughal Government and kept themselves at a suspicious distance from the Court. Early in 1701, Ajit Singh, though repeatedly summoned to pay his respects in person to the Emperor, like other high nobles, put off going there under various pretexts [*Mirāt*, 361]. After the death of Shujaat Khan (9 July 1701), a rupture could no longer be averted. The new governor,

Prince Muhammad Azam Shah, was laughty and imperious. He was ordered by the Emperor to send Durgadas to the imperial camp if he could, otherwise to kill him there so that he might no more instigate Ajit Singh and the Rathors.*

Muhammad Azam summoned Durgadas to wait on him at Ahmadabad, the seat of his government. One of his officers, Safdar Khan Bibi, undertook to arrest or murder Durgadas at the Prince's *darbar*. From his *faujdar* of Patan (a subdivision of Gujarat) Durgadas arrived with his retainers and dismounted near the village of Kariy on the Sabarmati river, close to Ahmadabad. On the day fixed for his interview, the Prince's troops were drawn up in readiness on the pretext of his going out on a hunting excursion. All the mansabdars posted there and Safdar Khan with his sons and retainers fully armed, attended the *darbar*. The Prince arrived there and issued orders for Durgadas to be brought to him. As the preceding day had been a day of fast (*eka dahi*) with him, Durgadas wanted to eat a meal before going to the *darbar*. But the arrival of couriers in succession to hasten his visit excited his suspicion, which passed into alarm when he heard reports about the Prince's troops being drawn out around. Therefore, without breaking his fast Durgadas set fire to his tents and baggage and immediately rode away towards Marwar with all his followers.

A Mughal force gave him chase. The best mounted among them, including Safdar Khan's contingent, overtook the fugitives on the road to Patan. Durgadas's grandson then in the first bloom of youth, said to him 'It is a shame to leave a battle-field without a wound. Let me bar the enemy's path while you escape.' The gallant youth did so and was killed with the Rathor rearguard in resisting the Mughals, while on the other side Safdar Khan's son and Muhammad

* *Mirāt*, 338f. *Kalāṭ al-T* 119. The yet still a *1714* in 41. The account between the two is thus described in a letter of the Emperor: 'The *1714* Shah's shot arrows from the same bow as Ajit. O L. V. S. 1111. N. 25. According to the Rajput land Ajit was expelled from Jodhpur by Prince Azam in 1702 (writing from Jodhpur).

† The local tradition is that he killed in the imperial camp (Kare ka Sarai) 1 mile north of Ahmadabad and killed it when retreating.

look horse for Jodhpur, expelled Jafar Quli (the deputy faujdar of the city), and took possession of his father's capital. As Ajt entered Jodhpur, the Mughals fled, leaving their property behind, they were slain or made captive. Many of them fled in the disguise of Hindus, to escape the merciless retribution of the Rajputs smarting under 26 years of oppression. Marwa was evacuated by Mnhakam Singh, who fled wounded to Nigor Sojat and Pali were regained. The fort of Jodhpur was purified with

Ganges water and tulsi leaves. Ajt Singh was crowned Maharaja of Marwar [Miral 397, Tod II]

Durgadas's life's task was thus crowned with success. Marwar was freed from alien rule and placed under her own kings once more. He was afterwards banished and his estate confiscated by his ungrateful master, but this fact did not affect the history of Marwar.

JADUNATH SARKAR

GLIMPSES OF INDIAN INDIA

1 THE NIZAM'S DOMINIONS*

3 ELLORA AND ITS ENVIRONS

By Sir NIHAL SINGH

I

ELLORA is rather less than 100 miles from Ajanta, as the crow flies. The way lies over the Deccan plateau—the road which the conquerors took when they swarmed from the north. From what competent engineering friends with knowledge of the country tell me, a modern motorable road could be constructed quite easily, and without incurring heavy cost, because there are no great engineering difficulties to be overcome.

When I first went to Hyderabad early last year, the hope was held out to me that I would be able to motor from Ellora to Ajanta, and back, if I so chose. Sir Ali Imam, who was then the President of His Exalted Highness the Nizam's Executive Council—an office not quite the equivalent of Prime Ministership, because that Ruler refuses to have any more Prime Ministers—told me that the road would be ready by the

time I proposed to go over it. He, indeed, fixed a date by which time his motor was to drive over the finished road, and I was to be a member of his party.

Unfortunately the Fates decreed otherwise. While the book, to write which I had gone to Hyderabad, was nearing completion, Sir Ali Imam's star crashed from the zenith to the earth with a suddenness of which I had, up till then, read only in fiction. The causes which brought about that catastrophe belong to another chronicle, but as a minor consequence the road between Ellora and Ajanta remained unmotorable, and I had to make an exceedingly circuitous and by no means comfortable journey, partly by train and partly by motor, to make the trip.

II

If I had to plan a trip to Ellora with the knowledge which I now possess, I would have motored up from the Ellora Road station. In that case the configuration of the country in which the master builders of old created those wonders would have burst upon my vision with dramatic suddenness.

As the car neared the place, I should have seen, to my right, the bed of a stream, dry but for a trickle of water owing to the

* The first article of this series, dealing with the capital of His Exalted Highness the Nizam, appeared in the March number of the Modern Review, while the second article, dealing with the author's pilgrimage to Ajanta, was printed in the May number—Editor, M. R.

hot weather, but in the monsoon a raging, tumbling torrent. Presently I should have seen the eminence from which in the proper season, water would be leaping down in a shimmering sheet. Just above the gorge I should have seen stretching a hill, rising rather abruptly from the plain in a form very much resembling the young moon, with both horns facing the setting sun.

No one had told me of the spectacular effect this approach held in store for the visitor. I, therefore, went from Aurangabad, past Daulatabad and Roza—with which places I shall deal later—and after what appeared to be rather a perilous descent down the side of the *ghat* suddenly found myself in front of the cave—to use the term employed by the *Talukdar* or District Magistrate of Aurangabad—a Muslim gentleman as, indeed, are nearly all officials in Hyderabad with any power—who kindly accompanied me.

That prosaic arrival was rendered doubly unfortunate by the fact that the car halted almost outside the entrance to Kailash the



Interior View of Grand Hall Ellora

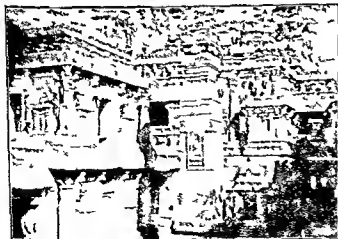
most wonderful example left behind by men who possessed the imagination, patience and skill to turn bare brown rock into beautifully embellished sanctuaries which, I could see from where I stood, began almost at the southern extremity of the horn at my right.

III

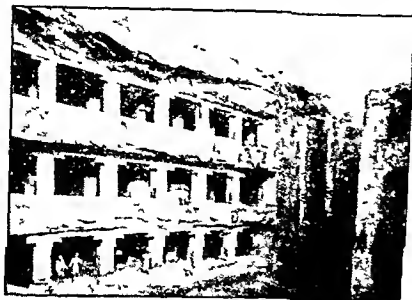
A ledge ran in front of these chambers which with a little trouble and trifling expense could be made into a good road, enabling the visitor to go right up to the end of the ridge. As it was the *Talukdar's* *chai fieur* was a clever driver and managed to take the motor up a good part of the distance.

More than likely the visitor will ride in a tonga since there are no cars plying for hire and there are indeed, only one or two in the whole neighbourhood for many miles round about privately owned by Government officials in the *Dumas* service or army officers.

The chambers extend over a distance of about a mile and a quarter and are excavated from rock which is of a peculiarly hard character, about half way up the slope



Kailash Cave, Ellora. Showing the Small Temple Carved from the Soli Rock Inside the Larger Temple also Carved from the Living Rock



Tin Thal or Three Storied Cave at Ellora

The Buddhist shrines, the first to be cut, occupy the southern extremity, the Brahmanical temples, some 10 or 15 in number begin about 40 yards north of the *Tin Thal*—the last to be excavated by the Buddhists—and the Jain temples are at the northern extremity of *Siva's moon crescent*—as the devout speak of the hill in which the chambers are situated.

It is impossible to give a detailed description of the Ellora rock cut temples unless one were an artist, architect, draughtsman, and engineer combined. Even in that improbable case the description would have to be accompanied by so many plans, sketches, and photographs of each detail, in order to convey even a partial idea of the art and architectural beauties and constructional wonders of the collection of sculptures that it would require an encyclopedia to do justice to the subject. All that one can dare to attempt is to set down a rough impression of the place.

The ornamentation is so lavish especially in the chambers cut in later periods that in some of them it is to be doubted if six square inches of surface have been left unadorned. Images, bas-reliefs, single figures, groups, animals, birds, flowers, conventional designs, cover walls, ceilings and pillars in profusion which is nothing short of bewildering. In some places there is evidence that originally tempera paintings existed.

It is possible to trace the passage of time and the waxing and waning of one faith or another by reference to the images in the various temples—multitudes of Buddhas in all the conventional attitudes in some myriads of Hindu gods and goddesses in their manifold aspects in others—and endless statues, one very much like the others, in the Jain temples.

IV

The oldest chambers supposed to date from the middle of the fourth century A.D., are strange to say, known as the *Dherwar* or low crested quarters, and were actually, in later days occupied exclusively by *Dharmas*. There is nothing

of particular interest to the sight-seer in them. They are small as compared with some of the others, and served some as monasteries



Shiva's Dance
Carving in Chamber 11 Ellora

and others as places of worship. The art student will, however, find much to ponder in the forms and sculptures.

The *Sutar ka Jhonpra*, or "Carpenter's Hut," is the first chamber of great size in the Buddhist group. It is supposed to have been constructed by Visvakarma, the Architect of the Gods, who is also credited with having built the temple at Dwarka at the bidding of Krishna. His image is enshrined within the temple at Ellora which bears his name, and he, as the patron saint of carpenters and masons, is worshipped by the members of those crafts to this day.

The "Cave" is built in the form of a cathedral, with a high, vaulted roof which is carved in ribs to resemble wooden rafters, even the heads of the nails being indicated, and long rows of pillars extending from the entrance right to the far end of the chamber where the image is enshrined.

It is generally believed that the small carved figures over the entablature of the pillars are likenesses of Visvakarma's favourite servants who helped him to excavate and to embellish the temple. He is supposed to have taken that means of showing his appreciation of their faithful services.

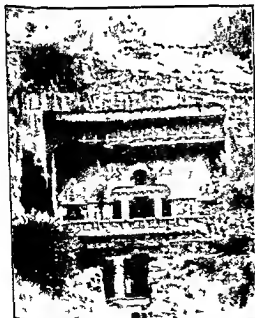


Interior View of Sutar ka Jhonpra, Ellora

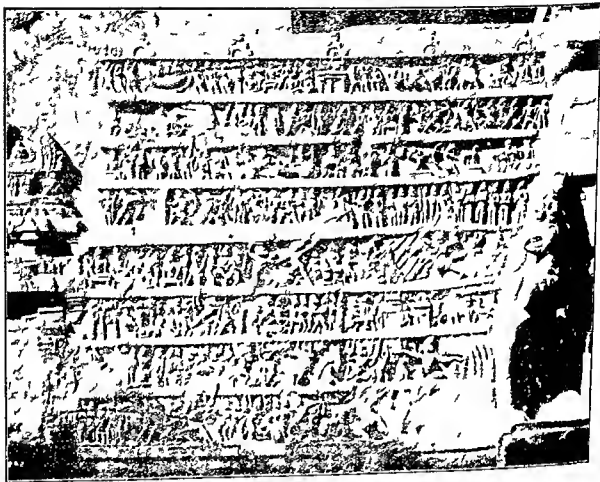
placing their images where, from century's end to century's end they might look down upon the glories of the temple they had helped to cut out of the heart of the hill.

The stupendousness of this chamber stuns the visitor. It is 86 feet deep, 43 feet in width and 31 feet in height. What labour must have been necessary to excavate the thousands of cubic yards of rock, in the days before modern explosives were known—and what skill to excavate them so that wherever it was necessary to have a pillar or an image, the solid rock would be left from which the object could be carved! Every particle of stone had to be chipped away by hand.

The *Do Thal* and *Lin Thal* especially represent a gigantic amount of expenditure of energy. The former is not, as its name signifies, two storeys in height, but was so named because it was originally supposed to be so, until a third floor was unearthed. The latter was, from the start, known to have three floors. These chambers are more like huge mansions with doors, windows, and stair cases. The first floor of the *Do Thal*



Exterior View of Sutar ka Jhonpra, Ellora



Battle Scene in Kailasa Rock Cut Temple at Ellora

and the top floor of the *Tin Thal* are elaborately decorated

Before Kailasa all other chambers pale into insignificance. Once one has grasped the details of construction, the wonder ever increases

Imagine a huge pit scooped out of the top of a hill, over 300 feet long, 150 feet wide and 107 feet deep, by excavating at least 100,000 cubic yards of solid rock from the heart of the mountain. Imagine that in thus scooping out the pit masses of rock have been left in appropriate places, and which subsequently have been shaped into life size elephants huge images, and mammoth monolithic pillars, all meant to set off a great temple, also carved out of the living rock. Imagine this temple faced on three sides, beyond the figures of elephants and the pillars, by a gallery carved into the wall of rock, enshrining numberless images. Try to conceive that most of the figures and

images have been defaced by the Muslims until there is scarcely a perfect carving remaining and yet such perfection remains that the beholder is filled with admiration for the skill of the artists of olden days. That will give you a faint idea of what Kailasa is like. To appreciate all its wonders you must see it for yourself. Adjectives fail

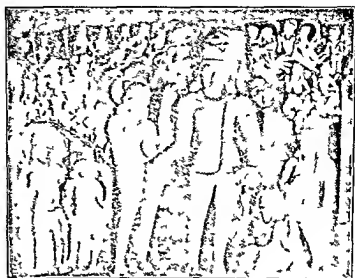
Many are the traditions hovering about the construction of the rock cut temples at Ellora. One story, believed by many Hindus, is that they were excavated by the five Pandavs, of Mahabharata fame, who undertook the work to please the god Krishna who was a relation and friend of their parents. Desirous that the work might have an element of the supernatural about it they begged Krishna to prolong a night into a year. He complied with their request and they completed their task just at dawn was

breaking at the end of the long night. They employed Viswakarma, the architect of the gods, to design it. Bhima, famous for his strength, was the principal worker. When the temples and monasteries were all completed, the five brothers were sent to spread the news of the miracle which had been wrought, and millions of persons flocked from the furthestmost corners of India to behold it.

Another story has it that Eeloo Raja, who flourished over a thousand years ago whose father's territories were at Ellichpore, in modern Hyderabad was suffering from an incurable disease, so that his body was filled with maggots. He dipped a cloth in a sacred tank near the village of Ellora and, rubbing it over his body, was speedily cured. So happy was he over his miraculous recovery that he set about excavating the temples as an expression of his gratitude and piety.

The Muslim tradition embroiders this story with the statement that, having completed the rock cut temples, he was so pleased with his work that he proceeded to construct the fortress at Daulatabad upon the same principle, hewing a hill all round until it was completely insulated and a mass of scarping. He then, it is said, cut a subterranean passage between the fortress at Daulatabad and the temples at Ellora opening into the Dharm Linga Temple.

One of the incidents in connection with the Muslim invasion of the Deccan may have a bearing upon this subterranean means of communication. The wife of the Hindu Raja of Deogarh, as Daulatabad was known in those days, had been taken prisoner and carried off to Delhi to the harem of the then reigning Muslim Emperor. She pined for her daughter, and an army was sent to Deogarh to fetch the girl to be a companion to her disconsolate mother. She was however, kept so carefully hidden by her father in the fortress that it was impossible for the Muslims to lay hands on her. One day, however, a party of soldiers, wandering aimlessly through the Ellora temples, came



Sita's Wedding Ceremony
Carving in One of the Chambers at Ellora

upon the Princess, accompanied by an attendant and at once carried her away to join her mother in captivity.

All trace of any such passage has to day been lost but the tradition remains, even to the extent of naming the 'cave' which formed the Ellora outlet.

The temples must have come into existence as the natural sequence to the growth of Buddhism. In the earliest days the bhikkhus to whom was entrusted the task of perpetuating the knowledge of the Law, met annually in the rainy season, when it was difficult or impossible for them to travel about, and compared notes and discussed the intricacies of their scriptures which were not then written, but were communicated by word of mouth. So as to be as secluded from the world as possible their meeting places were in natural caves, in remote places in ravines at the foot of which roared mountain torrents, cutting off the approach of human beings. As the faith spread, it became necessary to have larger assembly halls than the natural caves provided, so they were enlarged, and others were cut. As time went on and Buddhism became the religion of the kings and nobles, the craftsmen connected with the various courts rivalled one another in decorating the monasteries and temples cut in the living rock. Time sped onward, and Hinduism managed to absorb Buddhism,



Jain figures in Rameshwar Cave Ellora

and the Brahmins decorated the older temples and the newer ones which their devotees excavated with elaborate ornamentation. The structures and statuary at Ellora, especially of the later periods are distinctly Dravidian in character and such inscriptions as exist are all in Kanarese, showing that the craftsmen were brought from the south to execute the work.

VI

The road leading from the chambers in the hill side to the top of "Siva's moon crest" is steep. Almost at once, as you ascend, all view of the wonders of Ellora and of the landscape surrounding them is blotted out. Just for a moment you see the tops of the pillars of Kailasa as you pass the pit in which they have been excavated—and then only the memory remains. All too soon the car dashes along the crest of the hill and on into Roza—into another world as it were, for the relics of Hindu India are all left behind and you find yourself surrounded with Muslim memorials, reminiscent of the days when Aurangzeb made this part of the Deccan his headquarters and lived, died and was buried there. The tomb of that great Emperor is plain and unostentatious. Much more pretentious are the last resting places of some of

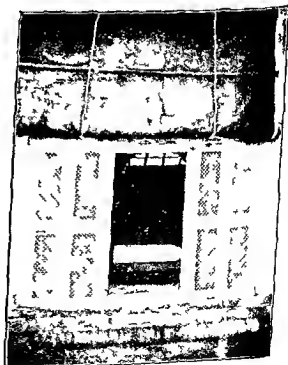
the saints and noblemen buried round about him.

The only modern building in Roza is the Guest House which His Exalted Highness the Nizam maintains within a stone's throw of the great Nughal's grave, for distinguished persons who visit this spot under the auspices of his Government. Well furnished supplied with modern conveniences to cheer the traveller who tarrys in this historic spot it stands on the top of a high hill overlooking the country for miles round about—an excellent point from which to sally out to this or that point of interest in the vicinity.

VII

The road leads out of Roza and on to Daulatabad—which fort is one of the most wonderful achievements of the builders of ancient India. Rising abruptly from the plateau, the rock is chiselled, around the whole base of the hill, up to about 150 feet from the plain, forming a smooth, perpendicular wall impossible to scale.

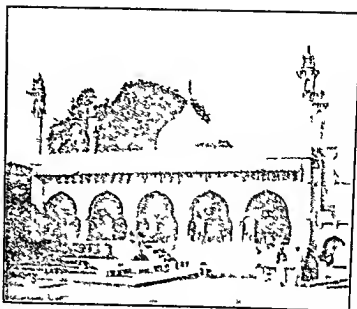
The defences were designed with the greatest ingenuity. The enemy had to pass through four walls, one within the other, and



Sarcophagus of Aurangzeb at Roza

a moat before reaching the hill itself. That, however, was only preliminary to reaching the real fortifications.

First of all there was a long narrow passage excavated out of the interior of the mountain, ever ascending until the upper works were reached. Here and there in the course of this tunnel which was about 10 or 12 feet high and about the same number of feet in width were small trap-doors with flights of steps communicating with the outer ditch, and sudden holes and chutes from which interlopers were sent scuttling down to death on the rocks below. The opening at the end of the tunnel leading into the upper fortress was kept covered by an iron plate on which a fire was kept burning its flames blown to an intense heat by the air blown in through an opening cut in the wall of the rock.

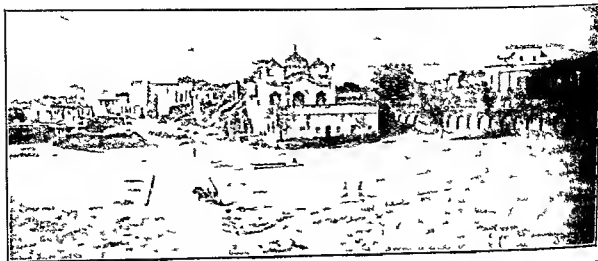


MOUNTAIN FORT OF DIALATABAD

That the fortress was so vulnerable to the attack by the enemy was due to the fact that the lava fell to the mountain by through an unkind prank.



The Great Minar and the Fort of Dialatabad



Alamgiri Mosque, Aurangabad

of Fate. When the news was brought that the Mahomedan hordes were approaching, the Hindu Raja sent out men to bring in provisions to stock the fortress against a siege. They came upon a number of bags full of what they took to be corn, abandoned by their owners upon learning that the Muslim army was approaching. They took these bags into the fort and carefully stored them, relying upon them, for food in time of stress. When they were opened they were, however, found to contain only salt, and the Raja was forced to surrender rather than see his people perish from starvation.

VIII

Soon after leaving Daulatabad, the minarets of Aurangabad come into sight. It looks very gorgeous from a distance, but on nearer approach it is found to be but the ghost of grandeur that has faded and decayed.

Most of the architecture in Aurangabad is disappointing in the extreme. Take Aurangzeb's palace, for instance. There is not a single distinguishing feature about it to inspire awe or admiration. Interest attaches to the old mosque alongside the palace, where the great Mughal ruler used to sit and to copy texts from the Koran, which he sold in order to make his living with his own hands, since he held the ideal that every man, whether king or commoner, ought to be self-supporting instead of leeching upon others for a luxurious livelihood.

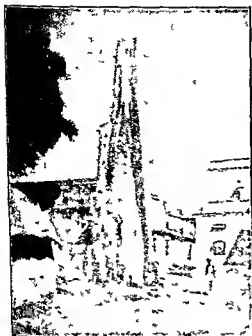
In the grounds surrounding Aurangzeb's

palace was the controlling apparatus for regulating the supply of water to various parts of the city. It was simple in the extreme. By pulling out a plug here and inserting it there, the flow of water was stopped in one part of the capital and started in another.

This system of water-works was constructed originally by Malik Ambar, and extended by Aurangzeb. Through the centuries, it provided a plentiful flow of water for the populace who took it for granted that it was a phenomenon of nature. The reservoirs were always just full enough—never empty, never overflowing. They were supplied from tall pillars out of which the water flowed in a steady stream unless turned off at the controlling station in the palace grounds.

In the memory of the oldest inhabitants or known to them by word of mouth from their fathers or grandfathers, Aurangabad had been a city of fountains. Numerous jets spouted silver streams into the air in the long, cypress-lined avenue leading to the tomb of Aurangzeb's favorite wife. There had, in the old days, been a mill for grinding corn, worked by water-power supplied by means of aqueducts leading from a large tank. It was fired up to a large wooden reservoir, about 18 feet above the ground, from whence it descended upon the mill. The apertures from which it escaped were cut a little distance apart, and in irregular shapes, so that in descending the water assumed many forms.

The engineers of these days seem to have loved to play with water, and control



A Water Tower at Aurangabad

The System of distributing water to the City was introduced by Malik Amber and elaborated by Aurangzeb and is still working To-day

it, so as to produce unusual effects. There was, for instance, a mosque not far from the mill, in front of which were 10 large fountains supplied with water from a cistern near by. They were so constructed that the water thrown out by them assumed a variety of various forms. This was accomplished by fashioning the mouths of the spouts in different shapes. Some discharged the water in all four directions at once. Others sent up graduated columns of water rising slowly and assuming convex or concave forms. Others, again, threw out water which fell in transparent sheets.

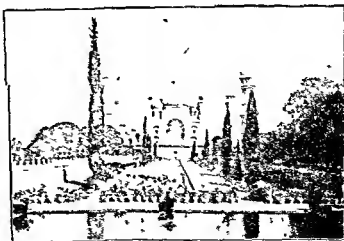
A few years ago when the supply began to fail, it occurred to Mr P. A. Bhavnani, one of the few Hindu engineers employed by His Exalted

Highness the Nizam, to try to trace the source of water. Choosing a ruined water pillar, he sent down a subordinate to walk underground through the aqueduct. A party of engineers accompanied him above ground, mapping the route as indicated by the man below, who, by tapping upon the pipes leading to the old man-holes, as he went along, was able to indicate the course he was taking. At last he reached the end of his quest, which proved to be a huge reservoir cut in the mountains between Aurangabad and Daulatabad. It was conveyed by aqueduct to the bed of a stream, through which it percolated into another aqueduct below ground. Here and there it rose to the surface, making its way through a layer of chunam, which purified it and finally rising through the pillars to be discharged into the cisterns above ground.

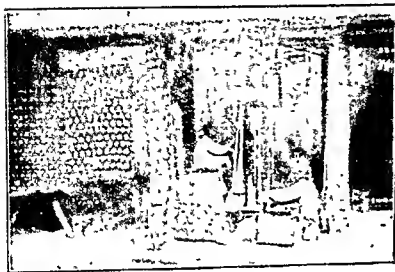
The real show place in Aurangabad is the *Bibi Ka Maqbara*, the tomb of Durrana Begum, Aurangzeb's favourite wife. Built in imitation of the Taj Mahal at Agra, it is much cheaper in construction and so lacks the spirit of that *chef d'œuvre* of Indian art that while it may seem a beautiful structure to one who has never seen the original from which it is copied it appears pitifully tawdry after gazing upon the last resting place of Mumtaz Mahal—Shah Jehan's beloved wife.

IN

While most persons know something of



Bibi Ka Maqbara, at Aurangabad, Constructed in Imitation of the Taj Mahal at Agra



Weaving *Himmu* in a Workshop at Anrangabad

the rock-cut temples at Ajanta and Ellora, comparatively few know of the chambers cut in the rock at Anrangabad, which are probably the last to be excavated in India. They show excessive ornamentation and over-elaborate attention to detail, as compared with the earlier temples at Ellora, and thus bespeak degeneracy which had set in the general body-politic, expressing itself in the art of the day.

These temples are cut at a height of about 300 feet in the hills about a mile north of the city walls, which rise about 700 feet above the level of the plain. They lie here and there on the hillside for a distance of a mile and a half, in three distinct groups. The approach is by way of a path rising above the gorge in which they are situated.

The sculptures at Aurangabad more resemble the ornamentation at Ajanta than at Ellora. They are more illustrative of events or traditions, and less mere images or groups of images.

The execution is, as a rule, very fine. There is for instance a series of groups representing people praying for deliverance from some danger which threatens—a sort of pictorial litany. They are so well conceived and perfectly executed that one can tell at a glance the meaning of the tableau represented. One, for instance, represents deliverance from the menace of fire, another from snakes, others from attack by a mad elephant or lion. Most pathetic is a group showing the merciful god flying to save the life of a child lying in its mother's lap, which is about to be

carried off by the dread goddess Kali. Another interesting sculpture shows a group of devotees, both men and women, at worship.

Here and there traces are to be found indicating that these rock-cut temples at one time contained paintings in colour. It is impossible to reconstruct them, so ruthlessly has time obliterated them.

X

Modernism is brazenly forcing its way into this old city. Tall chimneys belching forth dense smoke, rise above the plains where once the graceful minarets of mosques used to mark the spot as an important Muslim centre. The shrill whistle of the cotton mill summoning the hands to work drowns the voice of the *Muezzin* warning the faithful followers of the Prophet that the time has come to pray.

INDIA AT WORLD'S TEMPERANCE CONVENTION IN AMERICA

By DR. SUDHINDRA BOSE.

Lecturer, STATE UNIVERSITY OF IOWA.

AMERICA is a prohibition country. To be sure it has not enforced asceticism on the hundred million Americans, but

in the short time it has been in operation, the prohibition has accomplished much good. It has procured a remarkable degree of

temperance the total consumption of alcoholic liquors has been vastly reduced, and the cases of chronic alcoholism are being rapidly eliminated.

According to a very conservative estimate, prohibition at the present moment is rated as a 75 per cent success. It is a great victory for temperance. And if the super peddlers of bureaucratic liver pills did not have such a peasant like suspicion of new ideas, India, heartened by the experiment of America, would in all probability have adopted a prohibition law with 'teeth in it, and be in a fair way to solve the liquor problem.

The brow of prohibition law officers in the United States is not, however, untroubled. They are confronted with two persistent difficulties in enforcing the prohibition law illicit distilling, and smuggling. The untiring, relentless crusade which the government is carrying on against the illicit "booze" makers will soon wipe them out of existence. There is no doubt about it. The real menace to strict prohibition is the illicit smugglers from the outside, notably from British Canada. Emanuel Shinwell, member of the House of Commons, stated in Parliament a few weeks ago that heavily armed armadas of rum runners are sailing frequently from British ports, carrying whiskey to the United States in defiance of the American law. "Ships flying the British flag," declared Shinwell, "are armed and the masters sign crews to smuggle rum into the United States. It is understood by the seamen when they join such a ship that the undertaking is hazardous and full of adventure. When a voyage is successful the men are given a bonus." The cunning rascals have resorted to every device that human ingenuity can invent to evade the prohibition law, and smuggle the prohibited liquor. Of late, the Canadians have been caught smuggling alcohol even in aeroplanes!

Drunkenness is recognized in America as a serious public danger, and if many years of experience in this country affords any basis for drawing a conclusion, I should say that level-headed Americans are determined to put an end to drunkenness. It was therefore, very significant when the eleventh convention of the World's Woman's Christian Temperance Union met the other day in a six-day session in the city of Philadelphia to hasten the annihilation of King Alcohol.

The prevalent notion in Asia that "the Christian faith is a friend and defender of drink" is not entirely without a foundation. It was only last week that the self-righteous Christian nations of Europe notified the 'contemptible infidel' Turks to modify their prohibition laws, so they will not interfere with the Christian liquor shops in Constantinople. Whether the Turks will ultimately be forced to exempt from the operation of the prohibition law fifty odd grog shops, run by the representatives of four Christian nations and backed by their respective Christian governments, remains to be seen. In the meantime every sincere effort, on the part of the Christian women of the West to prove to the world that their own Christian countries are opposed to manufacture and export of liquors, is commendable.

The purpose of the present article is to tell briefly something of the convention of the World's Woman's Christian Temperance Union at Philadelphia, and how it served India.

The Woman's Christian Temperance Union as is well known, is an international organization. Its members pledge themselves to abstain from all alcoholic liquors and opium and to secure temperance "for God and home and every land." The Indian membership in the Union according to the latest report is 3148. This is more than three times that of China, twice that of Germany or about half that of Japan. And it is interesting to note that none of the official delegates from India were Indians. The women who claimed to represent India, were foreigners. They were chiefly the natives of Scotland and England. In the case of Japan and to a certain extent China they were represented by their own nationals.

The report of the eleventh convention of the Temperance Union, although held in America was printed in England. I wonder why. From the tiny accounts scattered through this report one gathers the impression that temperance—mainly under the tutelage of foreign missionaries—is at last spreading in India slowly. 'This is the day of opportunity for our great organization. Naturally, nowhere is there any reference, even by accident that almost the whole of the Indian nation has already declared itself in favour of abstinence and that liquor is forced upon India against her will.

The formal report on behalf of India was presented by a certain Mary J Campbell, of the Lucknow Diocess Home. She has before her name this modest legend, in italic capitals "World's Organizer." As indicative of the mental attitude of the "World's Organizer" to India, let me quote a sentence "I am able to chronicle," she flashed into emphasis, "that not once under British ruled territory has a single meeting been cancelled or forbidden, and only once in a certain native state in the South was I asked not to speak on temperance." Do you see the point? Of course, she did not mention that when Her Highness, the Begum of Bhopal issued a prohibition edict for her dominion, the government of the Viceroy "advised" the Begum to revoke the dry edict, reopen the grog shops, and make some money out of the misery of the people. Her enlightened Highness hid, however, the courage to disregard the advice, and adopt total prohibition in her State at the sacrifice of an annual revenue of four to five lakhs of rupees. There was not a word said in the W C I U report about this noble example set by the Begum for the English rulers of India. Oh, no! Miss Campbell, who proudly wore a decoration given by the English government in India, evidently knew on which side her bread was buttered.

While the deadly Scotch rye whiskey is reigning supreme in India, Miss Mary J Campbell, 'the world's organizer' at £240 a year, has taken considerable pride and comfort in assuring the Philadelphia convention that the poison of the Scotch whiskey is "offset" by "the love and prayers of sixty thousand Scottish women who wore the little bow of white." What a wonderful discovery! I call that a sheer stroke of genius.

The convention not only took up the question of liquor, but also of opium or dope, as it is sometimes called over here. The United States has drastic laws against opium, which causes concentrated vice, torture, degradation, and long drawn out murder. The purveyors of opium, in the eyes of the law, are deliberate poisoners—moral and physical, and are treated as criminals.

Medical authorities are of the opinion that three and one half tons of opium are sufficient for all the needs of the entire world for all the medicinal and scientific purposes.

It is estimated that 1,500 tons are produced every year in the world. Of this amount more than 1,000 tons are manufactured in India alone, where the narcotic curse enjoys the "legal" sanction and "moral" support of the government. India is now a great opium consuming country, her consumption being 900,000 pounds a year. At this rate, India will soon be a nation of opium slaves.

Opium has become a world menace, and for this India is chiefly responsible. The civilized nations, unlike India, have already outlawed the dope. Nevertheless, as there is an immense overproduction of Indian opium, the organized bands of international smugglers and peddlers have found it easy to flood the world with the black poison. With such bases as the Straits Settlements and Hong Kong as open markets or secret smuggling headquarters, the Indian opium is illicitly marketed throughout the world. I have been both at Straits Settlements and at Hong Kong, and I speak on personal information as well as on unimpeachable evidence of other observers. All opium roads lead to one country—India. I am therefore, at one with all serious students of the subject, who maintain that the dope evil should be eradicated at its source in India. Only in that way will the world be safe from the opium menace.

Realizing that opium is a grave international question, the Chinese representative Wellington Koo, introduced before the Council of the League of Nations a resolution restricting the cultivation of poppy to legitimate scientific requirements. This would have allowed the League to put its heel on the demon dope. The Council passed the resolution unanimously, but when it came to the Assembly of the League of Nations, our worthy Indian representatives—Mr. Srinivas Sastry and one Mr. Campbell—opposed it tooth and nail. Professional wise men as they were, they said that the eating of opium is a medical necessity and is very beneficial to India. Moreover, the growing spirit of independence in India will not brook outside interference with the eating of opium which is a legitimate practice! This was then, the line of argument presented to the Assembly by the celebrated imperial junketer right honorable Mr. Srinivasa. The result was that in the end the Wellington Koo resolution, which was accepted unanimously by the Council, was amended to

mate" use of a pernicious habit-forming drug. Not only that, but this country has the official declaration of the English government in India that "opium is particularly suited to the Eastern temperament"—a point of view utterly rejected by medical opinion of Europe and America. Under the circumstances, the American people have carried an opium war direct to the United States Congress. It passed a resolution last month calling on President Harding to take steps towards concerted international action to drive the narcotic curse from the earth.

The Congress resolution asserts it to be the "imperative duty of the United States government to safeguard its people from persistent ravages of habit forming narcotic

drugs," and adds that this can be accomplished only by eradicating the source or root of the evil "which is solely due to production many times greater than is necessary for strictly medicinal and scientific purposes." In the hope of achieving this end, the President is requested to urge upon the London government the immediate necessity of limiting growth of the poppy and production of opium exclusively to the amount required for medicinal purposes.

The American government has prohibited liquor, and is now engaged in a mortal combat against opium. The viceroy's government, on the other hand, is the "legal" protector of opium and liquor.

COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. No criticism of reviews and notices of books will be published.—Editor, "The Modern Review"]

"Hindi and Urdu"

In the June number of *The Modern Review*, Babu Syama Charan Ganguli has been very much upset by a sentence in the note headed 'Indian first on p. 647 of this Review.' In conclusion he says 'I now believe that no reconciliation between Urdu and Hindi is possible. I do not believe it. It is very possible to make a reconciliation between Hindi and Urdu. The editor of *The Modern Review* is right in saying that—'There is in some respects a composite Indian culture, e.g., in our vernacular literature, Urdu and Hindi, not differing in essence but in script. It seems that Syama Charan Babu has not taken the trouble to study the history of Urdu literature and has no touch with the current Urdu. So I feel as come to a wrong conclusion.

Prof. Max Müller in his *Science of Language*, page 77, says—"Hindustani (i.e., Urdu) is a branch of a living speech of India springing from the same stem from which Sanskrit sprang, when it first assumed its literary independence

Urdu is of purely Indian origin and is the mixture of various Indian dialects. Its three letters—Ta, Dal, Rha have been borrowed from Indian alphabets.

The structure of a language depends mainly on two things—grammar and vocabulary. Now, let us examine one by one the points of agreement and difference between Urdu and Hindi. Syama Charan Babu himself admits that Urdu and Hindi do agree in their grammatical structure. Now about the difference in their vocabulary.

Urdu has a very interesting parallel with the history of our Bengali literature. Like Bengali, there are two schools of writers in Urdu. The old school, represented by Moulanas learned in Arabic generally borrow Arabic and Persian words while the new school follow the groups of English educated writers. The Moulanas by using Arabic and Persian words made Urdu a foreign language and the new generation made a revolt against this Arabised and Persianised Urdu. They gave Urdu a purely Indian colour.

and appearance. Abdul Behm Sharar, the Bankim of Urdu, and Moulana Hali, the national poet, may be called the leaders of this movement in Urdu.

Syama Charan Babu's illustration from "Khurod Afruz" is not correct. Khurod Afruz is the type of the old style. It is the "Sitar Banayas" of Urdu literature. It bears no resemblance to the modern Urdu writings. Any page of a Urdu school text-book will bear me out.

There is a great deal of difference in style and vocabulary between Vidyasagar and Rabindranath. Vidyasagar's style is generally known in our literary circles as "Vidyasagari Bangala" and the writings of Probodh Chandrika and Sitar Banayas may easily be transformed into pure Sanskrit.

I shall now try to prove my argument by quoting two different sentences —

'Naqī hai kī ek marī pañī Kī Shūlgī
gor kī hamsayā me rahī thī'

(Khurod Afruz)

"Moi kisho sunao—ma janam ki sathi hai
karam ki naht—Khali to mera bhai hai"

(The Sub, May, 1923, p. 25)

The difference between these two sentences is very clear. Not to speak of Hindi speaking people, any Bengali reader who does not know a bit of Urdu will easily understand the second sentence. It has a great closeness with Hindi and Bengali and the words sunao, ma, janam, sathi, mera, bhai are purely Indian. If the sentence quoted from the Nafi were written in Nagri character, it would become Hindi. So I support the Editor and say again that there is a composite Indian culture in our vernacular literature (Urdu and Hindi not differing in essence but in script).

MOHAMMAD AHAB CHOWDHURY, B. A.

GLEANINGS

Long-eared Infant Rabbit

An infant rabbit with unusually long ears was exhibited in several exhibitions in England and

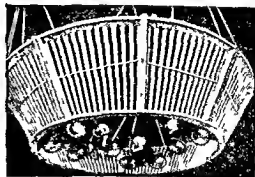


Long eared Infant Rabbit

has secured several money prizes. The price of this peculiar infant rabbit in an auction sale rose up to Rs. 500.

Latest Circus Stunt

A bicycle race around the banked sides of a bottomless lake is thrilling German audiences. Centrifugal force holds the riders to the track as the basket is raised from the stage floor.



Latest Circus Stunt

Glass Models of Marine Life

After years of practice, Herman Mueller, an exceptionally skilled glass blower, has produced in glass wonderful facsimiles of the sea life that clings to old wharf piles or that lies on the bottom of the sea off the coast of Massachusetts. He reproduces every form of marine plant and animal life, and after blowing the glass he colors it in faithful imitation of the natural tints. In addition to its beauty, his work has real



Reproductions of Marine Plant and Animal
Life Blown in Glass, that are Perfect
Facsimiles of the Originals

scientific value, and his reproductions are placed on exhibition in the Darwin room of the American Museum of Natural History, in New York City. The only other specimens of the kind that in any way compare with his are the remarkable glass flowers in the Peabody Museum of Natural History, at Cambridge.

Is Rainmaking Riddle Solved?

Of all the marvelous achievements of modern science there is none that offers more dramatic possibilities than the recent amazing demonstration of two scientists who claim to be able to make, at will, rain by precipitating clouds, or sunshine by dispelling fogs.

Dr. Wilder D. Bancroft, professor of physical chemistry at Cornell University, and L. Francis Warren have actually succeeded in annihilating clouds and precipitating snow by spraying them with electrically charged sand at McCook Field in Dayton, Ohio. Their efforts, unlike those of other experimenters, have been based on chemistry rather than meteorology.

How Fog is Dispersed

Within six months Bancroft and Warren expect to complete further experiments that will establish in the minds of the skeptical the practicability of their process beyond the shadow of a doubt.

The fog dispelling operation is comparatively simple. Briefly, pulverized sand is carried above the clouds by airplane, the sand is electrically charged as it issues from nozzles, and is sprayed on the cloud. The sand causes particles of moisture to coalesce or combine, until the tiny drops form one big drop heavy enough to fall.

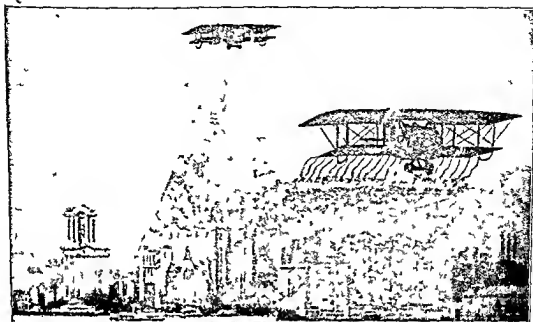


Spraying Cloud Banks with electrified sand,
the balloon cuts a path of clear
atmosphere to earth

Doctor Bancroft explains that clouds consist of drops of water too small to fall under the pull of gravity.

ELECTRICALLY CHARGED SAND

Drops of moisture in the clouds are kept from coalescing either by being electrically and therefore repelling each other, or by being covered with a film of condensed air that acts like a gelatin capsule. 'Spraying with



How scientists propose to manufacture clouds and rainfall. The first plane trailing sparking antennas, condenses the soot and moisture laden air into a cloud by scattering electric charges. The second plane turns this cloud into rain by spraying it with electrically charged sand.

positively charged sand will cause negatively charged drops to combine and also will remove the film of air around the drop to some extent. The large drops fall and carry down with them many of the finer drops, just as the coarser particles of butter fat in milk carry up many of the finer ones when cream rises.

The new process sprays electrically charged sand from above and the thicker the cloud the more rain will be produced with the same amount of sand. Experiments at McCook Field show that with 80 pounds of sand charged to 15,000 volts a cloud covering two square miles can be dissipated in less than ten minutes. Much better results are expected with sand charged to 30,000 volts and with a more efficient charging nozzle.

Artificial precipitation was first accomplished in November, 1921 according to a statement made by Mr. Warren when a flurry of snow followed the spraying of a cloud with charged sand. Since then a great many test flights have been made and no cloud has been able to resist the sandblast attack made upon it.

In addition to dissipating existing clouds the scientists hope to clear the atmosphere of large smoky cities. They propose to do this first by creating fog clouds by charging the moisture laden atmosphere with electricity at 100,000 volts.

The sand blast to precipitate the clouds thus formed. To condense the foggy atmosphere into clouds they propose to produce negative charges in the atmosphere by means of electric sparks issuing from a multitude of wire antennas trailing from the plane. The ensuing process of dissipating the clouds is formed is by spraying the negatively charged droplets with positively charged sand thus causing the two to combine and form huge drops.

Such a discovery has a psychological value—an application to every day life.

So far experiments made by Bancroft and Warren have been highly successful but thus far of course they are still experiments. However, they are planning other tests with heavier clouds for the next few months.

Mr. Warren has a theory that precipitation will be carried from cloud to cloud by a "trigger action" wherein electricity generated by the falling sand and rain will cause more to generate in adjacent clouds and thus set off the entire heavens much in the manner of a long fuse. Doctor Bancroft doubts this theory but the next big experiments will be carried out over the Atlantic as a safety precaution.

Hooligan Fish Burn as Candles

Have you ever used a fish for a candle?

Probably not, unless you have spent some time in the far North or on the northern Pacific Coast. But the Alaskan "sourdough" will tell you that the finest food fish in the world may be lighted and burned—tail up—just like a candle.

One of the most picturesque industries in Alaska is the harvesting of this unusual smelt-like fish, called variously "hooligan," "oolican," "holican," and "candle," but correctly termed "enlachen," which is Sinash Indian for candle.

Now, picture to yourself a clear, glacial stream winding through hills topped by rugged white mountains. On the mossy river banks at every bend of the stream rise plumes of smoke, marking Siwash encampments.

Each camp is a scene of intense activity. In dugout log canoes at the water's edge Indians wield scoop nets, hauling up the silver hordes of "hooligan" fish from the choked river. Farther up the river bank boys tend huge log fires that have been built upon rock piles. Close to the fires are deep trenches like pits to which squaws and children carry baskets of fish.

When the first pits are filled the work of rendering out the oil—a task that falls to the old men—begins. Across the waist of a canoe that has been thoroughly cleaned, are placed heated rocks from the fire. The fat fish, placed on the hot rocks, give up their oil which drips down into the canoe.

When a canoe has been filled, the "hooligan" oil is allowed to cool, and takes on the consistency of lard. This is then stored in skin crocks or other utensil where it keeps indefinitely.

The "hooligan" is a relative of the smelt and a distant cousin of the salmon. Like the salmon it goes up the rivers to spawn dying when it has reproduced itself.

Many Alaska miners have used the dried fish for candles and the Indians prize it for cooking. When flavored with wild berries it makes a delectable dish.

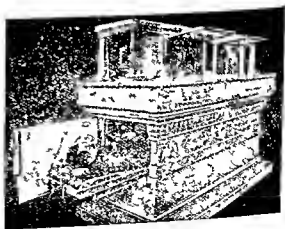


How the "hooligan" fish is turned in to a candle. The dried fish is impaled on a stick and the tail is lighted.

Electric Mummification

The long sought art of preserving the human form after death in nearly lifelike aspect, has apparently been achieved in a scientific method developed by an expert embalmer who, a pioneer in this field, has devoted years of thought and patient investigation to the work. The method not only promises to afford a means of perpetuating the illustrious dead more successfully than the Egyptian mummies, but offers possibilities for the disposition of the dead in many ways that introduce none of the objections of ordinary burial methods nor of cremation. As in many other modern inventions electricity plays the leading part in the apparatus wherein the body is sterilized and dehydrated beyond the point where the organisms that cause decomposition can exist. The method also offers an opportunity to test for suspended animation by the application of electricity under proper control and of reviving apparently dead persons under the stimulating action of the electric current.

The apparatus which has been assembled at small cost by the inventor himself, has the outward appearance of a sarcophagus and con-



Electric Mummification

sists of a chamber which receives a rolling copper table upon which the body is placed. This table forms one terminal for the contact with the body and the other terminal consists of a number of contacts made on the upper surface of the body. When the circuit is closed an electric current passes through the body at many different points setting up sterilizing action due to the heat produced by the resistance offered by the body, and an electrolytic action that reduces the moisture. It is possible that

the sterilization is assisted by the breaking up of saline solutions into chlorine and caustic soda, both active sterilization agents. Electric resistance units placed below the table in the chamber supply additional heat, and an exhaust fan changes the atmosphere in the chamber at regular intervals. The electrical control devices provide for regulation of the temperature and current by means of red signal lights and an alarm bell as well as recording instruments. The test upon the man's body was witnessed by persons of authority, and they were surprised to note the absence of any discoloration due to the method, and that the form showed so little apparent shrinkage, although there was a loss in weight of about one fifth.

Quarter Million Stamps Form Mosaic

It took 250,000 cancelled postage stamps and a generation of labor to complete a novel mosaic, entitled "Philately," by W. Reichelt, an artist of Teplitz, Czechoslovakia.



Of 250,000 stamps coloring this mosaic, American stamps form the poppies and British aviation stamps the sky.

The picture, portraying a woman gathering poppies, contains a collection of postage stamps of all the nations of the world—a wide variety being necessary to obtain the desired color combinations. Many stamps more than 100 years old were used. American stamps formed the poppies while British aviation stamps made up the blue sky background.

The mosaic has been insured against \$100,

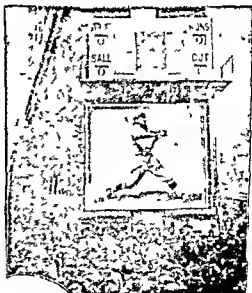
000, and was held in the New York Customs House for several months after its arrival in this country because no one could be found who could place a valuation on it with any degree of accuracy, it being a unique work of art.

Action Photos of World Events to be Flashed on Distant Screens

More pictures of world events, broadcasted by radio and thrown simultaneously on screens in all parts of the world immediately after they happened.

This is the prediction of C. Francis Jenkins, a successful Washington, D. C., inventor. Jenkins has perfected an apparatus that transmits photographs by wireless for a distance of several miles and he plans to improve his machine so that movies may be sent by radio at the rate of 16 a second.

When this astonishing achievement is accomplished it will be possible to "shoot" movies of a baseball game into the ether as it is played, by transmitting photographic impressions into radio waves that pick up these radio waves in far distant cities and transform them back again into pictures that can be flashed upon the screen.



If so baseball fans soon may watch every player in every play as the game is photographed in a distant city, broadcasted by wireless, and thrown on an outdoor screen.

make the foundations of British Capitalism secure in its home and thwarting the aims of British labour and tightening the tentacles of our suckers with our own fingers. The boycott of textiles only cannot shake this octopus."

Uplift Work in Baroda.

Mr. St Nihal Singh writes in *Helfan* —

"No Indian has laboured longer or more steadfastly for the elevation of the antyachables than the Maharaja Gaekwar of Baroda. Forty years have gone by since he first realised in all its naked ugliness the fact that thousands of men, women and children in his State known as antyajas, persons belonging to the last caste, were unjustly condemned to grovel in ignorance and filth at the foot of the social ladder, not because they had been convicted of any sin but because they had been born in a caste whose touch was considered to be 'defiling' and determined to do whatever he could to help them."

After describing the various educational and other means adopted by the Maharaja of Baroda, Mr Singh adds —

"It is sad to contemplate that this work, which has done so much for the antyajas, appears now to be entering upon a period of retrogression. The desire to save money is so great that officials are not hesitating to apply the pruning knife to the schools to which is entrusted the elevation of the most depressed castes in the State."

"Small saving would be effected even if all these institutions were abolished, for a budget allotment of only about Rs 100,000 a year is generally made for them, and not more than two thirds of that amount is expended. Some of the high caste Hindus whose antipathy to the movement has been growing in proportion to the spirit of manhood it has succeeded in instilling in the antyajas continue, however, to agitate, and will not rest until their objective has been achieved."

"The worst foes of the movement are the officials who make out that the socialization of the Hindu community has proceeded so far that it is no longer necessary to maintain separate schools for antyajas. They know that such a plea will please the Maharaja by paying him the subtle compliment of having brought about the result, and that His Highness, thousands of miles away from Baroda, and being, by instinct a rigid economist, will act as they suggest. They know, also, that if the special schools were closed, the antyajas would not be permitted to enter the ordinary schools, and thus their 'out'

through education would automatically cease. I hope, however, that he knows his people far too well to accept the basis upon which the theory of amalgamating the antyaja with ordinary schools is founded, and will refuse to play into the hands of the reactionaries by giving a set back to a movement which he inaugurated just forty years ago."

The Handloom and the Charkha in Kashmir.

An article contributed to *Helfare* by Rai Sahib Pandit Chandrika Prasad contains the information that

"The handloom and charkha are still in full swing in Kashmir. Woolen *joyees* and *puffon* are largely made, though of an inferior quality as compared with the olden days. The example of Kashmir deserves to be widely followed in the plains of India."

"The woolen industry of Kashmir is a part and parcel of the agricultural work. The peasants keep a certain number of sheep for the sake of wool chiefly, and grow some short stapled cotton as well. The women of the village spin the wool and the cotton into yarn in their leisure hours, and one of the male members of each family works the handloom, largely in the winter when there is no outdoor work on the land."

"Thus Kashmir produces enough of cloth for its own requirements and exports large quantities of woollens, which find their way to almost every city in the plains of India. The beauty of this industry lies (1) in the fact that the work is done in leisure hours, and therefore the element of competition with other manufacturers does not come in, and (2) in the national character of the business. Almost every house does the work more or less, there being no caste or guild of weavers or spinners."

"Our friends in the plains talk of charkha being economically bad. If they could persuade the village people to follow the example of Kashmir, the question of economic success of the charkha would not arise. No one need be advised to work exclusively on the charkha or the handloom, but to spend on them only their leisure hours which are generally wasted in idling etc."

"India did the same in the olden days when it used to export fine muslins to foreign countries."

Faith in Social Justice Lacking

"Bibliophile" quotes in *Helfare* a passage from John Morley's *Critical Miscellanies*, in which that well-known author says that

"The school of Voltaire, the school of Rousseau, and the schools of Quesnay and Montesquien, alike energetically familiarised the public mind with a firm belief in human reason and the idea of the natural rights of man. They impregnated it with a growing enthusiasm for social justice. men had now risen up with a new hunger and thirst after social righteousness. This was the noble faith that saved France, by this sign she was victorious. A people once saturated with a passionate conception of justice is not likely to fall into a Byzantine stage. That destiny only awaits nations where the spiritual power is rigorously confined in the hands of castes and official churches, which systematically and of their very constitution bury justice under the sterile accumulations of a fixed superstition."

"Bibliophile" remarks on this passage

"Had the latter part of the above extract been written with pointed reference to Hindu society, it could not have hit off the situation more exactly. Those among us who would make up for their want of sincerity by loudness of profession, should ponder deeply on it."

The same writer adds —

"The fact is that our social conscience has yet to develop, in spite of all our talk about the untouchables. With most of us, the agitation for the removal of untouchability is a mere political move, a weapon in our fight with our rulers, who taunt us with being not one nation but a congeries of nations, a trick to win the support of the fifty millions of the depressed classes by a show of sympathy. We forget Vivekananda's warning, that great objects were never attained by trickery."

Can Sailing Ships Survive

The Indian and Eastern Engineer observes —

"The sailing ship has been doomed for a very long time ever since in fact steam came in to displace sails, and yet the sailing ship still survives, and there appears to be every possibility that it may continue to do so for a good many years yet. Before the war, it will be remembered, a good many five masted, square rigged ships, built principally on the Clyde, were on the seas, and were earning good money for their owners. If a sailing ship could earn money during the period before the war, when every thing, and particularly coal, was so comparatively cheap, it goes without saying that in these times, when coal and everything else is very dear, the sailing ship ought to have a very good chance, and we believe that a good many of the ships, depending principally on the wind for

propulsion, are earning fair dividends. It will be remembered that there are a great many things that are exported from the United Kingdom, and from other countries, that do not suffer, either in quality or in price, by being a little longer on the road, so to speak, and it is these things that are handled by sailing ships. It should be remembered too, that the modern sailing ship is not the helpless craft she used to be in a calm, or on a lee shore, for the modern sailing ship is now almost invariably fitted with what is known as "auxiliary power." The power, in modern times, usually consists of a Diesel engine."

Supremacy of Fearlessness

In the opinion of Mr Surendranath Chakrabarty, as expressed in an article in *Prabuddha Bharata*

"The conception of the Gita as regards the hegemony of fearlessness in the hierarchy of virtues is in accordance with the hoary traditions of the Sanatana Dharma, which are embodied in the "Essence of the Vedas"—the Upanishads—out of which again, to produce the beautiful imagery of Sri Ramakrishna, the author of the Gita has extracted, as it were, the sugar leaving behind the sand with which their teachings are mixed. अथय ई अद्वय प्राप्तिः ।"

(Thou hast reached fearlessness, O Janaka), says the Upanishad. Abhayam is here synonymous with Moksha. अयो अयो (Abhih, Abhih) is the clarion call of the Upanishads. It seems that it is this call of Abhayam and their bold assertions about the means of attaining it that have exercised the greatest charm on all men who possess strength. Another memorable saying of the Upanishads which struck root in the vigorous imagination of the Swami Vivekananda who was a man among men, was 'नायदात्मन नवदोर्बल' (The Spirit is not attainable by the deficient in strength). This perhaps explains the feeling of realisation which the Upanishads awaken in the hearts of serendipitous plunderers. This also seems to explain why it was and still is the favourite study of the Kshatriyas who excelled in physical prowess and the Brahmins who retailed in intellectual prowess.

The Training of the Voice

In the Educational Review of Madras Mr T. J. Bhojwanji pleads for the training of the voice. He observes —

"A good voice is an asset which every man

World's Queerest Animal

The strangest creature in the world—an Australian duck billed platypus—recently was



The only duck billed platypus that ever lived in captivity outside Australia. Notices the bill and flat tail

transported alive for 10,000 miles across the Pacific and the American continent to the New

York Zoological Park. There it lived for 49 days, amazing immense throngs by its peculiar appearance and habits.

The "impossible" creature is declared to be a survival from prehistoric ages. It is a strange blend of mammal and water bird. Like a duck, it has a great wide, flat beak attached to its furry nose by a leathery cap. Like a duck too, it has webbed feet which it uses in swimming or walking on land. The feet are armed with long claws.

It lays eggs—lots of them. Yet strange to say, it suckles its young with milk. It lives in rivers, but sleeps in burrows in the banks. It feeds on angle worms, grubs and very small shrimps.

The body of the little creature is covered with heavy dark brown fur and is about $1\frac{1}{2}$ feet long. Its broad, flat tail, heavily haired, is used as a sort of rudder in swimming.

INDIAN PERIODICALS

The Indian Military Budget

In the May *Indian Review* Sir P. S. Sivaswamy Aiyer examines the details of the Indian military budget. His criticisms should receive the serious attention of the Finance Member of the Government of India. He shows how in some matters, the accounts kept by the military department are entirely fictitious.

"The Income Committee recommends that the accounts for manufacturing establishments should be kept on a commercial basis. The value of the articles produced is always assumed to be equivalent to the working expenses of the establishment.

"Let us take for instance, the accounts relating to *Bikras* (page 103 of the Budget). The value of the bread transferred to the stock account is shown to be exactly equal to the total cost. In 1922-23 with repairs costing a lakh more than in 1921-22, and Rail charges, Stationery and Miscellaneous charges costing Rs. 4,25,000 more than in 1921-22 the lakhs seem to have been kept more laxly during 1922-23 to make the receipts equal to the expenditure of Rs. 10,64,000 while in 1923-24 the same establishment is expected to make only half the quantity of bread. If bread to the value of only 11 lakhs was required and consumed by

the troops in 1922-23, how is the remainder of the bread provided for in 1923-24 as there is no provision for purchasing it? Moreover the establishment in 1923-24 which was producing half the quantity of bread, has increased by 121 persons. This shows the fictitious character of the account on the receipt side."

Nation-building

Mr. B. C. Waller's article on "Nation-Building in Ireland" in *The Young Men of India* for June, is useful. He concludes with the observation—

"The world at present seems to be divided between builders and destroyers, and it is becoming more and more apparent that it requires greater ability, courage and perseverance in fact altogether bigger men, to build than to destroy, to make peace than to make war. The future of Ireland really depends on whether we have sufficient men with the capacity for building."

This applies to India also.

The Season for the University Examinations

In the *Calcutta Review* for June Mr. P. V. Datta observes that the season during which

the Calcutta University holds its examinations is unhealthy, and says —

"It is therefore obvious that unless we are prepared to see the health of the rising generation still more deteriorated, the University must be asked as a preliminary step to alter its time for the main examinations to a part of the year less sickly, less enervating and less anxious than the present one. We cannot forget that the examinations are not an end in themselves but are a mere preliminary preparation for the due achievement of one's life work. But if the very health of our young men and women is to be sacrificed in this mere preliminary spade work, then we should have no hesitation in crying 'Halt' to this University Education and ask it to give place to something that will at least conserve their health and vigour and leave them fit for the discharge of the duties of an ordinary healthy and useful citizen. We would therefore ask the University as an earnest indication of its concern for the future welfare of the student community and therefore of the country at large to alter its present time of the Examinations as the first instalment of real Reform."

The "Shuddhi" Movement

Pandit Dharma Deva Siddhantalakur argues in the *Vedic Magazine* for June,

"that to hate those who belong to other religions or who do not see eye to eye with us on religious and social matters is quite opposed to the teachings of the Vedas. What the Veda means to say is that we should regard all persons as our friends and then should endeavour to make them Aryas, i.e. to ennoble them because by so doing alone we can discharge our duty towards our fellow beings as friends. The Shuddhi movement carried on in this religious spirit is certainly in perfect harmony with the Vedic teachings, but if it is the outcome of hate and revenge it cannot command the genuine support of truth loving, religious minded people. We must guard ourselves against the mere thought of increasing our numerical strength or of carrying on the movement with political considerations. We must carry on the movement not because we hate any religion or community but because we love our religion and honestly believe that every thing necessary for the harmonious development of mankind is found in our Holy Scriptures."

Sovereignty of British Capitalism in India

We read in the *Socialist* —

"Imperialism, whirling in the misery of the

post war period turned towards its semi colonial possession of its vast three hundred million souls. The great Steel corporations of Birmingham the Houses of Rothschild and Co, the great Shipping Corporations of Inchcape and Co, great Textile corporations of Manchester, moved their puppets in the Government of India to find means of developing the resources of India and the Empire, of undertaking vast schemes of construction 'necessary' for the safety and well being of India."

The representatives of British Imperialism on the Government of India faithfully carried out the orders of their masters.

The servants of British Imperialism could not help Manchester Textile Capital in any appreciable way. Indian Capitalism, helped with the sentiment of Swadeshim was solidly established in the Textiles and could not be easily shaken. But Birmingham Rothschilds and Vickers succeeded. The Railway Committee was established and was asked to find out many things. The Committee found that almost all the Railway lines required rehabilitation if the transport system of India was to function properly. It was found that 150 crores should be spent on this during the next five years. This finding meant work for Rothschilds and Vickers for 150 crores of Rs. of steel and iron so much work for British Transport Labour and Shipping, so much investment for British Bankers. Sir Rufus Isaac (Lord Reading) is not simply a Governor General. He is a great Banker, a member and an influential one, of the greatest banking houses of Britain that have sunk millions in the Balkan Corn Trade Egyptian Cotton and Near East Corn and Cotton. Sir Rufus Governor General was absolutely confident about raising the required loan. In a similar way, George Lloyd the Governor of Bombay, found that Bombay required to be developed, started the Bombay Development scheme, involving an expenditure of more than 7 crores and again the orders floated to the Bankers and Manufacturers of Britain. It is also being found that the various native states have the desire to improve their condition and are finding themselves in loss of electrification schemes the various ports of India have suddenly proved incapable of meeting the needs of increasing commerce. Their dry docks, wharfs, station houses and bridges require rehabilitation.

The Indian popular movement has aimed only at British Textile Capital. But Imperialism is consolidating itself in other far more important branches. The Indian Railways, Ports, Docks and State Electrification are giving a new lease of life to Imperialism. They are providing work for the British Houses of manufacturers and Banking and thus helping them to solve their labour problem. Thus we are helping to

and woman likes to possess, and although it may not be the sole determining factor of his or her success in life, yet it goes a long way towards it. In every walk of life voice plays an important part. A lawyer needs a good voice to impress upon the judge and the jury his client's innocence, although he may not himself believe in it. The teacher, the orator and the preacher require it to be successful in their several vocations. Captains of labour and industry have their task of controlling and soothing labour considerably lightened if they have at their command a persuasive voice.

"A candidate for an appointment may be preferred by his employer over others, simply because he possesses a clear and refined voice which impresses the latter favourably.

You go out shopping. You return empty handed from one shop, but you come out from another, loaded not only with your requirements, but many superfluities. The first tradesman is surprised at this, knowing that his prices are in no way higher, and his goods no way inferior to those of the other tradesman. But he does not realize that his competitor has by his persuasive voice convinced you, perhaps against your inclination, about the superiority of his goods, his exemplary honesty and the urgency of your requirements. At a social function where everybody wants to talk and to be heard, we hear sometimes a voice above all the hubbub, a voice clear, rich and musical, that at once arrests attention and commands profound silence. Here we have the powerful conversationalist who is listened to with almost hushed breath, and who by the gift of his speech is able to exercise an almost fascinating influence over his listeners.

"Some persons depend for their very means of livelihood upon their voice. An actor or a professional singer, for instance, when he loses his voice, he loses all. In a lesser degree this can be said of several other vocations."

Such being the case, the writer urges that

"It behoves the teacher to see that he is guilty of no neglect in the training of the voice of his pupils, so that they may acquire a rich, powerful and refined voice which may help them in life afterwards."

Coalition between Hindus and Buddhists.

In a paper read at the Dhamma Rajika Chaitya Vihara, Calcutta, and published in the *Mahabodhi* and the *United Buddhist World*, S. C. Mookerjee pleads for a coalition between Hindus and Buddhists. He thinks,

"Brahmanic culture is essentially conservative, to say the least of its defects. It abhors proselytising whereas Buddhist culture is world wide in its catholicity.

"So far as 'Sadhuva' is concerned both Brahminism and Buddhism are based on the Yoga system. And there is not and cannot be any difference between the two.

"Considering that a large number of our countrymen are going abroad defying the rigours of the caste system and the general decay in its strict observance in Bengal owing to the influence of Vaishnavism and latterly of the Brahmo Samaj and the Arya samaj and Ramkrishna Paramahansa movements in the country, I beg to submit that the time has come for the mature consideration of my countrymen whether caste distinction should be regarded as nor existent in bringing the Hindus and Buddhists in closer touch with one another.

For the sake of India's position abroad this rapprochement at home in India between the Hindus and Buddhists has become highly desirable.

Shortage of Labour Supply in India.

For solving the problem of our labour shortage, Mr. B. N. Gokhale suggests the following remedies in the *Myore Economic Journal*.

"(1) The amelioration of the depressed classes and the removal of untouchability is a prima necessity. In spite of the profuse lachrymation and lip sympathy expressed for the wretched condition of the low castes especially of late, nothing practically has been achieved, up till now, in this direction. The real solution of the difficulty is economic and lies in equipping the untouchables with the instruments of their own salvation. For this purpose, an experiment of starting factories, entirely manned and managed by the depressed classes, is well worth a trial.

"(2) Cottage industries should be fostered regularly whenever possible.

"(3) Thirdly, adequate organized efforts should be directed to recruit workers from all the parts of the country.

"(4) The advantages of the use of mechanical and electric power in industrial establishments need not be harped upon since they are evident to all. Labour saving appliances are being rapidly used in factory industries. But the use of power in agriculture will be attended by no less beneficial results.

"(5) Lastly, vigorous steps should be undertaken to diminish the high rate of child mortality especially among the working classes. Child

dren must be protected and taken care of. This work will be greatly facilitated if the worker's standard of living is raised."

Western Music in Japan

Dr James H. Cousins comments thus in *Shama'a* on the growth of zeal for European music in Japan —

"I gathered that this recent development of enthusiasm for western music was not so much a renunciation of the indigenous music as the annexation of a larger means of expression for an expanding national consciousness. The instrument and methods of Japanese music are restricted and do not appear to offer scope for development, though, as a believer in the duty of every country to achieve the utmost expression of its own culture, I harbour a secret hope that the study of western music will move some Japanese musician to turn his attention to his country's own voice. In the meantime there is no use denying the musical conquest of Japan by Europe and America. What the outcome will be it is not easy to prognosticate. Japan is not only listening to foreign musicians, but is playing, singing and composing in the western modes. At present she is moving well within the circumference of western musical evolution, enjoying what has become somewhat stale to western ears. She is following western music while western music is only truly itself when it is running away from itself into new modes of expression—the next of which is practically certain to be derived from the East."

Railway Salaries

The following observations of Rai Sahab Chandrika Prasad in the *G I P U Monthly* on the salaries given to the higher officers and the lowest subordinates in Indian Railways will be found instructive and thought-provoking —

"Nobody expects, much less desires, that the superior officers should forgo their entire salaries. What we desire is that their salaries should be fixed upon a reasonable basis, with due regard to the conditions of India and in a reasonable proportion to the salaries and wages of the subordinates. From the tax payers' point of view, it is sheer waste of public money to pay 300 or 1000 rupees per month, to a Railway Agent in India, when the Japanese State finds a quite competent Agent or General Manager for the 6332 miles of its State Railways on Rs 1000 per month only, or the Swiss Republic finds its top Railway official for Rs 1012 per month, or

Belgium, Denmark, Norway, Italy and China find their General Managers on Rs 1333 to 1600 per month. In the face of these rates of salaries, it is totally wrong for the Indian officials to take the higher rates from the Indian tax payers, though their salaries may give only a small percentage on the gross earnings of the railway or on the total wages and salaries of the staff.

"The large gulf between the salary of the lowest subordinate and that of the topmost agent is very remarkable. It actually demonstrates the unsatisfactory condition under which Indians are struggling while the Europeans enjoy the resources of the country. The Agent takes for himself as much as he allows to 300 or 400 of his subordinates. Does he really need as much as 350 or 400 Indian workers do? There is no such parallel in any other country in the world. The proportion of the minimum salary of a subordinate to the minimum pay of the Agent in India is 1 : 400. In other countries it is as follows —

Denmark	1 : 3
Italy	1 : 6
Holland	1 : 7
Norway	1 : 7
Belgium	1 : 8
France	1 : 13
Switzerland	1 : 14
Japan	1 : 22
China	1 : 32

"The All India Railwaymen's Conference has very rightly resolved that no official should get more than twenty five times the minimum salary, allowed to a subordinate on the Railway. This is more liberal than the proportion allowed in most of the other countries."

Last of the Triple Boycott

Principal A. T. Gidwani, Editor, *Tu-morrore*, says in his magazine —

"With the passing of the resolution to refrain from propaganda amongst voters in furtherance of resolution No. 6 of the Gaya Congress relating to the boycott of the Councils the active programme of the Non-co-operation movement is finally suspended. Like the boycott of schools and law courts, Council boycott also remains only as a paper boycott. The lightning programme designed to bring things to a head within a year is gradually being readjusted to the needs of a protracted struggle. Schools and Law courts are not deserted but a number of students and teachers and lawyers have detached themselves from such institutions to build independent centres where the builders of *Tu-morrore* are serving the simultaneous needs of Culture and Freedom. As an organization the Congress stands committed to develop these centres

As an organization the Congress still stands committed to the policy of organizing the nation independently of the Councils. The policy of the Congress remains unchanged. The suspension resolution now makes it the exclusive business of the Working Committee to turn its attention to the constructive, nation building programme. We venture to hope that they will lose no time to take stock of the situation and organize every department on a sound basis. Schools scattered all over the country are crying for a co-ordinating agency. Will the Working Committee provide one?

A co-ordinating agency for national educational institutions is undoubtedly a necessity, and we support Mr. Gidwani's demand in this respect.

But as the removal of untouchability occupies the first place in Mahatma Gandhi's "constructive, nation building programme," one would like to know why it is not even mentioned.

Mutual Indebtedness of Hinduism and Buddhism

Mr. B. Raghavendra Rao, B.A., writes in *Everyman's Review*

"The two religions lived very amicably for a long time, to their mutual advantage and in silence. Just as the primitive religion of Gautama was only a branch of the numerous Upanishadic schools of philosophy, its later

phase of Mahayanism was no less indebted to the neo-Hinduism of the early centuries before and after Christ, for its elaborate rituals, its full pantheon of Gods and Angels, and for Sanskrit as its vehicle of thought.

"Nor was borrowing one-sided. The Hindus had frankly adopted several of the attractive and popular features of Buddhism. The worship of sacred trees and relics, images of Gods, and gorgeous processions were first instituted by the Buddhists and copied *in toto* by the Brahmins. E. B. Havell opines that the domes and cupolas over the Saivite *gopuras* are the early counterparts of the Buddhist stupas and dagobas. More than this, some of the Buddhist shrines were appropriated by the Hindus. The Vishnupada of Gaya, was originally the Buddha's Lotus feet. The triune deities of Jugannath were once worshipped as the Buddha, Dharma and Sangha. This climax of appropriation by Hindus was reached, when the two religions, Buddhism and Hinduism were declared to be one and the same, in the Courts of Siam, Cambodia, and Burma. At the courts of Siam and Cambodia there are Brahmins who perform state ceremonies, and act as astrologers, though the majority of the people are professed Buddhists.

"Within the borders of India were found unparalleled examples of religious toleration. Indian Archaeology has discovered in Kashmir, Orissa, and Mahamehra inscriptions whereby the Queen consorts dedicated stupas or viharas to the Buddha, while their Royal husbands were followers of either Vishnu or Shiva. This is religious toleration in *excellent*."

impression that Mr Thomas was mainly flattering the British. We have a feeling that the more intelligent sections of the British public have sense enough to see through the flattery of this American and that some of them have moral courage enough to demand the prohibition of this anti-Indian propaganda film. In the meantime, we should advise Mr Thomas to study more and acquaint himself with India more and to keep his eyes open with a view to that.

See also our note on this film

Christianity and International Relations

Writing on the above subject in the *American Review* Mr Jerome Davis says

"Is not one such fact the famous declaration of Sherman's that 'War is hell'? If this is true, why glorify it? Why not picture it as it is? If a friend goes to the hospital for an operation we do not accompany him with a brass band. But war is a social operation of the most violent and dangerous type. At the very outset we should teach that war is a hateful thing, a horror, never to be indulged in with gladness and ebullience of joy, but only with sorrow and reluctance. While war remains, we are still in the jungle stage of human relations."

"Second, we can recognize that we have not been Christians toward our enemies. We have not tried sympathetically to understand them, we have not adopted a constructive policy towards them. Says a Rhodee scholar, himself going as a missionary to India after travelling through Germany, 'I find that even the scientists and the ministers feel that they are estranged from the rest of the world. There is little sympathy shown them. The Christian forces in the Allied nations do not rise up and speak fearlessly against the injustices of the Versailles Treaty.'"

"Third, we can recognize that we have not yet been Christian in our treatment of other foreign nations. Trade and the dollar are still all too potent as compared with human brotherhood. The recent example of American occupation in Haiti and San Domingo, whatever may be said in justification, certainly has not been Christian in the full sense of that term."

"In the fourth place, let us confess that we have been woefully remiss in our treatment of the foreigner whose unstinted toil helps to maintain the basic industrial mechanism of America."

In international relations let us seek to build a world in which there is a frank recognition of the barriers to the truth, a real desire sympathetically to understand, and an honest effort to practise the Golden Rule. To recognize the truth

of certain facts is to win half the battle. Nothing is so wrong in our social order that it cannot be changed by people who are sincere truth-seekers and honest truth-doers."

What Black Folk May Bo

W. E. B. Du Bois, the famous American author, expresses in *The World Tomorrow* his faith in the future of the Negro in the following words —

"Most white folk have a simple faith that he is always going to be too idiotic and too ignorant, too torn by internal jealousies, to effect any organization which they need respect or fear. I would not advise such white Americans to be too sure of their assumption. I have always had a good deal of faith in black folk. But in twenty-five years of active work among them, they are astomishing even me, at the ability, tenacity and dogged determination with which they are organizing themselves in economic and social times. And I have a feeling that the results in these matters in the next twenty-five years are going to jar the complacency of those who are counting on the eternal exploitation of cheap Negro labor and of those who think they are settling any human problem by segregating it and then trying to forget it."

"The Traditional Policy of Great Britain"

M. Jacques Luy describes "the traditional policy of Great Britain" in *La Grande Revue* as follows —

"History teaches us that there is scarcely a nation which, at one time or another, has not aimed at the political hegemony of Europe, if not of the world. But not one has done this with so much energy and continuity as England. Irrespective of the particular party in power. To this traditional policy she owes her immense colonial empire, her mastery of the seas, the enormous prestige which she enjoys in world politics and finally, her financial and economic power."

"It has become almost banal to say that the international policy of England is determined solely by her economic interests, in which, let us not forget, sentiment is allowed no part."

In support of his opinion he quotes Lord Salisbury

It was Lord Salisbury, at Manchester in 1870, who said in the course of a speech which has remained memorable —

'The Occupation of Cyprus was merely following out the traditional policy of the English Government for a long time past. When the interest of Europe was centered in the conflicts that were waged in Spain, England occupied Gibraltar. When the interest of Europe was centered in the conflicts that were being waged in Italy, England occupied Malta, and now that there is a chance that the interests of Europe will be centered in Asia Minor or in Egypt, England has occupied Cyprus. There is nothing new in the policy we do not claim to have anything new in our policy. Our claim is that we follow the tradition that has been handed down to us, with but one very disastrous interruption, for a long succession of Governments.'

As a matter of fact, British policy for more than a century has not deviated from this vital and immutable tradition of which Lord Salisbury merely reminded us.

The reason for this policy is to be found in her changed economic life.

'Industrialism enjoyed a vast development and agriculture declined simultaneously on account of the exodus of the country people who flocked to the cities and industrial centres. In this manner England was transformed into a country which depended on the importation of raw materials for its factories and of food products for the nourishment of its inhabitants.

'On the other hand, on the economic principle of barter, products were exchanged for products, and England was obliged to rely upon the exportation of her manufactures. She thus speedily developed, by force of circumstances, into a world state, protected by a powerful navy which from that time on had to be the mightiest in existence. For the security of the ocean lanes over which passed the raw materials and food products essential to her life, she could not afford to tolerate another naval force capable of disputing with her the empire of the seas.

'The keystone of Britain's colonial empire is India with its 300,000,000 inhabitants. From India she receives cotton, cereals, rice, sugar, precious metals, and other materials. Thus it is easy to see why she must retain military control of the Mediterranean, in order to keep open her line of communication with India along which Gibraltar, Malta, Cyprus, and Egypt are but advanced bases.'

France and Germany

The following comments of the *New Republic* on Poincaré's characterization of the Germans are entertaining —

Poincaré, as lecturer on history and practical

of moralities, is the most entertaining actor of the European stage. France, he says, has known the Germans for nineteen hundred years and they have not changed. War is their national industry and peace is only an armistice between wars. It may be so. But since the days of Caesar Germans have been steadily crossing the Rhine, and the Slavs have been pressing as steadily into Germany from the east, until it is a fair estimate that there is more real, old German blood in France than in Germany. There is probably as much of it in Poincaré's veins as in Hindenburg's or Tirpitz's. That may account for the military history of France which has never been exactly quiet. Poincaré's moralities are equally two edged. The Germans he complains cynically repudiate the solemn obligations accepted at Versailles. True, and those obligations are based on the cynical repudiation of the solemn obligations entered upon by France when she accepted the pre-armistice agreement. Crookedness and hypocrisy are not vices peculiar to any nation, but universal diplomatic virtues.

The International Woman Suffrage Alliance at Rome

The *Woman Citizen* names some of the famous women who were to have been present at Rome as delegates to the ninth Congress of the International Woman Suffrage Alliance. Miss Tseng and Mme. Chu are the only Asiatic women named. They "will represent China, while four women will come from Egypt to show that in their country too a new era for womanhood has dawned."

The Twelve Greatest Women in America

The same paper publishes the following list of the twelve greatest women of America living as ascertained by the National League of Women Voters in that continent —

Jane Addams	philanthropy
Cecilia Beaux	painting
Annie Jump Cannon	astronomy
Carrie Chapman Catt	politics
Anna Botolph Comstock	natural history
Minnie Maddern Fiske	stage
Louise Homer	music
Julia Latrop	child welfare
Florence Rena Salus	anatomy
M. Carey Thomas	education
Martha Van Rensselaer	home economics
Wharton	literature

The various spheres of action of these American women, "who are judged to have contributed most in their several fields to the betterment of the world," are to be noted

A Japanese Letter to Premier Smuts

Mr Shiga Juko, Professor of Geography at the Waseda University and Honorary Member of the Royal Geographical Society, last year addressed a letter to General Smuts, which shows that it is not only the subject people of India who are insulted and looked down upon by the South American whites, but the independent Japanese also have to suffer in the same way. *The Japan Magazine* writes —

"After relating various indignities suffered by Japanese in street cars and motor cars in Pretoria, Professor Shiga says he went to Pretoria, taking the precaution of going by motor car according to the advice of the Japanese Consul at Capetown. Though he was not armed with any letter of introduction to the Premier, his card sent up with "Honorary Member of the Royal Geographical Society" (Mr Shiga is one of the two Japanese Honorary Members), scribbled thereon served him as an "open sesame."

"The Professor held forth on the treatment of coloured people in South Africa and the insults which were inflicted on the Japanese. He left Government House with the promise that he would treat the matter at greater length in a letter which he purposed to write on board the ship which was to take him to Brazil. The letter was posted at Rio de Janeiro."

The extracts from the letter given below are long, but they are instructive as showing the arrogance and the base ingratitude of the whites.

"It was in the twelfth year from my first visit that I revisited South Africa. On the former occasion, the expression "Europeans only" was in evidence nowhere. This time, however, I was surprised to notice "Europeans only" in everything and everywhere. Fortunately for myself, the Japanese Consul at Capetown, who was a fishing friend of mine on the Potomac in America, had done everything to promote my comfort so that I was enabled to land directly on arriving and to travel. The Vice-president of Railways in the Commonwealth Government also being informed of my being an honorary member of the Royal Geograph-

ical Society, gave special instructions to the stations on the lines, with the result that I was able to travel in South Africa pleasantly enough, with a few trivial exceptions—such as being refused dinner, at a certain hotel at Pietermaritzburg. But a fellow passenger—a Japanese and a first class passenger—was permitted temporarily to enter the country only after depositing surety money of £16, and three Japanese officials who were on the same ship had to give up the idea of travelling in the interior as they had not observed the requisite formalities. Even travelling in South Africa is practically forbidden to Japanese in this way, to say nothing of residing, leasing land or carrying on commerce or industry. In the vast regions of the South African Commonwealth extending over 170,000 square miles (just twice the area of Japan inclusive of Korea) and the territory under its mandatory administration measuring 320,000 square miles, the only Japanese who are permitted to pursue commerce are three in Capetown and one in Ceres. Of these, however, three had arrived in South Africa before the establishment of the Commonwealth in 1910, while the remaining one came soon after the event when no law against the immigration of Asiatics had yet come into force. They are enabled to carry on trade on sufferance. It is one of the most extraordinary things in the world that, despite nearly seventy years having elapsed since Japan entered into commercial relations with Britain, Japanese should be absolutely forbidden to pursue trade in so vast a part of British territory.

Then comes a passage which narrates what the South Africans owe to Japan.

"While the Japanese in South Africa are treated in this manner, it may be well to recollect what Japan did for South Africa during the war. When the German cruiser *Emden* was rampant and the converted cruiser *Wolf* sailed about off the coast of South Africa with the *Igo-tomendi*, a ship captured from Spain on its plundering course, the British transport *Tynderus* was blown up by a mine near the cape of Good Hope, and every British men-of-war was withdrawn to European waters, and all manner of alarms prevented helpless people even from sleeping at night, whose men-of-war successfully protected the coast line of Cape Colony stretching over 1,200 knots and that of Natal measuring 360 knots? When the 900,000 inhabitants of the Seychelles and the 350,000 souls of Mauritius were trembling for fear of a possible attack by German men-of-war, whose vessels patrolled between Simons Island, Port Louis and Mahé (the centre of the Seychelles) and defended an ocean space extending over 40 degrees longitude

and as many of latitude? The 1,600,000 Europeans inhabiting South Africa must still remember that they were protected by the Japanese men of war *Tsushima* and *Nitaka*."

The next passage describes what Japan did for Canada

"I was not in South Africa then, but on the St Lawrence in Canada, engaged in geological research. The Canadian Premier then stated in Parliament that the Canadians were indebted to Japan. But the people in the neighbourhood of the St Lawrence did not understand what Premier meant. So I was obliged to point out to them that the Pacific coast of Canada, measuring 550 knots, was protected by a single wooden man of war, the *Rainbow* (3400 tons) which was no better than an old tub, and that perceiving this fact, Germany sent two commerce destroyers, the *Dresden* and the *Nuremberg*, with a speed of 28 knots-an hour with the object of ransacking the well-nigh defenceless coast of Canada. But they were driven into and sealed up in the Gulf of Lower California, in Mexico, and the 8,000,000 inhabitants of Canada were enabled to sleep in security—by the Japanese men-of-war the *Asama* and the *Idzumi*. At that time the position of Canada was entirely like that of South Africa and also of Australia. In such intimate relations was Japan with the three commonwealths within the British Empire—Canada, Australia and South Africa."

England also had reason to be grateful to Japan during the war

"Which country was it that did not draw a single penny from the Bank of England, when other nations eagerly withdrew from it, but devoted her energies to the protection of Britain's financial credits? Whose warship carried Y 6,000,000 worth of gold from Vladivostok to London via Canada and saved Britain's conversion system from collapse when it was in a most perilous condition? Which country was it that made a loan Y 100,000,000 to Britain at a time when the United States refused to give financial aid to Europe in observance of neutrality, and J P Morgan & Co had declared its inability to fulfil its engagements about loans? Y 100,000,000 was not a big sum, but just then it was worth ten times its amount, as is now admitted by the British authorities.

"I must content myself with indicating what Japan's actions during the war were like by quoting the sad but sincere remark of the

German Admiral of the Fleet von Tirpitz who said that the defeat of Germany was due to America's participation in the war, but that if Japan had remained neutral, Britain would have had to submit to Germany before America joined in the war.

The contrast between even America's and South Africa's treatment of the Japanese is striking

"What I ask of you and of the South African Legislature is nothing hard. It is extremely simple and clear. It is to have Japanese treated as men. The United States is notorious for discrimination against Japanese. Even there, however, Japanese armed with passports signed by the Japanese Foreign Ministers and endorsed by the local Japanese consul are free to travel in the interior, whereas in South Africa there is no such freedom. In America, any and every Japanese is not a forbidden immigrant, as he is in South Africa. In America, Japanese are permitted to pursue commerce and industry, but this is forbidden in South Africa. Japanese who have once been permitted to reside in America may remain there indefinitely, whereas, in South Africa, even those Japanese who have by special favour, been permitted to sojourn temporarily for a period of from six months to a year in consideration of the payment of £10 security money are not allowed to reside there for more than five consecutive years. In the Orange River Colony, residence of more than two years is tabooed. Not only legally, but socially, there are innumerable instances in which the Japanese in South Africa are not treated as men by the Europeans there. The State of Louisiana in the United States is well known for the anti-foreign prejudices of its inhabitants, and a large monument exists in New Orleans in memory of the massacre of the Italian immigrants by the citizens. Happening to be in a remote country village in Louisiana one day, I got into a railway car which was empty, but out of the station officials came running after me, saying, 'That's not yours,' and asked me to remove from the car, which I then noticed bore a notice board 'For Coloured Passengers,' to another car, where there were three white fellow passengers. In South Africa, however, a number of Japanese officials who were actually in a car for Europeans were expelled from the car and told to go to another car for the coloured people."

NOTES

German Submarine Atrocities

How much of history consists of lies, pure and simple, how much of half-truths and how much of statements perfectly true, it would be difficult to say. But that that branch of literature contains a considerable proportion of deliberate falsehoods and of falsehoods due to bias or ignorance, seems very probable. For example, we have been told that during the great war, the Germans were guilty of unheard of submarine atrocities. But we now learn that all this was mere "propaganda", as the extracts given below from noted American and British papers show first for the sake of fairness, we reproduce the entire article on the subject from *The Nation* of New York, April 18, 1923

NO RECORD OF U BOAT ATROCITIES, ADMIRAL SIMS

Special Dispatch to The Tribune

Los Angeles, April 3.—There is no authentic record of an atrocity ever having been perpetrated by the commander and crew of a German submarine. Admiral William S. Sims told the Los Angeles City Club to-day.

"The press accounts of the 'terrible atrocities' were nothing but propaganda," Admiral Sims said. "The British naval records and our own are filled with reports showing that German U Boats commanders aided in the rescue of crews and passengers of ships they sank. If they could not tow the ships to safety they would always, by means of the radio, not by other ships of the position of the crippled vessel."

We extract this amazing item from an inside page of the *New York Tribune* of April 4, where, we venture to say, not one reader in ten thousands discovered it. It appeared, so far as we can ascertain, in no other New York daily. Yet it is beyond question one of the most important dispatches which has appeared since 1917. Judged simply on its merits as a news story, we are willing to stake our journalistic reputation that it was worth infinitely more space and far larger headlines than were given to any first page story of the *Tribune* upon that day. Yet except for a brief and unapologetic comment by the *New York World* it seems to have been ignored by the newspapers and press associations. These organizations, however, found space, if memory serves us, to telegraph considerable extracts from the Admiral's speeches denouncing

the pacifists and urging a greater naval preparedness for war.

The most amazing admission yet made by any distinguished participant in the war as to the lying Allied propaganda in regard to the naval conduct of the Germans thus goes almost unnoted. Some editors, we are sure, will still be afraid to print it, for fear of the heavy charge of pro Germanism. Many of them will not see it. Yet it constitutes the gravest of challenges to the integrity and truthfulness of our press. Everybody realizes that the columns of most of our dailies were filled to overflowing with lies and poison propaganda during the war, these were inevitable concomitants of war—lying, deceit, murder and crimes of every kind are war—but now that the war is over is there not manhood enough left in our American press to record the historical facts as to the great struggle? We hoped there was when Sir Philip Gibbs brought out his recantation, his apology for his part in the campaign of deceit and oppression which brought the United States into the war—a campaign the Germans tried in vain by similar methods to overtake and surpass—for the press paid some attention to Sir Philip's confessions.

But now what will our editors do about the admission of Admiral Sims? We venture to say that they will ignore it, precisely as they are ignoring many of the vital facts as to the immediate antecedents of the war which are being laboriously dug out of the archives abroad and throw such a flood of light upon the origins of the catastrophe. What American daily has given adequate attention to the writings of Professor Sidney Fay of Smith College? What American newspaper has given serious consideration to the revelations at the Sukhomlinov trial, to the disclosures in the Izvolski Sazonov correspondence of Poincaré's light hearted anticipation of the war and of his machinations with the Russian militarists, or to the other documents which cast light upon the fundamental question of Germany's sole responsibility for the war?

When one recalls what endless columns were devoted to playing up the U boat atrocities, one would think that for the sake of their own reputations, quite aside from any abstract desire for the truth, the leading dailies would join in asking that Admiral Sims be officially called

upon to make good his statement or that the Navy Department join him in admitting its share in the wholesale deceit of the American people. That is what we think the situation calls for. Frankly, we do not quite share Admiral Sims's views. It may be that the conduct of the Germans was absolutely in accord with the laws of war, that they used the submarine as humanely as sailors could. But we cannot forget the loss of life of innocent men, women, and children on the *Lusitania* and other passenger ships, nor the seamen who died in the life boats of coal and exposure or went down with their ships. If that is all justifiable in war, if no blame attaches to this method of killing on the seas, then let us know it—not merely that justice may be done to the Germans, but that we may see once more just what a devilish thing this war game is. Let us then join the chairman of the naval committee of the French Senate, Gustave de Kerguerrec, in not merely urging the scrapping of battleships but in moving to wipe out all navies entire and complete. For they are a stench in the nostrils of men as long as with them are possible such "lawful deeds" as the Germans and the Allies perpetrated on the high seas.

Sometimes we have begun to despair as to whether the truth which was crushed to earth during the war could ever rise again. As we behold the absolute belief that still persists in certain circles that the Germans were just devils in human form, as we hear men and women who pride themselves on their churchgoing refusing to contribute to the aid of the suffering and dying children of Germany and Russia because they hope "those Hun and Bolshevik brats" will all die—the quicker the better, as we see the streams of lying propaganda pouring into this country about Turkish atrocities—a new effort, almost as eagerly swallowed, to repeat the exaggerations of war time, we wonder and wonder whether in the lifetime of any men now living the real inwardness of the war and the guilt of all concerned will ever come to be recognized or established. We are not too confident that even when men like Sir Philip Gibbs and Admiral Sims turn state's evidence, and the archives give up the darkest secrets of capitalist diplomacy, justice will be done on earth. But the Admiral's confession gives us fresh hope that the truth, the plain unvarnished truth, may yet come out.

Meanwhile, we respectfully request a statement from the Navy Department as to whether it does or does not stand behind Admiral Sims, whether it believes that this officer in whom it has reposed such high responsibility is giving us the facts of history or not. The American people are entitled to know.

As for the *Lusitania* disaster, we remember to have seen in an American paper an advertisement given by some German authority to the effect that that ship would be torpedoed and so giving previous warning to all intending passengers by it.

Next, we quote two editorial paragraphs from *The Freeman* of New York, May 9, 1923:

Admiral Sims has been on the rampage again, and the world is somewhat wiser as a result. In an interview with a representative of the *New York Tribune*, the Admiral says in substance that the Germans lost the war because of their humanity, while the Americans refrained from adopting German tactics on the sea only because America was not in Germany's position. "The press accounts of the 'terrible atrocities' were nothing but propaganda," in the opinion of Admiral Sims. The American public was indoctrinated with the idea that German submarines frequently fired upon the lifeboats in which the occupants of torpedoed ships were making their escape, but the Admiral knows of only one such case. "Generally," he says, "the submarine commanders acted in a humane manner, and in some instances gave the boats of torpedoed vessels food and water and a tow toward land, and sent out wireless signals giving their positions." Again he says, "They [the Germans] did not go as far as they could have gone, and it is perfectly patent to me that if they had slaughtered the crews of merchant ships—they could not imprison them—they could have won the war."

This will singe the propagandists, but it is not quite as hot as this good Viking's characterization of American goody goodness. "We went into the war because we were scared to stay out"—so the Admiral believes. "If the situation had been reversed, if we had been in Germany's place and if we had believed that losing would have meant the domination of our country by Germany—be sure to make that point—we, too, would have sunk ships without warning." The Admiral does not hazard an opinion whether the Americans would have stopped short of the shelling of lifeboats, and thus sacrificed the victory, as he says the Germans did, but at any rate his authoritative testimony of what actually happened (he was in command of the American naval forces operating in European waters during the war), and his opinion about what might have happened, will be disconcerting to the good people who are still trying to moralize the issues and methods of the great international free for all.

Lastly, we print below the whole of what *Foreign Affairs* of London, May 1923, has to say on the matter.

IS IT TRUE ?

*Amazing statement by Admiral Sims
of the U S A Navy*

Admiral Sims, the well known "fighting" Admiral of the United States Navy, made a sensational speech at the Los Angeles City Club on April 3. As reported in the *New York Tribune* of April 4, he said —

"The British naval records and our own are filled with reports showing that German U boat commanders aided in the rescue of crews and passengers of ships they sank. If they could not tow the ships to safety, they would always, by means of the radio, notify other ships of the position of the crippled vessel."

He added that there was no authentic record of an atrocity ever having been perpetrated by the commander and crew of a German submarine and the Press accounts of the "terrible atrocities" were nothing but propaganda.

Mr C F Andrews's article in our present issue is also another commentary on Allied truthfulness during and after the war.

An Appeal for a Medical School

We draw the attention of our readers to an appeal for help for the Medical School recently established at Bankura, printed in our advertisement pages. We need not add anything to it except that as all the provinces of India are unhealthy, we ought all to see that properly equipped medical institutions are established and maintained all over the country.

Deficit of Revenue a Precursor of the French Revolution.

As the provincial and imperial governments in India can show much in the way of recurring deficits, and as the lesson of such deficits may be learned from history, the following extract from Carlyle's work on the French Revolution may be found interesting.

'How singular this perpetual distress of the royal treasury! And yet it is a thing not more incredible than undeniable. A thing mournfully true the stumbling block on which all ministers successively stumble, and fall. Be it want of fiscal genius, or some far other want there is the palpable discrepancy between revenue and expenditure. A deficit of revenue you must 'choke the deficit, or else it will swallow you.' This is the stern problem,

hopeless seemingly as the squaring of the circle. Controller Joly de Fleury, who succeeded Necker, could do nothing with it, nothing but propose loans, which were tardily filled up, impose new taxes, unproductive of money, productive of clamour and discontent. And so, towards the end of 1783, matters threaten to come to stand still. Fatal paralysis invades the social movement as we breaking down, then, into the black horrors of National Bankruptcy.' — *Book III, ch I*

Belated Wisdom in Government is Folly

The following passage from the same work is an illustration of how belated wisdom in Governments is folly.

"Poor Triumvirate, poor Queen and above all, poor Queen's Husband who means well, I ad he any fixed meaning! Folly is that wisdom which is wise only behindhand. Few months ago these thirty five concessioners had filled France with a rejoicing which might have lasted for several years. Now it is unavailing, the very mention of it is slighted. Majesty's express orders set at naught.

'So triumphs the Third Estate, and States General are become National Assembly, and all France may sing *Te Deum*. Book V, ch II

Paralysis of the Legislature by the Veto.

The same work illustrates how the Veto in the hands of the head of the Government can paralyse the Legislature, though in the end the latter as representing the people's will triumphs—sometimes by undesirable means.

'Bel old, always as you turn your legislative thumbscrew King's Veto steps in, with magical paralysis and your thumbscrew, hardly squeezing, much less crushing, does not act! Veto after Veto your thumbscrew paralysed! Gods and men may see that the Legislative is in a false position. This poor Legislative, spurred and stung into action by a whole France and a whole Europe cannot act, can only oburgate and perorate, with stormy motions, and motion in which is no way with effectiveness, with noise and furious fury.' — *Book I, ch VII*

Ignorance and Hunger Cause Revolutions

There is plenty of Ignorance and Hunger

in India; and these in France, according to Carlyle, caused the French Revolution

"If the gods of this lower world will sit on their glittering thrones, indolent as Epicurus' gods, with the living chaos of Ignorance and Hunger weltering uncared for at their feet, and smooth parasites preaching peace, peace, when there is no peace, then the dark chaos, it would seem, will rise. That there be no second Sansculottism in our earth for a thousand years, let us understand well what the first was and let Rich and Poor of us go and do otherwise"—Book III, last chapter

Let us Indians also, Rich and Poor, go and do otherwise than what we have done hitherto

Onslaughts on the Black Hole Monument

The comments of the *Catholic Herald of India* on the attacks on the Black Hole monument are not mere sarcasm and humour, there is tragic truth underlying the sarcasm and humour. Is there not? Please reply after reading what that paper says

"The repeated onslaughts on the Hollwell monument are a study in Nationalist theatricals. The monument could have been smashed a hundred times every night, and every Sunday, but then there is no crowd to look on. A man armed with a sledge hammer pompously walks up to the monument heading a crowd, and a policeman arrests him and packs him off. The performance is extremely dull and silly, but the man with the hammer is looked at and thinks himself a hero

"Vanity will long assist us Europeans in keeping a hold on India, for the vast amount of humble and obscure spade work required by a nationalist revival will never appeal to the ordinary Hindu. The organization of cottage industries and economic independence, the breaking down of untouchability are abandoned, as soon as they cease offering scope for heroics and theatricality. As things go now, the manufacture of khaddar will soon be confined to Christian missionary institutions"

Unclean Literature

The cause of purity is in great danger. In addition to English pseudo scientific books, we find from placards in the streets, and from paragraphs in the *Hindustan* that many similar books in Bengali have made

their appearance. There is also a brisk trade in obscene photographs. The *Catholic Herald of India* is right in observing—

"Sexual mania is never the origin of civilization, it is always its decadence. Ever since a well intentioned fool wrote books on what every body ought to know and knew, we have been flooded with a semi scientific sexual literature that would cast a blush over the face of a billy goat. Every sort of pruriency is now freely published under the disguise of useful teaching, Freudian psycho analysis or eugenism, and the latest development of sexual mania is to introduce moral filth into the schoolroom, in this case disguised as pedagogy. Zola was an unclean writer, but at least he was no hypocrite. It is difficult to devise protection against this sort of infection, booksellers stock their shelves with scientific corruption, even their book lists make unhealthy reading."

If, as suggested by our contemporary, parents will help, the home and the school can be kept clean

Report of the Water Hyacinth Committee

After a garbled account in a Government Press *Communique* (from the Ministry of the Hon'ble Nawab Suiyid Nawab Ali Chandhan) of the findings of the Water Hyacinth Committee, the original report is at last published, more than nine months after its submission. But for our article on the subject in our last number, it might have been withheld from the public longer. The history of the Committee is well worth the attention of the public. Commissions and Committees are generally appointed by Government, the President selected being generally regarded as 'safe' to follow the official lead. In the present case the danger which threatened the economic life of Bengal was so great that the Bengal Legislative Council resolved that the President should be Sir J. C. Bose, F.R.S., who was the acknowledged authority and whose recommendations the people would accept with confidence. The other members were nominated by the Government. The object of the Committee, to quote the Government resolution, was "to inquire into the spread of water hyacinth in Bengal and to suggest measures for its eradication." The following are extracts from the Report signed by all the members of the Committee, we print the important passages in italics

"The normal propagation of the plant in Bengal is by stolons or runners, and a single root can, in a few months, cover an area of more than 600 square yards. The Department of Agriculture in the United States has been carrying on experiments in the hope of developing methods for eradicating water hyacinth by spraying with poisonous solutions of sodium arsenate. A report published in the *Scientific American* states 'this spray did all that could be expected of it, but the Government Engineers confessed that it could not keep up with the growth of the menace'. The difficulty in extirpating the pest by the treatment of the leaves, either by poison or by steam, will be understood from the results of some drastic experiments carried out in America in which, to quote the *Scientific American*, 'crude oil was spread upon the waters and set afire. It burned the tops of the plant very effectually, but a new growth sprang up in a week or so'.

The great difficulties involved in the destruction of the plant are further accentuated by the fact that no exact scientific information is yet available as regards the life history of the plant, the various modes of its propagation and effect its modes of holding it in check. It is only after several years of close investigation (in which it is hoped different countries will collaborate) that really effective measures for combating this menace, which threatens so many countries may be devised."

In the financial crisis through which Bengal was and is passing it would have been criminal to have embarked on any waste of tax payers' money in wild schemes and in support of vendors of secret remedies. All the great triumphs of modern science have resulted from long and painstaking investigations, and if the present difficulty is to be solved it must be through careful investigations undertaken by competent Indian scientific men who would best know the local conditions and who would be interested in the welfare of their own country. The Committee, therefore, recommends the small expenditure of Rs 1,000 a month for three years in securing the services of three competent men. The members hoped that as a result of investigations some economic use would be found for the plant, by which the cost of operations would be recovered. Those who know what has been done in the utilization of waste products would realise that in this lay the true solution of the problem. The Committee was also unanimously of opinion that 'until new methods have been thoroughly tested and the cost worked out, the mechanical method of

collecting by hand and burning or burying the weed was the most practical one for conditions prevailing in Bengal." The payment for labour needed was to be distributed among the peasants who were in dire distress through the spread of the pest. No one but an enemy to his country could have suggested that the money so urgently needed to combat the imminent danger should be wasted for the benefit of foreign exploiters.

The Committee came to the following decisions:

"Taking into full consideration the various aspects of the subject the Committee come to two important decisions: first, that there is ample scope for detailed investigation into new methods of eradicating the water hyacinth, and that until new methods have been thoroughly tested and the cost worked out the mechanical methods of collecting by hand and burning or burying the weed was the most practical one for the conditions prevailing in Bengal. The second conclusion arrived at was that whatever methods for eradicating the pests are eventually adopted, it will be absolutely essential to insist on concerted action from all parties concerned. The weed spreads so rapidly that any person who fails to act at the same time as his neighbour, will probably be responsible for adding the work of eradication over the whole area as the presence of water hyacinth on his individual holding would undoubtedly act as a centre for reinfestation."

'In conclusion the Water Hyacinth Committee recommend to Government —

"(I) that in view of the growing menace, scientific investigations be undertaken in the first instance into the life history of the plant and its mode of propagation, and later on into the practical methods for its check and the economic utilisation of hyacinth in various ways so that the cost of operations may, to a certain extent be recovered, and for this purpose a staff consisting of the following be employed for a period of three years—(1) A plant physiologist (2) a subordinate officer of the Agricultural Department, and (3) an Agricultural Chemist, the total cost of these need not exceed Rs 1000 a month.

"(II) That some form of legislation should be adopted which will ensure that concerted action is taken when applying methods designed to destroy the weed. In this end a set of rules has been drafted which will, it is hoped act as a guide to Government in fully determining the form of legislation if this principle is accepted.

Maharaja K C Roy agreed on the gene-

ral principles, submitting a note of dissent only on the draft rules

The recommendations of the Committee are definite and clear, they also laid down a constructive scheme for work from which ultimate success could be achieved

The proceedings of the Committee indicated, however, that there was a subtle influence at work, to nullify the real work of the Committee, which was to make an inquiry into the spread of the pest and the best methods of checking it. It became abundantly clear that the Department of Agriculture, Bengal, took an unaccountable interest in the adoption of Mr Griffiths' method, though the members of the Committee in their signed report declared in effect that spraying was useless. The members, however, were evidently urged to express their individual opinions on the efficiency of Mr Griffiths' secret remedy. This unusual solicitude must have been most embarrassing to the members of the Committee, who could not possibly pronounce on hearsay evidence. What they appear to have wanted was a demonstration before the Committee by an agent of Mr Griffiths' or subversion of the method to the Washington Bureau of Agriculture for a report after thorough investigation, but Mr Griffiths does not seem to have agreed to either proposal.

The two European members, one of whom was Mr Evans, Director of Agriculture and the immediate subordinate of the Minister in charge of the Department, were in favour of trying Mr Griffiths' method, while the other members were strongly against it.

Mr Evans in supporting Mr Griffiths' method says "Aereenal sprays have undoubtedly been effective in destroying the plant in America." This is directly opposed to the statement in the Report which Mr Evans signed that "the use of the spray could not keep up with the growth of the menace." Mr Godden, the other European member who supported the adoption of Mr Griffiths' method, says

"Should the spray prove a success it will save an enormous amount of labor in clearing large areas of hyacinth, as even if it does not kill all the hyacinth it comes in contact with, a slight, as Sir Jagadis Chandra Bose suggests, it would cause the same to wither away and to lose weight and greatly reduce the bulk to be collected. The problem of eradicating the water hyacinth is a very large

one and considerable sums of public money will have to be spent if it is to have any chance of success."

So even if the spray did not kill the plant, it would reduce the weight and lessen the burden to be carried by the poor ryot, and the philanthropic South African would also share the brown man's burden in carrying the weight of gold!

The following members were strongly against Mr Griffiths' method: Rai Bahadur Niharan Ch. Das Gupta, M.L.C. (who proposed the appointment of the Committee in the Legislative Council), Babu Sarat Chandra Chakravarti, B.L., M.L.C., Khan Bahadur Maulvi Hemayet Uddin Ahmed who was "strongly against the adoption of the method by the Government even as an experiment", and Dr Khambata, who regarded the experiment he saw at the Bose Institute as convincing against the alleged claims of Mr Griffiths. The following are extracts from the Memorandum of Sir J. C. Bose, the President.

"The question relating to the destructing of the water hyacinth may be dealt with as follows:—

I The cost of operation II The scientific problem involved III The efficiency of any particular method

As regards the first, the cost of Mr Griffiths' solution is but an insignificant part of the total expenditure involved. The growth of the weed is so dense that the central mass could not be reached unless the spray was used at close quarters. If a solitary plant escaped the treatment, it would soon multiply and spread. This close approach has to be made with the spraying apparatus over enormous areas which are often difficult of access. It will require skilled labour and costly supervision, and in addition to all these, a large amount will have to be paid to Mr Griffiths for three years of experiment and the subsequent large payment for the formula of his secret fluid. The proposed method offers little or no advantage over the simpler and effective means of destruction by unskilled labour.

II In regard to the scientific aspect of the subject, an elementary knowledge of physiological botany makes it evident that the ascent of sap in plants is upwards and not downwards. A poison applied to the root may thus kill the whole plant through this ascent but this will not occur when the leaves above are poisoned by spray. Experiments I have been carried out in my Institute with various plants on the effect of application of poison below and above

When applied below the plant was found killed throughout its length in the course of a few hours. Application of poison on the upper side had little or no effect. The above proves that under natural conditions the poisoning of the leaves of the Hyacinth would not kill the submerged portions, fragments of which are effective in the spread of the pest. The sprayed poison, again, will not directly reach the lower portions submerged as they are in running water. In support of Mr Griffiths' claims is quoted a few tentative experiments on the apparent effect produced by spraying Dr F J Shaw, B Sc, the Imperial Mycologist, thus reports 'After six days the plants were dead and rotting. Many of the dead plants became broken and blown away.' Nothing is however, said of what occurred by the sinking of these broken fragments.

It would seem that no evidence of any conclusive character has been adduced which would lend support to Mr Griffiths' claims. Scientific considerations and results of experiments show on the other hand, the improbability of such claims being substantiated. Under these circumstances, it would be inadvisable for the Government to lend support (and the resulting advertisement) to the secret fund of Mr Griffiths entailing a great expenditure.

The Hon'ble Nawab Sayid Nawab Ali Chaudhuri in his resolution supports the trial of Mr Griffiths' method in defiance of the weighty scientific opinion of the Committee.

The public through their representatives in the Bengal Legislative Council will demand to know

(1) The reason for the predilection of the Agricultural Department for the claims of Mr Griffiths,

(2) If that particular course had been decided upon beforehand, why should there have been the force of a public Committee,

(3) Whether any money had been paid to Mr Griffiths and whether permission had been taken of the Council for this expenditure,

(4) If not, whether the Minister is not liable for this amount.

There are other more serious questions which would suggest themselves to the members of the Council.

Modelling Education on Genius

"The world's most urgent need is not a new crop of geniuses," says William George Jordan in *The Forum*

"What the world does need most is a better, finer, broader type of average men and women, with healthy bodies, sound, trained minds, spiritually alive to the bigness of their individual possibilities and the greatness of real living. We need men and women trained to think, not merely to think they think. Thomas A Edison declares that 'most men never amount to much because they don't think.' Prof William James said that the average man uses only about one tenth of his brain. Dr Elmer Gates claims that under usual circumstances and education, children develop less than 10 per cent of the cells in their brain areas."

'We need to train the children for the seven lives they must live: the physical, the mental, the moral and ethical, the social, civic, the aesthetic and emotional, and the spiritual. Education is cold, soulless, uninspired and uninspiring. It is merely a complicated unnatural process based on supreme faith in its curriculum and its methods. It never tests to determine if it is developing powers or training the mind, but merely examines to determine the percentage of its knowledge that remains unutilized. We need a new ideal, a new inspiration, a new philosophy of education. This will be found in Genius.'

Why? Because,

"The genius merely shows on a colossal scale the flowering of qualities, facilities and powers that exist in rudiment or in miniature in all men. The difference is not of kind, but of degree. From the feeblest germ of ability in any line, up through aptness, cleverness, great cleverness, talent to the supreme manifestation of unquestioned genius, no new process enters, none different in kind from what we all use. The difference is only in intensity, in perfection, in degree of development."

In considering genius as a model for education we must guard carefully against a possible misconception. It is not believed, in this view, that all men are born with equal minds or equal possibilities or that by any training in the world they can be made equal. This new model is not a process that would take an average child, put it through a certain course for years and turn it out a genius. It is believed, however, that if we exercise the whole mind, in the spirit and in accord with the principles which the genius applies with supreme concentration and intensity along one line of power, our minds will be stimulated, enriched, broadened, and raised to their maximum of power."

The following passage indicates what the writer means by exercising "the whole mind" —

"The child, before being weakened by education, uses all of its senses. Give him a rubber ball and he looks at it, smells it, puts it to his mouth to taste it, places it near his ear to listen to it, and handles it and seeks to feel its weight on his tiny palm. A short time in school stifles the process forever.

"The child constantly analyzes. It uses the great 'W' words—who, why, what, when, where, which and how. These are the very words every genius uses in infinite application. He constantly desires like the genius to know the law, principle or reason governing things, and he shows this with his staccato 'whys.' He reasons by analogy, as the genius does. His fund of knowledge is small and inadequate, the results, therefore, are often wrong and ludicrous, but his process is always right.

"The child uses imagination to a degree that makes us older ones marvel. The child who draws a horse on his slate puts into it imagination just as true in its essence as Michael Angelo put into his sublime frescoes. The difference is only in degree. So could the parallel of other powers be shown."

Creation Still Going On

The *Inquirer* quotes the following from the writings of Dr J T Sunderland —

"We are living in the morning of the world, and if we will open our eyes we may see the process of creation going forward. Probably, indeed, creation is going on more rapidly in certain important respects than ever before, because in the great plan of things, man by his intelligence becomes a co-worker with nature—that is, with God—in hastening it forward. The whole group of domesticated animals, yielding to man eggs, milk, wool, and service, were how poor things when first they came under man's hand, compared with what he—working with God—has made them. All double flowers without exception, are Man's work—I mean Man's working with God. Pluck a wild rose from a thicket, and then go and compare it with one of the splendid roses of our gardens and you will see how much Man has helped Nature in the creation of beautiful flowers.

"Nor does Man's creative power stop with material things. Indeed, the work of Creation is now going on perhaps most rapidly of all, not in the world of physical Nature, but in the higher realm of the intellectual, the social, the political, the moral, the spiritual."

Investment Opportunities in India

John Marlow, B A, F S S, F R Econ Soc, tells British investors in *The Financial Review of Reviews* that at the present moment, India deserves especial attention. The reader will presently learn what that means. Speaking of those Indians who want Dominion Self government in India, he says, that

"they aim at producing in India what she needs—at making the manufactured goods she requires, instead of importing them from us—and of creating in India an industrial system similar to our own, so that by employing her teeming millions in industry they can check famine and raise the consuming capacity of her population. Above all, they hope to develop and utilise her own raw materials, her fuel and her water power, and from them produce the goods which heretofore have come from us.

"In pursuance of this policy, they have already definitely embarked on a system of protection, like the other Dominions, and the Indian tariff is likely to increase in height for some years, at any rate until those industries which she considers essential have become firmly established.

"India already has abundant labour, most raw materials, and a limited amount of power, but both the latter need developing, and it is here that she will have to turn to us for help. (The italics are ours.)

The writer points out that railways will require to be extended, and that would present opportunities to British capitalists. He holds that the skill shown in the creation of the iron and steel industry shows clearly enough that "the right sort of Indian is perfectly capable of developing, and organising, great industrial undertakings." This remark is followed by a passage which shows how British capitalists intend to take advantage of the Indian tariff.

"The tendency of the future in India will be to establish factories and power stations, etc., in India, registered in India and partly financed there but there will be plenty of room for British capital and British managerial experience. In addition to these Indian concerns proper, many British firms will be obliged to set up subsidiaries, but separate companies under the Indian tariff wall and these will naturally be financed with British capital though, no doubt, policy will dictate the inclusion of some Indian capital." (The italics are ours.)

Will the Indian Legislature be able to frustrate this "policy"?

The writer also points out that the Indian industrial development outlined above 'will necessitate considerable local and municipal loans to enable the areas where such developments take place to keep abreast of the times'—which means additional opportunities for British investors. The field for capitalistic enterprise in the Indian States also has not escaped the observation of this writer.

In quoting below another paragraph from Mr. Marlow's article, we draw the attention of Indian readers to the words we have italicised.

Probably the most important development of the present movement is to be found in the endeavour to foster Indian industries in India, more especially by the establishment of wholly independent concerns which in reality are *ghosts of old-established British firms*. Of the particular industries cotton and iron are the ones which are likely to develop most rapidly but concerns connected with the production of power especially hydraulic electric power are also badly needed.



Mustapha Kemal Pasha and His Wife

Mustapha Kemal Pasha and His Wife at Home

G. Froole, a contributor to the famous Paris weekly, *L'Illustration*, who accompanied Ismet Pasha on his return from the Lausanne Conference kept a diary, from which extracts have been published in the afore-said French paper. We quote a few passages below from a translation.

February 2.—After leaving the last caravan or cable we set off like a caravan to Telankia the little village where Mustapha Kemal lives. Along the way the peasants stop to cast envious glances at our procession of carriages. Soon we are approaching the villa and making our way through the *lares* or private guards of the Marshal. These lazes are volunteers from the banks of the Black Sea—magnificent men every one of them and armed to the teeth.

Our coachman slows on at the Marshal's knock a fairly large building in the Turkish style built on a mass of rock. Mahmud Bey, major and aide-de-camp, gives us a charming reception at the door and we make our way into a great Oriental salon in the middle of which there is a pool of water. A door opens and we are led into His Excellency's office. There is his wife, Latife Hanoum and the Prime Minister Raouf Fey who is to act as interpreter for the English and American journalists.

In the course of an extremely interesting conversation the Marshal with a calm and serene air says every word as he speaks telling us that we are all of his species. Our talk is interrupted by the arrival of Ismet Pasha but Latife Hanoum who speaks English and French shortly takes up the conversation and gives some ideas of her own about Turkey especially the question of Turkish women. Tea is served at five in the dining room. The mistress of the house does the honours while she tells us of the romantic way in which she met Mustapha Kemal at marriage.

The voice of the Turkish cannon could be heard thundering in the mountains round about Smyrna. The Greek army was in full retreat—nothing could stand against the victorious advance of Mustapha Kemal Pasha at the head of a troop. One morning the Turkish cavalry made its triumphal entry into the city. Latife Hanoum daughter of a Smyrna notable was impatiently awaiting like a true patriot the arrival of the great General. She had asked her father to offer him the hospitality of her own house. She herself went to deliver the invitation. She delivered it with admiring timidity.

Mastaphi Kemal accepted it. A few weeks later he asked her hand in marriage.

"Before leaving the villa, I cast a hasty glance over the magnificent gifts that he had received after his victory from all parts of the land—the finest carpets, silks with golden hills encrusted with precious stones—a veritable treasury of souvenirs. Night had fallen during our visit. The Marshal himself led us to the door of his home."

The National Flag Struggle

Polonius was a pedant, but his advice to Laertes was not without value. He was right in advising, "Beware Of entrance to a quarrel, but being in, Bear't that the opposed may beware of thee." So Nationalists will wish victory to those who are carrying on the National Flag struggle in the Central Provinces, and Loyalists will wish them defeat. Our attitude was made clear in our last issue. We cannot wish defeat to the Flag volunteers, for, however trivial the right they are striving to maintain, their cause is just. At the same time, we think the struggle is causing waste of energy and resources on both sides, and, therefore, we should be glad if an honourable settlement could be arrived at by which peace could be obtained.

In actual warfare, the good general does not offer battle irrespective of time, place and other circumstances. He carefully chooses these, if he can. If his opponent tries to force him to fight at a place and time which are inconvenient to him, he even retires at the risk of being considered cowardly. In bloodless political struggles, too, courage and self sacrifice and willingness and ability to suffer are not everything. Strategy, too, does matter. Every occasion that offers ought not to be considered fit for a crucial struggle.

The leaders of the Non co operation movement should consider what they will gain by victory on the present occasion. No doubt, it would cheer up the drooping spirits of the Non co operators and make them more hopeful. But will this changed mood last, and what will it achieve? During the Prince of Wales's tour in India, the regular jails of Bengal could not make room for the Congress volunteers—many jails had to be improvised. The boys had to be driven out of the jails and the gates closed from inside—such was their eagerness for martyr-

dom and such the "love" of jail life. It was a sort of victory for them. But has that fact made Non-co operation prosper in Bengal or anywhere else? Has the constructive programme made any progress on account of it? Are we nearer real civil disobedience because of it?

On the other hand, there is reason to think that, as there was nothing doing and



[Gorak Studio

Mr and Mrs Rao Gopal Das Desai who head the Gujarat Volunteers in the National Flag Struggle at Nagpur

it was very dull in the Non co operation camp, therefore, some National Flag incidents were eagerly seized upon to rouse the sort of zeal which strife engenders. We do not mean to say that anybody did all this intentionally, but the occasion having risen,

been manifested in the country in taking the 'untouchables' to the quarters wrongly closed to them. It is greatly to be regretted that we neglect the living realities and attach greater importance to symbols.

Mr Sastri and Lord Amptill on the Treatment of Indians

In a letter to the Press Mr Sastri accuses Lord Amptill in his recent letter to the Press of laying down that it was right within the Empire to treat Indians well where they were few and ill where they were many. Mr Sastri says this is an amazing proposition from an ex-Viceroy of India and if Lord Amptill's idea were carried out, Kenya would be singled out by posterity as the spot where British citizenship found its grave and the principle of oligarchy its most odious embodiment.

Mr Sastri concludes that Lord Amptill apparently belongs to the class of men on whom pledges are binding only so long as they are profitable.

—*Reuter's Special Service*

Mr Sastri's accusation is quite justified.

Recent Calcutta University Senate Meetings

At a recent meeting of the Calcutta University Senate, Sir Asutosh Mookerjee said: "He would assure them with all the solemnity that he could command that their work was carried on on the most economical terms." This is not a fact. We had asked, ere this, several times in this *Review* and *Prabasi* definite questions regarding certain items of expenditure, without receiving any answer. We will repeat one of these questions, viz., 'Why was Lt Col George Ranking paid Rs 500 a month as salary for doing absolutely no work for it?' *Ide* page 61 of "Post graduate teaching in the University of Calcutta, 1920-21." Will Mr Bhupendranath Basu, the new Vice-Chancellor, who imputed unworthy motives to the critics of the University very kindly answer this question?

Both he and the ex-Vice-Chancellor waxed eloquent over the starvation wages paid to the lecturers in the vernaculars. Dishonest controversialists use the trick of putting into the mouths of their opponents some argument or objection which the latter have not adduced and then proceeding to demolish it triumphantly. It is to be regretted that such a method should be resorted to by honest and

honourable University dignitaries. We are not aware that any critic of any importance ever said that the vernacular section of the Post graduate Department as a whole was run on extravagant lines, though some particular appointment or other may have been criticised. Therefore, it was disingenuous to dwell on the meagre expenditure on the teaching of the vernaculars, as if that was typical of the expenditure on all the other sections. The handsome and often extravagant salaries paid in some other Indian Universities were referred to to show that the Calcutta University salaries were low. But why are not the highest and higher salaries of the Calcutta University professors compared with the salaries received by German professors (even before the war), Japanese professors, and so on? In India, all official or semi-official Universities pay higher salaries because of or in imitation of the huge salaries paid to the white bureaucrats. Therefore, the proper standard for comparison is not what the other Indian Universities pay, but what is paid in Japan, the continent of Europe, &c, where the cost of living is higher than in India.

Sir Asutosh Mookerjee also said: "They had heard nothing but calumnies against this university against the Post Graduate Department." This is a false statement. Most papers have been full not of calumnies but of praises. No one in Bengal is considered by Sir Asutosh and his henchmen a more 'malignant' critic than the editor of this *Review*. And yet even he has given due praise. Moreover, 'they' all know that his English and Bengali monthlies have done more to make India and the world outside acquainted with much of the genuine research work done by Calcutta University lecturers than do any other journals. Mr Bhupendranath Basu also said complacently that "it grieved him that there was no desire to appreciate and that there was no desire to understand and that there was no desire to do the work they were doing." This is an astounding discovery. Most of the duties and weeklies have been filled with laudations of the work of the University and even the 'malignant' editor of this 'rag' of a monthly has sometimes, no doubt 'maliciously,' shown that he has a 'desire to appreciate and understand the work' of the University. What more would Mr Basu have? Sheer fulsome flattery from all quarters. It was absolutely false to suggest, as some speakers did, that they were the only

people who appreciated the good points of the University and its Post graduate Department. It was ridiculous for them to give themselves airs of superior wisdom, altruism, &c, and impute to the critics ignorance, malignity, unworthy motives, inappreciativeness, &c. The fact is, the University clique, to which Mr Basu is the latest accession, want nothing but flattery, they do not want honest criticism and discriminating appreciation. What is to their liking is the kind of praise which quacks bestow on their own secret and proprietary medicines. There has been much puffing of the 'great' research work done at the Calcutta University. We have always admitted the genuine research work done here. But the plagiarisms and pseudo-researches, of which last a specimen was recently exposed by Mr Ramaprasad Chanda (one of Sir Asutosh's favourites) at a meeting of the Asiatic Society of Bengal and on which our present issue contains a contributed article, have also been exposed by us. That is how we have made enemies.

Consistent logic has never been the forte of the University clique. And so one finds two contradictory positions taken up on the two days of the University Budget debate. On the first day Sir Asutosh Mookerjee indignantly opposed the transfer of Rs 24000 from the surplus of the University Law College to the University Fee Fund, on the following grounds —

"Budgets were not framed on the assumption that they were entitled to rob other people of their money. The Law College was an institution by itself, deriving its income partly from fee income and partly from grants made by the Government. The Board of Accounts had no right whatever to touch one single farthing of that money."

On the second day,

"Professor Klagendranath Mitra complained of the system by which by a manipulation of figures, a certain sum of money was transferred from the Fee Fund to the Post graduate Fund, when the former fund was unable to meet the demand. He contended that if there was a deficit under the Post graduate department it might be shown as a deficit under that department."

Referring to this criticism of the transfer of funds, Mr Kama Prasad Mookerjee said that "the University ought to be re-

garded as a concrete whole and not part by part", and his father, Sir Asutosh, also said "The University was one entire institution. The University was one institution."

Very well. If the University is one entire institution, the University Law College was certainly part of it. And so, if money could be transferred, without robbery, from the Fee Fund to the Post graduate Fund, the same could be done from the University Law College Fund to the total funds of the University. But that would not suit Sir Asutosh's *zil*. His Friday's logic was good only for Friday, and his Saturday's logic, though it contradicted that of Friday, was still good for Saturday. It is not in this year's budget alone that the University Law College Fund has been shown as one of the University funds, we have just verified our impression that in the past, too its funds were added to the other funds of the University to show its total receipts.

The real reason for Sir Asutosh's indignation seems to be, that in the years immediately preceding this, the budget was delayed, it was not prepared and presented in time, nor was it balanced, whilst this year the budget was both presented in due time and it showed a credit balance of more than eight thousand rupees. But if there be a credit balance, how can the University Oliver Twist perpetually go on wanting more from the people and Legislative Council. So, with the help of a phant majority in the Senate, the balance of a few thousands was turned into a deficit of more than a lakh (Rs 143441, to be exact). 'But,' to quote Principal G C Bose, who introduced the Budget, 'that was not all. It appeared to him that Rs 1,74,000 due to the examiners as remuneration for the year, was not included in the Budget. If that sum had been included the deficits would have been double.' Where will the remuneration to the examiners come from? What a farce and what jugglery with figures!

Much is always made of the critics of the University being ill informed or misinformed. If some critics have been on a few occasions ill informed and misinformed as to minor details that has not been due to any fault of theirs. The University does not supply its Minutes and Proceedings and other reports to journalists either for money

or as a matter of courtesy, as, for instance, Government does with regard to its legislative proceedings and many other official publications. It does not, therefore, lie in the mouth of any University officer or Fellow to tell people that they are not well-informed. What have they done to make the public well-informed? We wrote once formally to the Registrar to be supplied with Minutes, etc., on payment, but could not get any. Therefore, we have to depend on whatever material we get from friends or accidentally by post, though we try to verify our information.

So far, of course, as information goes, Sir Asutosh Mookerjee knows more of University affairs, e.g., of the three leakages of question papers during Sir Devaprasad Sarvadhikari's Vice chancellorship, than all the critics combined, though the knowledge possessed by some critics of some matters is quite as complete and accurate as Sir Asutosh's. But Mr Bhupendranath Basu has been in office for too short a time to pretend that he is better informed than any critic.

The University could easily disseminate correct information regarding its doings by supplying its Minutes, &c., to journalists and others. If Minutes, &c., are sold that may bring a little money into the University coffers, as more copies are printed than are strictly necessary. Even if a little extra expenditure were needed, that could be provided by preventing waste. It squanders thousands of rupees—on whose authority, it is not known—in printing and broadcasting pamphlets for purposes of "propaganda", which have nothing to do with "the advancement of learning", but feed malice and vanity. We have written before on this subject, giving definite figures. The latest example of this wanton waste of public money is the free broadcasting of a pamphlet of 94 pages, printed on superior paper, entitled, "Impressions of the Last Convocation and Ideals of Vice chancellorship." It contains the opinions of some English daily and weekly papers and of some sycophants, partisans or terrorised victims of Sir Asutosh, on his last Convocation address and on the Lytton-Mookerjee correspondence, with the correspondence itself. All this had previously appeared in the "Calcutta Review" also. Will Mr Bhupendranath Basu kindly tell us why the University should be made to pay for such stuff?

Will he have the goodness to call for an account of all expenditures incurred in connection with the printing and distribution of all such pamphlets? It is out of the question, of course, to expect that they alone should be made to pay who profit by such puffing and "propaganda."

All sorts of obstructionist methods are being resorted to, to prevent University reform. It is not a case of popular freedom in the University *versus* Government interference. So far as the latter is concerned, we have in detail criticised and objected to such sections and provisions in the private member's University Bills as may enable Government to interfere with the legitimate autonomous functions of the University. The real reason, however, why University legislation is being obstructed, is that it may put an end to autocracy and patronage. One may rest assured that Sir Asutosh Mookerjee will oppose all University Bills to the best of his powers, unless they be drafted by himself or at his bidding. The reason for the sudden birth of his love of Assam is to be found here. No reasonable man can or will oppose the legitimate claims of Assam, which we have supported. But the effort to make the tail wag the dog is ridiculous and farcical.

As for the objection that the Bengal Government is not competent to legislate, and the alternative suggestion that, therefore, the Government of India should legislate, the following resolution of the Senate in Committee, dated January 21, 1921, passed by the Senate, will show how subservient and inconsistent the Mookerjee majority in it is—

"That in the opinion of the Committee when legislation is undertaken for the reconstruction of the Calcutta University, such legislation should be undertaken by the Bengal Legislative Council, and not by the Legislative Assembly or the Council of State. That to give effect to this view, the Government of India should be invited to take the necessary steps to authorise the Bengal Legislative Council to deal with the matter."

But now the same Senate does not want the same Bengal Council to legislate.

We should be very grateful to Mr Basu for his saying that it was "necessary to meet public criticism however ill informed and even malignant it might be." But why should it be "necessary"? Earlier in the same speech had not Mr Basu said "that his long experi-

ence of public life had taught him not to attach much value to criticisms?" If the latter statement is to be believed, why did he spend such a large portion of his life (before becoming a Government servant) in criticising the Government?

The concluding paragraphs of Mr Basu's speech, as reported in *The Statesman*, are worthy of support. Said he —

"It was a matter of some surprise that there was not a greater correlation of work between the Senate and the post graduate department. In the post graduate department the teaching staff naturally were in overwhelming predominance, whereas the members of the Senate were in a great minority. He had nothing to say against the teaching staff as academic men, but they would forgive him if he said that he did not place implicit confidence in their business and administrative capacity. He somehow felt subject to correction, of course, that that criticism was not altogether unjustified and that it was time that they should meet that criticism.

"In the first place they should put the Senate in a position financially of being able to exercise their control over the financial side of the post graduate department. In the second place they should ask the teachers to put their own house in order according to their own lights and to avoid as much as possible any extraneous help. It was essential in their interest and also for the education of the public to show that it was the Senate that really exercised control over the post graduate finances."

"Whatever might be their personal feelings or predilections they had to deal with the public, which ultimately was their sovereign authority. They derived their revenue from the public and therefore it was fit and proper that they should be able to place their facts in such a way that the public should be able to come to a clear judgment on their work."

We beg Mr Basu's pardon for saying that we "attach much value to criticisms" in the foregoing paragraphs.

Mr Chintamani on Further Reforms Needed.

Speaking at Nasik on the 24th June,

"Mr Chintamani urged the abolition of Provincial Executive Councils and their replacement by Ministers, curtailment of the powers of Governors, the stopping of further recruitment in England for services under the control of local Governments, the abolition of provincial contributions to the central Government and the transformation of the Government of India into a body res-

pensible to the Legislative Assembly in all matters of internal administration.

"He pressed that the power of certification vested in the Viceroy should, if it could not be taken away altogether, be so modified and curtailed as to render impossible in the future such a step as Lord Reading's certification of the salt tax. As a logical corollary of the constitutional changes in India, Mr Chintamani urged a very substantial reduction of the powers of the Secretary of State and the abolition of the India Council. In conclusion, he said that the reforms outlined by him were the essence of *Swaraj*, for which the Indian Liberal Party would work by constitutional means, and he was glad to think that although there might be no uniformity of method there was unity of purpose among Indian politicians of different parties to win such *Swaraj* for India.

The reforms urged by Mr Chintamani are in the right direction.

Bengal Literary Conference

The Bengal Literary Conference was held this year at Nashati, near which at Kantalpara was the home of Bankim Chandra Chatterjee. For this reason there were special references to that great author in the speeches of many of the speakers, and the conference went in procession to Bankim Chandra's residence, where it received a befitting reception. The conference was presided over by the Maharajadhiraj of Burdwan, who made a sensible speech. His suggestions that funds should be raised for awarding annual prizes for the best works to their authors, and that arrangements should be made for translating valuable works from foreign languages, were good. The poet Rabindranath Tagore had been invited to attend the conference. He did so, and, as reported in *The Servant*, said, in part —

"He had ever been timid in attending public meetings and addressing large gatherings, specially at the close of his career, when he intended to hasten out the taper of his life by economical use of his activities without wasting them for nothing, but the significant fact that the Conference was being held there, a place hallowed by the sacred memory of Bankim Chandra Chatterjee, had brought him there, so that he might pay a tribute of honour to that illustrious father of modern Bengali Literature. It was Bankim Chandra, continued the speaker, who evolved the modern Bengali literature from out of the language of the villages on the one hand

and the learned Sanskrit studies of the old Pundits on the other and gave it literary grace and fulness, thus imparting to it a living power to suit the requirements of the time and appeal to the sentiments and approval of all, from the learned pundits of the old school to the illiterate peasants of the villages. It was a wonderful performance of Bankim Chandra, whose literary pupils the speaker and the others of his time were, to have rescued the Bengali language and literature from the predominating influence of Sanskrit and thus to have brought about a complete renaissance in the domain of modern literature of Bengal.

The One Rupee Note

If the question was whether the thousand rupee currency note, or the hundred rupee note, the fifty rupee note or even the ten rupee note, should be done away with, the opinions of rich men, of the well-to-do alone ought certainly to have prevailed, for they alone have occasion to handle paper money of the higher values. But in considering whether the one rupee note should continue to be printed and circulated, the poor man's point of view alone should be given weight. Rich men also, no doubt, handle one rupee notes, but there is no man so rich that he cannot carry in his purse four silver rupees—sums in excess of that amount can be carried in the form of paper money, which is light. This disposes of the only advantage, viz., lightness, which the one rupee note possesses over the silver rupee. But another argument has been advanced. It is, that, when large sums have to be sent from headquarters for payment to hundreds or thousands of subordinate employees in mills, etc., when they have to be paid a few rupees each, it is easier to send hundreds or thousands of one rupee notes than hundreds or thousands of silver rupees. This is true. But here again we should look at the matter more from the view-point of the receivers than from that of the senders and givers. The senders and givers are rich parties. They can afford to spend a small extra amount and employ a few extra men (when needed) for sending silver rupees. The poor receivers, on the other hand, do not generally possess pockets, purses, cash boxes, safes, &c., to carry or keep in safety paper money, which is apt to get spoilt by crumpling or tearing, and when it gets wet with perspiration or

water or is eaten by white ants, &c. Damaged one rupee notes have no value. Even if they have any, it is beyond the power of poor illiterate people to get cash for them from the Paper Currency Department. On the other hand, genuine silver rupees, however defaced, cut or broken, may be sold to the village goldsmith or bania at the price of the weight of silver it contains.

We have also heard from a trustworthy source that in some Indian States shopkeepers &c., do not accept one rupee notes.

For all these reasons, we are for the abolition of the paper rupee.

Anglo-Indian Brahmins

One of the definitions suggested of a Hindu is that in religious and socio religious matters he is bound to accept the ministrations and prescriptions of Brahmin priests. Whether it is a complete and unexceptionable definition, we need not here discuss. What we want to draw attention to is that at present even Anglo-Indian journalists have begun to lay down the Hindu socio religious law as it is or as it ought to be in their opinion. Recently *The Statesman*, writing on the *shuddhi* or "purification" and reclamation of the Malkanas, dogmatically observed in effect that in Hinduism there was no room for conversion and reclamation. But it forgot that as it was not a Hindu paper it had no *locus standi* in the discussion. Waiving that objection, however, let us briefly consider the point. Facts are always better than speculation. And the fact is that in recent years, many Hindus who had turned Christians have been re-Hinduised and accepted in Hindu society, though their number is not large. It is true that in recent years before the *shuddhi* of the Malkanas no reclamation of this sort had been carried on *en masse*. But that does not weaken or invalidate the position that Hinduism does in fact sanction the Hinduizing of non-Hindus.

It is a historical fact that through the ages very large numbers of men, non-Hindu by race and sometimes by ancestral habitat also, have become merged in Hindu society. Every schoolboy ought to know it.

This process of Hinduisation is still going on. In Gait's Census of India, 1911, Report, volume I, page 121, we read

morally, intellectually, physically, educationally, economically socially and politically

When the late Pandit Siranath Sastri visited England, Madame Blavatski, in the course of a conversation which she had with him, wondered why the British were afraid that they might lose India, for, said she, so long as caste existed, Britain's hold on India was quite secure

Swaraj and Science

In one of his recent addresses Sir P C Ray is reported to have observed, "Science can wait, Swaraj cannot."

We have nothing but respect for all efforts made for winning Swaraj with the least avoidable delay. But as we have believed from youth upwards that all human efforts at improvement in different directions, spiritual, social, political, economical, intellectual, &c, are interdependent and interrelated, we do not think that we can really make progress in any direction irrespective of progress in others.

Discussion of Sir P C Ray's dictum is difficult because it is not known definitely what is meant by Swaraj—at least, what he understands by it. Let us, however, take it to mean political self rule. But that again may mean autonomy in internal affairs such as the self governing Dominions enjoy, or it may mean the sovereignty of India in all matters, internal and foreign, such as independent countries like Japan, France &c, enjoy.

To take the last first. So far as we are aware, no *subject* country has yet become independent without actual fighting. No political party in India to-day wants to fight. But if there be any lurking preference for war anywhere, it is best to know the conditions of success in modern warfare. One of these conditions is that no nation can be victorious unless it has at its disposal all the modern weapons, means and machinery (including aeroplanes, tanks, war vessels, machine guns, poison gas and protective masks, &c) which advanced scientific knowledge has enabled men to invent and construct. Medical men, who are indebted to science for their knowledge, have greatly helped the generals in modern wars, by reducing mortality by means of antiseptic surgery and proper sanitary arrangements.

Chemists had as much to do with winning the last great war as generals and admirals. Probably bacteriologists will play a greater part in the next great war for there has already been openly said that in future wars, the belligerents may try to win by causing epidemics among their enemies by the dissemination of disease germs.

It may be objected that though the Turks are not so scientifically advanced people, yet they have been victorious. But all readers of newspapers are aware that the Turks have won because they had the French at their back, who supplied them with the up-to-date scientific engines of destruction.

So independence cannot, at the present stage of human civilisation, be won except by war, and victory in war cannot be won without the aid of science.

But it may be taken for granted that Sir P C Ray meant internal autonomy or Dominion self-rule by Swaraj. Here again our ideas are apt to be foggy. Does internal autonomy include control over the army or does it not? If it does not include control over the army, internal autonomy can be reduced to a mere shadow any day by the army authorities. If we are not masters of our army we must remain subject to its dictation in expenditure policy and other things. So Swaraj must include control over the army. If we control the army we must be responsible for its equipment. Without adequate and up-to-date equipment our army would not be capable of defending the country against internal and external enemies. Up to date equipment implies taking the aid of science.

But suppose, we have the faith that non violent non cooperation is sufficient for all purposes. Even then we find that the believers in this creed use telegraphs, railways, steamers, &c, and these are all scientific inventions, which are being continually improved by the application of scientific knowledge.

Sir P C Ray is a great philanthropist. He has done highly meritorious work by relieving the sufferings of the people in the flooded areas in North Bengal. One of the things which has brought the blessings of the poor afflicted people on the workers is medical relief and the prevention of epidemics. Though this work of beneficence was not undertaken and performed from any ulterior motive,

every one knows that it has made the Non-co-operators very popular among the people concerned. Sir P. C. Ray has himself declared that the help which he has received from the Congress or non-co-operation volunteers has attracted him towards the Congress. And the special correspondent of the *Manchester Guardian* also has written that the relief work in the flooded area has been a great victory for the non-co-operators and a defeat for Government. Could this victory have been won without the aid of modern medicine, hygiene and sanitation (all scientific), and also of telegraphs and railways, which also are of scientific origin?

Leaving aside the purely philanthropic motives and aspects of altruistic work, one may say that Swaraj cannot be won without the complete and whole-souled co-operation of the masses. The intelligentsia, if they have any intelligence in them, must carry the masses with them, must be one with them. And how can this be done? This is possible only if the masses see in actual practice that the educated classes really feel for them. For convincing them of our real sympathy, we have to study their wants and sufferings and remove them.

Ignorance, Hunger, Disease—these are their chief enemies. None of these can be killed without the aid of science. Removing ignorance by the aid of books alone, would take generations. We must have in addition visual instruction by the cinema, the magic lantern, &c., and radio broadcasting, too. These are all applications of scientific knowledge. As for fighting Hunger, as India is mainly an agricultural country, we must make two blades grow where only one grew before, which requires the application of science. Improved varieties of crops, the introduction of new crops, better breeds of cattle, fighting insect pests, fighting injurious fungi and germs of plant-disease—all work of such descriptions involves scientific research and the application of scientific knowledge.

But agriculture alone, however improved, cannot remove the poverty of our people. Industries, other than agriculture, are required. We believe in home industries, but we believe in manufacture by power-driven machinery also. The latter does not necessarily imply all the evils of Western industrialism which are being gradually eliminated. And Sir P. C. Ray has shown

both by word and deed that he believes in manufacture by power-driven machinery by the application of scientific knowledge, for in opening the late luckless All-India Calcutta Exhibition he said that more mills were required, and, what is more, he is a director of half a dozen or more industrial concerns of the modern Western type. He is also, no doubt, the greatest preacher of *Khadir*. But the spread of the use of *Khadir* depends on the spread of cotton culture, which, again, involves the application of scientific knowledge. Even the book *Deshi Rang* (Indigenous Dyes) edited by him, to enable the producers and users of homespun to do without foreign dyes, has required the utilization of scientific knowledge in its preparation.

The prevention and cure of diseases is essentially necessary for an adequate supply of labour and for keeping the workers in a condition of fitness to produce. Preventive and curative work cannot be carried on without the possession and application of scientific knowledge.

It may however, be objected, after all, that Sir P. C. Ray did not want to lay down a general principle, but wanted simply to indicate how he wished to make use of his time and energy hereafter, and why. The near future will show if that is so. If that be so, he will no doubt give up his chair of chemistry in the University Science College which he has filled so long with such conspicuous results, and he may also be expected to give up his connection with the various industrial concerns which produce different kinds of goods by scientific processes.

"Science", in Sir P. C. Ray's dictum, may mean one or all of three things: the advancement of science by research, the imparting of scientific knowledge to students, and the application of scientific knowledge for human convenience, comfort, progress, and relief. Sir P. C. Ray is connected with science in all these ways. We do not know whether he will keep in abeyance any or all of his activities in these directions in favour of political activities, until Swaraj has been won. But his meaning is clear—'Science can wait, Swaraj cannot!'

Constitutional Developments in Mysore.

The Report of the Committee appointed to work out the details of the scheme of constitutional developments in Mysore is a very important document. As most of the 700 Indian States have not got any constitution, properly so called, and as they all ought to have one of an advanced type, it is an advantage to have a report like this from a committee of able and educated men of affairs, with a chairman of such intellectual standing as Dr B N Seal, the Vice Chancellor of the Mysore University, whose uncommon mental equipment includes a thorough knowledge of political science and of the history and present condition of constitutional developments in countries governed constitutionally.

There is no intention to comment on the Report in this brief note. We shall for the present make only a few preliminary observations.

It is said in the Committee's covering letter to the Dewan that the Committee was "appointed to work out the details to give effect to the Constitutional Developments announced by the Dewan in the Representative Assembly on the 7th October 1922." The terms of reference cover two pages and a half of the Report. From this it is obvious that the Committee were not entrusted with the work of evolving for Mysore a new constitution. The Government of Mysore determined what reforms the people of that state were to have and the Dewan then announced them. The business of the Committee was merely to work out the details and visualize the whole scheme as it were. Perhaps it would have been better if the Committee had been given greater liberty. By this we do not mean that the committee have felt quite hampered in their work. They have taken as broad a view of their work as was permissible under the circumstances. This will appear from the following introductory remarks quoted from the Report—

"The announcement of the Dewan in the Representative Assembly giving an outline of the scheme of Constitutional Development in Mysore, and the terms of reference to this Committee lying down the lines on which it is to work in filling up that outline as well as the limits imposed on its work, make it clear that we, in Committee, have a strictly defined scope

and are not free to offer our suggestions independently *ar de novo* in building up a new constitution for the State. This does not, however, mean that the Committee must take a mechanical view of its work or entertain a narrow idea of its responsibilities. In the first place, the announcement gives only the general framework. For example, it defines the scope and powers of the two Houses, but leaves their constitution and composition to the deliberation of the Committee. Again, the *generality* of the announcement lends itself in certain matters to alternative schemes of development, and the Committee has been free to move in the direction of what has appeared to it to be the soundest constitutional development in the circumstances of Mysore and her people. But the most responsible task of the Committee has been to visualize the Reformed Constitution as a whole, to bring out the meaning that runs through the entire plan and pattern, and thus to ensure that it may be a living entity, having in it 'a plastic principle' which would enable it to grow in response to inevitable changes in the course of historic development.

"Romantic India"

One Mr Lowell Thomas, an American, has been showing a film in England named "Romantic India", which is mostly of such a character as to produce the impression that the Indians are an uncivilised and degraded people—Mrs Norah Richards, wife of the late Prof P E Richards of Dyal Singh College and afterwards of Islamia College, Punjab, both of whom have been among our contributors, recently broke the glass window of the Cinema house in London where the film was being shown. Perhaps that was the only effective British way to protest against such misrepresentation of India! When in the Punjab Mrs Richards took great interest in Indian culture—particularly in plays. *The Statesman* explains that there is no misrepresentation in the film, as it is styled "Romantic India." That means, we suppose, that if anybody wanted to produce a film, called "Romantic England," it would be right and necessary to picture all that was uncivilised, degraded, brutal and inhuman in that country.

But what we are most concerned with is that *The Statesman* adds that Government lent Mr Lowell Thomas the services of four of its men to help that American showman in selecting what was to be represented

This clearly shows that the film was intended to be part of a political propaganda engineered by anti-Indian officialdom in India. What philanthropy and what love of India! This is the sort of return that we receive for the fat salaries paid to the bureaucrats from our public treasury

The Services Commission

India did not and does not want the Services Commission. It is meant to increase the emoluments of the British Government Servants in India who are already paid very high salaries.

In defending the salt-tax Lord Reading said that as *prices had fallen, the poor in India would not feel the slightly increased salt tax*. If that be so, what is the value of the argument that the cost of living having increased the British officers in India (who are not, we believe, poorer than poor Indians) find themselves in great difficulties and, therefore, their salaries must in justice be increased?

Debate on the India Office Vote

During the debate on the India Office Vote Earl Winterton declared that "India had not got full responsible government, the Government of India Act did not give immediate self government and had not promised that self government would be granted automatically on any arbitrary date, irrespective of the degree of progress shown." This is a quite correct statement of facts. Nevertheless, as, according to the Earl, "It was the universal hope she would win her place among the self governing Dominions," India would be granted self rule by Britain in, say, five centuries.

For, "the degree of progress shown" is to be judged by the British Parliament, whose Members spend 364 days in the year in very carefully and impartially noting what progress we are making, and in this strenuous task the British people, whose representatives constitute the British Parliament, are occasionally helped by such highly truthful films as 'Romantic India'.

As 364 days in the year are spent by the M.P.'s in noting India's progress, it does not in the least matter that the debate on the India Office Vote on the remaining one day

was left unfinished. Nor does the poor attendance during the debate matter much, for the absent Members were undoubtedly busy at home noting India's progress.

Earl Winterton's speech contains a passage which shows what a poor opinion he has of Indian intelligence.

"He pointed out that, taking the Council of State and the Assembly together, there was a majority for the Government of India's policy. Therefore it was absolutely grotesque to describe the Viceroy's action as an abuse of power. There could have been no circumstances giving a stronger case for the use of these legitimate and constitutional powers."

It was absolutely foolish on the part of the Earl to expect that this absurd argument would pass muster with Indians. Is any financial matter decided in England by collecting the total votes of the Lords and the Commons?

In order to increase the salaries of Britishers appointed to the Services in India, it has been repeatedly said that the Services had ceased to have any attraction, &c, &c. What truth there is in these assertions will appear from the following extract from Earl Winterton's speech, particularly the words we have italicised —

"Generally young men entering the Services were much more hopeful in regard to the future and much more contented than older men. The Dominions and the India Office had had 600 applications for eleven vacancies in the police. *The quality of the candidates was very high.*"

The World's Admiration of the English speaking People

Quacks should hasten to take lessons in self-advertisement from Mr. Baldwin, the British Prime Minister. His qualifications as a teacher will appear from the following telegram —

London June 17

Speaking at the annual dinner of the Rhodes Scholarship Trust at Oxford last night Mr. Baldwin, in responding to the toast of The British Empire and the United States said that the civilisation of Western Europe was cracking and the whole world was consciously, or unconsciously looking for salvation to the British Empire and the United States. He attributed this trust to the qualities of the English speaking people — their innate sense of justice, sense of political freedom, love of spiritual freedom and their

Taft as Chief Justice of the Supreme Court of the United States is the highest official of the American Government. Taft's will is the chief factor in deciding all judicial questions between Capital and Labour. Taft is responsible for the famous Coronado decision which attempts to be the final death warrant against organized labor, placed in the hands of Capital to use at will.

Taft receives \$10,000 a year from the income of the Steel Trust as a gift.

"Taft is honest. We must respect the Supreme Court. It is our most sacred institution, higher than any other, it is the collective Monarch of the United States. If we said anything disrespectful about it, we could probably be destroyed."

But the American bourgeoisie will yet regret having let the source of that judge's income be known. The defrauded masses will get sick of swallowing tales of men too honest to be influenced by the money they take from the other side."

We have read similar adverse comments on the American judiciary elsewhere, too. But one extract alone will serve our purpose.

As to Mr. Sen's question under whose influence was the decision against Japanese citizenship in America got, it is sufficient merely to point out that because in one case there was reasonable suspicion of extraneous influence of a certain kind, there is no obligation to prove the existence of the same sort of influence in another case. The judgment in the latter may have been due to some other cause.

As Mr. Sen himself points out, "The difficulty is to persuade the American labourers to welcome the Hindus" and, we add, the Japanese.

Mr. Sen contends that the Supreme Court's interpretation of the words of a very old Statute of 1790, which were given in Section 2169 of the Revised Statute is correct. He appears to be right. He does not blame the judges, but rather the American people, for he observes —

"I do not see, however, how the blame of shutting out 'Hindus' from naturalization in the United States can be laid at the door of the judges of the Supreme Court. If the American nation has the courage to be fair to the Indian, it is up to the nation to amend the old statute — which was 'written in the words of common speech for common understanding, by unscientific men who in 1790 probably never intended to include any Asiatic whatever, as the Supreme Court very rightly remarks. It is not the func-

tion of the judges to legislate in favour of 'Hindus'. But does the American nation want to include the 'Hindus'? Its immigration laws give no indication of such a desire. The immigration laws of the Colonies within the British Empire show no such desire either. India has her own Legislative Assembly. She can retaliate until the Colonies and the United States learn to respect India and to behave decently. But will the Indian Legislative Assembly be so mainly?"

What "Millions in Asia" Want

In a previous note reference has been made to Premier Baldwin's marvellous powers of telepathy by which he has been able to ascertain what the world is looking for unconsciously. It seems there are others who possess the British ministerial telepathic powers. Concluding his India Office Vote speech Earl Winterton declared —

The essential fact about India to-day was that no country had a better chance of self development, aided by the best help and advice Britain could give her. Millions in Asia, outside India, would give their all to exchange the bloodstained sovereignty of their own countries for the peace and justice of India under the Union Jack. (Cheers.)

We are Asiatic ourselves and may be expected to know at least as much about Asiatic desires as outsiders. But we do not find any desire for British subjection in any Asiatic country outside India. Of Japan it is unnecessary to speak. China does not want it. Afghanistan simply exults in her newly won "independence". Weak Persia is going to dispense with the services of her foreign officers, including British. Even insignificant Tibet does not want British rule, she is as jealous as ever of foreign visitors of every description. Japan, China, Afghanistan, Persia — all have an independent place in world politics, but the big Indian elephant is tied to the tail of the British lion and goes wherever it is dragged. There is not a single country in Asia of which the inhabitants suffer from chronic starvation like that from which Indians suffer. Of the "justice" dealt out in cases where politics is involved directly or indirectly, and in cases between Indians and European offenders, the less said the better. There is emasculating peace of a sort — only it is disturbed constantly by dacoities, occasionally by Dyerman exploits, and frequently by the pacific feats of the police, not to speak of the Moplah episode.

But what is the use of criticising the Earl? A fact is a fact. By clairaudience he has heard millions in Asia outside India imploring the British to come to their countries and reduce them to slavery.

There ought to be a limit to self advertisement and the invention of falsehoods.

Another 'Discoverer'

Mr Fisher, ex Education Minister of Great Britain and an M P, ought to get a Nobel Prize. He has made a grand discovery. In course of the India Office Vote debate in the Commons he said, "The Indian services were greatly underpaid." We challenge him to name a single country outside India where the Services, by which he meant the so called European Services, are paid such extravagant salaries. The Indian Services are greatly overpaid. He who says that they are underpaid is either an ignoramus or is guilty of deliberate misstatement.

Repression in the Punjab Doabs

The description of the official repression in the districts of Jalandhar and Hoshiarpur in the Punjab given by the President of the Punjab Provincial Congress Committee, makes very distressing reading. He appears to be right in holding that "though the repression at the present moment is directed against the Akalis, it is really a blow aimed at the political movement in the country." We can only condemn and protest against such repression, which is only a form of oppression. The central and provincial legislatures are powerless to put down such repression.

C P Government and Satyagraha

The National Flag Volunteers in the Central Provinces are being sentenced to long terms of rigorous imprisonment. If they are guilty of any offence at all, which we doubt, it is merely technical, and it is, therefore, an outrage on justice and humanity to punish such offences with rigorous imprisonment. The C P Government may rest assured that such punishments will not act as deterrents but rather as stimulants.

Lala Lajpat Rai

We are deeply concerned to learn that

Lala Lajpat Rai is suffering from tuberculosis in jail and that he is getting worse. Government is morally bound to see that his sentence of imprisonment is not practically enhanced into a death sentence. Therefore, he ought to be released at once.

Alleged Police Outrages in Char Manair.

Long and harrowing accounts of alleged Police atrocities in Char Manair in Faridpur district, resulting in the death of several men and brutal outrages on many women, have been appearing in the Bengali dailies. We feel deeply for the victims, and at the same time are ashamed of ourselves. Ashamed, because it is only when the people are helpless and cowardly that such outrages take place, also because, the perpetrators of the brutalities are most often our own countrymen. We are not surprised that there has not been any prompt and proper Government enquiry.

South African Bounty-fed Coal

At West Indian ports, notably in Bombay, Bengal coal has practically lost its market since the middle of 1921 owing to a serious competition with foreign, principally the South African, bounty fed coal. So, the Secretary, Indian Mining Federation, has suggested the levy of a countervailing duty on the South African coal equal to the amount of the bounty. The following passage from the report of the Indian Fiscal Commission supports his suggestion—

"It is clear that protection should equally be afforded against any deliberate action of a foreign state tending to stimulate its exports at the expense of any Indian industry. But this branch of the subject is already covered by Act XIV of 1899 which was passed in order to deal with the export bounties on sugar. The Act is worded generally and provides that where any country pays directly or indirectly any bounty upon export, the Governor General in Council may, by notification in the *Gazette of India* impose an additional duty on importation into India equal to the net amount of such bounty."

Corrections

In the June M R the pictures on page 703, 'Cataract on the Mandakini,' and on page 704, 'Deva Prayag,' are both upside down. On page 705 in the name of the picture, the word 'Jhilla' should be 'Jhala'.

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GORA

By RABINDRANATH TAGORE

CHAPTER 13

BINOY had never in his dreams imagined that a veritable volcanic upheaval of the forces of Society was imminently threatening the family into which he had been coming so easily as a guest and friend. At first he had his own hesitations about this intimacy, he had, moreover, to be circumspect in the beginning because he was not clear as to how far he could safely venture. But he had soon got rid of all sense of diffidence and restraint and thereupon no longer felt any need for the exercise of caution.

A thunderbolt now seemed to fall upon him when he was given the warning that his conduct had given rise in the Brahmo Samaj to scandal about Lolita. He was all the more distressed because he was guiltily conscious that his feelings for Lolita far exceeded that of ordinary friendship, and that he should not have allowed them to reach such a pitch, knowing how far apart were their different social spheres.

It had often been borne in upon him that he was not succeeding in keeping the due distance which his position of trusted friend demanded of him. As he now reviewed the past he felt that, in one particular, he had actually kept back a circumstance of importance which, if disclosed, would have shamed him before these friends.

He had received a note from Mistress Baroda that noon, asking him to come to see her, and she had asked him on his arrival, "Binoy Babu, you are an orthodox Hindu, are you not?", continuing when he had admitted the fact "But you are not ready to give up your orthodoxy." To this he had to

reply that he was not, whereupon Baroda had broken out "Then why do you—" restraining herself, however, before her complaint was fully uttered.

Binoy had been unable to frame any definite answer to the unfinished question. He sat with bowed head as if caught red-handed in some crime. His secret, which he had felt should be kept inviolate even from sun moon and stars, was then known to everyone here!

What must Puresh Babu be thinking of him,—and Lolita!—and Sucharita? This was the thought that was uppermost in the turmoil within his mind. From the heaven, into which he had blundered through some inadvertence of its guardian spirit, he must now be banished for ever with contumely!

And then, when he had seen Lolita just as he was leaving Puresh Babu's door, for a moment he thought that even at the risk of her supreme disdain, in which their former friendship would find its catastrophic finale, he would make full confession, but not having any idea what shape such confession could actually take, he had, perforce, to give up the idea and to slink off without even a last look at her face.

Only a short while ago Binoy had been utterly outside Puresh Babu's family, and now again he stood there, the same outsider once more. But what a difference! Why did this outside feel so empty to-day?

Nothing had happened to interfere with his old life—he had still his Gora and his Anandamoyi. But now he felt like a creature out of its element, with never a breath of life to draw whichever way he might turn. In the midst of that crowded highway, brist-

ling with dwellings, busy with traffic, all that he could see was the shadow of impending ruin menacing his own life.

He himself was surprised at this utter emptiness which now seemed to pervade his whole universe. And on this unresponsive blankness he repeatedly pressed his question. Why was it thus—how had it happened?—

"Binoy Bibu! Binoy Lahu!"

Looking round, Binoy saw Satish running after him. Catching him in his arms Binoy exclaimed, "Well, my friend, my little brother!" But there were tears in his voice as he spoke. Binoy had never realised, as he did to-day, what sweetness even this little boy had contributed to his relations with Paresh Baba's house.

"Why haven't you let me to see us in our new house?" asked Satish. "To-morrow my Didi, Labonya and Lolita are coming to dinner with us, and Auntie has sent me to invite you too."

Binoy understood from this that Auntie had not heard the news, so he said, "Satish Baba, give Auntie my greetings, but tell her, I'm afraid I won't be able to go."

Satish caught hold of Binoy's hand and begged him, "Why can't you come? You really must, we won't let you off for anything!"

Satish had a special reason for his eagerness. At his school he had been given an essay to write on "Kindness to Animals" and he had won 42 marks out of 50 for it so he was very anxious to show it to Binoy. He knew that his friend was a very learned as well as an appreciative person, and he was burning to have his due meed of praise from him. With Binoy on his side, even the irrepressible Lila, who never could be brought to acknowledge his merit, would be silenced. It was he, in fact, who had induced his Auntie to send the invitation, with this idea at the back of his mind.

Satish became greatly downcast at his decisive refusal so Binoy put his arm round his neck and said, "Come Satish, you come along home with me."

As Satish had his essay in his pocket he was not able to resist the temptation, so the young aspirant for literary fame accompanied Binoy to his house, although he knew he could ill afford to be loitering thus, away from his studies, with the school examinations so near at hand.

Binoy seemed as if he could not have

enough of Satish. He not only heard the essay read, but overlooked all accepted canons of criticism in his praise of it. Over and above that he sent out for some sweetmeats and plied Satish with his favourite confections.

Then he walked back with his guest up to Paresh Baba's door and, at parting, said with a somewhat unwarranted emotion, "Well, Satish, I must be going now."

Satish, who had hold of his hand, tried to drag him in, saying, "No, no, you must come inside!"

To-day, however, his importunity bore no fruit.

Binoy walked, as though in a dream, to Anandamoyi's house, but not finding her in her room, he went and sat in the empty room on the roof where Gora had been in the habit of sleeping. How many happy days and nights had they spent together in that room during the years of their boyhood's friendship! What joyous talks, what resolutions, what serious discussions, what friendly quarrels, and in what a renewed outburst of affection had each of their quarrels terminated!

Binoy wanted now to enter this realm of his early days, in the same utter forgetfulness of self, but his new formed friendships barred the way, they prevented his reaching exactly the same old place. All this time Binoy had not realised clearly, when the centre of his life had shifted and when its orbit had changed its course—now that he could no longer have any doubts as to the fact, he was afraid.

Anandamoyi had hung out some clothes on the roof, and when she came up to fetch them, she was surprised to find Binoy in Gora's room. She quickly went up to him and putting her hand on his shoulder asked, "What is the matter, Binoy? What makes you look so downcast?"

Binoy sat up and said, "Mother, when first I began to go to Paresh Baba's house, Gora used to get angry with me. At that time I used to think his anger was unjust—it was, however, not he who was wrong, but I who was stupid!"

Anandamoyi smiled as she replied, "I can't say you are never silly, but what particular piece of stupidity are you talking about?"

"I forgot altogether," said Binoy, "the complete difference there is in our social worlds. I was merely attracted by the

pleasure and profit I obtained from their company and their example. It never occurred to me for an instant that there could be any cause for anxiety!"

"No cause occurs to me either," said Anandamoyi, "even after all you've said."

"Mother, you do not know," said Binoy, "what a storm I have raised about them in their Samaj—their people are making such scandalous remarks about us that never again can I—"

"I am reminded of what Gora used to say so often," interrupted Anandamoyi. "Outward peace is the worst possible thing when there is something wrong within. So much the better if the storm in their Samaj has broken out. Why need you care, so long as your own conscience is clear?"

But that was just where Binoy had his doubts. He was not at all sure that his own conduct had been free from blame. Knowing as he had done, that Lolita belonged to a different sect and that marriage with her was therefore not possible, Binoy could not help looking on his love for her as a secret sin, and he was tortured at the thought that now the inevitable penalty would have to be paid.

"Mother," exclaimed Binoy impulsively, "it would have been better if that proposal for my marriage with Sasi had been forced through. I ought to be kept steadfast in the place where I really belong by some bond, too strong for me to break away from!"

"That is to say," laughed Anandamoyi, "instead of being your bride, Sasi was to have been your gaoler,—a nice prospect for the poor girl!"

It was at this juncture that Sucharita and Lolita arrived to make their call, and the servant came up to announce them. At the servant's words Binoy's heart began to beat fast, for he made sure that they had come to give the same warning to Anandamoyi, which Mistress Baroda had given to him. He stood up hastily saying, "Then I must be going, mother!"

But Anandamoyi took his hand and said, "Don't leave the house altogether. Binoy. Wait a little downstairs."

"Why need they have done this?" Binoy kept saying to himself, as he went down the stairs. What is done is beyond recall, but they should have known that I would sooner die than go to their house again! The fire

of punishment needs must keep on raging, even after the sinner has been reduced to ashes!"

As Binoy was about to enter Gora's study downstairs, near the front door, Mohim came back from his office, undoing the buttons of his *chapkan* as he entered, so as to lose no time in giving their freedom to the rebellious curves of his bulging figure. "The very man I want!" he exclaimed, as he took Binoy by the hand. "I've been looking for you the whole morning." He took Binoy into Gora's room, made him sit down, and offered him *pan* out of his box.

"Bring me my hookah!" shouted Mohim to his servant and then plunged right into the business he had in mind. "What about that affair of ours?" he asked Binoy. "I have heard nothing further—"

He saw at once that Binoy was not in antagonistic mood,—not that he looked actually enthusiastic, but there was not the same anxiety to get away from the subject. So Mohim straightway asked for the date to be fixed.

"Why not let Gora come back first?" was all that Binoy said.

"That's only a few days now!" exclaimed the gratified Mohim. And he added, "What do you say to having some refreshments, Binoy? You are looking very tired to-day! I hope you're not feeling out of sorts?"

Binoy succeeded in extricating himself from the threatened refreshments, whereupon Mohim departed to his part of the house to satisfy the pangs of his own hunger.

Binoy picked up a book from the table and began to turn over the pages. Then he threw down the book and took to pacing up and down the room. Until at length a servant appeared saying that he was wanted upstairs.

"Who is wanted, did you say?" asked Binoy.

"You, sir," replied the servant.

"Are they all upstairs?"

"Yes, sir."

Binoy followed the man upstairs, with a face like that of an unprepared student suddenly called to the examination room. He hesitated a little at the door, but Sucharita called out to him in her usual frank and friendly voice, "Come in, Binoy!" which flashed across his consciousness with all the joy of unexpected wealth.

When he entered the room, both Sucharita

and Lolita were taken aback by his appearance, for the sudden shock of the harsh and unexpected blow which he had received had already marked him deeply; depriving his countenance of its usual vivacity. With the sympathetic pain, which Lolita felt, there was mingled, however, a touch of gladness.

On any other day Lolita would not have found it easy to begin the conversation with Binoy,—but now the moment he entered, she exclaimed “Oh, Binoy Babu, we have something we want to consult you about.”

The surprise of it pierced into Binoy's being with the shock of a flash from the heavens and flooded his face with its former brightness.

“We three sisters,” went on Lolita, “want to start a small Girls' School.”

“A Girls' School!” exclaimed Binoy. “That has long been one of my dreams, too.”

“You will have to help us with ours,” said Lolita.

“You won't find me backward in anything that I can possibly do for it,” said Binoy, “but you must tell me exactly what you want of me.”

“Orthodox guardians,” explained Lolita, “do not trust us because we are Brahmins. You will first of all have to help us out of this difficulty.”

“As to that,” cried Binoy, “you need have no anxiety at all. You may safely leave that to me.”

“There he's right,” put in Anandamoyi, “Binoy hasn't his equal for winning people over to his view.”

Lolita went on “Then you'll have to advise us about the School regulations, what subjects are to be taught, and how many classes there should be, and all that sort of thing.”

Nothing should have been easier for Binoy, but somehow he felt held back. Was Lolita entirely ignorant of the fact that Mistress Baroda had forbidden him to mix with them any more, and that there was a regular agitation against them going on in their Samaj? He feared to be doing her wrong by jumping at her proposal, and yet how could Binoy bring himself to refuse to help Lolita in this good work?

Sucharita, on the other hand, was equally astonished. She had not even dreamt that Lolita would suddenly come out with such a request to Binoy, on the top of all the complications which were already

there! Sucharita could, of course, see that Lolita's mind was in revolt, but was it right for her to involve the unfortunate Binoy still further?

So she said somewhat anxiously “We must discuss this matter with father, first, so don't make too sure yet, Binoy, of this appointment as Inspector of Girls' Schools!”

Binoy understood that Sucharita was trying tactfully to withdraw the proposal, which only served to increase his misgiving. If Sucharita felt it to be indiscreet, surely the reason could not be unknown to Lolita too why then did Lolita—? It was altogether too puzzling!

“Of course we must talk to father about it,” assented Lolita. “I was only wanting to have Binoy Babu's consent beforehand, so that we might tell him that also. Besides why should father object? Aren't we going to insist on his being on the Committee as well, —and you too,” looking towards Anandamoyi, “will not be let off?”

“I'll be able to sweep your schoolroom for you,” laughed Anandamoyi. “I don't think I'll be good for anything else, though.”

“That will be more than enough, mother!” said Binoy. “Then at least we can be sure of our School being absolutely clean!”

When Sucharita and Lolita had left, Binoy went off for a stroll to the Eden Gardens. After his departure, Mohim went to Anandamoyi and said “Now that Binoy is no longer hanging back, it would be a good thing to get the matter of the marriage settled quickly. Who knows when he will change his mind again?”

“What!” exclaimed Anandamoyi, in astonishment. “What makes you think Binoy is willing? He never said so to me.”

“Why, he spoke to me about it only a while ago,” answered Mohim. “He said that the day could be fixed when Gora came home.”

Anandamoyi shook her head as she said “No, Mohim, I am afraid you could not have understood him.”

“However dull my intellect may be,” grumbled Mohim, “I'm old enough to understand the meaning of plain language, of that you may be sure.”

“My son,” said Anandamoyi, “I know you will be angry with me, but I see that there's going to be trouble over this.”

“If you make trouble,” said Mohim gloomily, “then trouble there'll be!”

"Mohim, I'll cheerfully bear whatever you may think of me," said Anandamoyi, "but if I refrain from assisting in making trouble, that's only for the good of all of you, believe me."

Mohim's disappointment made him cruel. "If only you would leave us to settle for ourselves what is good for us, that would be better all round, and would save you, too, from being thought meddling. What if you postponed your further endeavours for our welfare till after Sasi's marriage? Come now, is that a bargain?"

Anandamoyi made no reply, she only heaved a sigh, while Mohim taking his pin box from his pocket, walked out chewing the inevitable betel leaf.

CHAPTER 49

When Lolita went to Paresb Babu, she said to him "Girls of orthodox families don't want to come and be taught by us, so I've been thinking that it would be a good thing if we could get some one in orthodox society to come and help in it. What do you say, father?"

"Where can you find orthodox people willing to help?" asked Paresb Babu.

Though Lolita had specially come to her father girded for the task, when it came to the point she suddenly felt shy about mentioning Binoy's name. However, making a great effort, she said "Why should it be so difficult? There are plenty of suitable people. There is Binoy Babu, for instance, or—"

The 'or' was hardly necessary, in fact it was sheer waste of a valuable conjunction, and the alternative remained without a noun.

"Binoy!" exclaimed Paresb Babu. "But would Binoy be willing?"

This was an affront to Lolita's pride. Binoy unwilling! Her father ought to have known that, if anything was certain, it was Lolita's power to make Binoy willing! She only said "There's no reason why he should not be."

After a short silence Paresb Babu said "When he has looked at it from every point of view, I am afraid he cannot be willing."

Lolita's ears reddened, as she played with her bunch of keys, in silence. Paresb Babu was deeply touched as his loving gaze dwelt on his sorely troubled daughter's face, but he could not think of any words of consolation.

After a long pause Lolita looked up wearily, and said "Then, father, is this school of ours going to be impossible after all?"

"For the present I see all kinds of difficulties ahead," said Paresb Babu. "Whichever way you may try, you will only raise unpleasant criticism against yourself."

So Pansu Babu was to win, and wrong to be allowed to triumph, without protest? Nothing could be more painful to Lolita. She would not have accepted this decree from anyone but her father. For herself, she did not mind unpleasantness in the least, but could not stand injustice. She left Paresb Babu, with slow, lingering footsteps.

In her room she found a letter waiting for her, and from the handwriting she saw that it was from Saila, an old school friend, now married and living at Bankipur.

In the course of the letter her friend wrote "I have been greatly pained to hear of certain rumours touching your people and have been anxious to write and make inquiries, but did not find time. But the day before yesterday I had a letter (I will not say from whom) which contained news about yourself so startling, that I felt thunderstruck. In fact I would find it impossible to believe if it were not from one whom I cannot mistrust. Can it really be that you are contemplating marriage with an orthodox Hindu person? If this can be true—" etc, etc.

Lolita was afire with indignation, even before she had come to the end. She felt she must reply then and there. She wrote "What surprises me is, that you should write to ask me whether the news is true or not. Believe you so little faith that you have to test the statement made by a member of the Brahmo Samaj? Further, you say you are thunderstruck at the idea of my marrying an orthodox person. All that I can say is, that there are certain well known pious young men in the Brahmo Samaj, the very idea of marrying whom would strike me like a thunderbolt, and I know one or two young orthodox Hindus, marriage with whom ought to be a matter of pride for any Brahmo girl. I have not a word more to add on the point."

As for Paresb Babu he did not feel up to doing any more work that day and sat long plunged in anxious deliberation. At length, still lost in thought, he mechanically wended his way to Sucharita's house.

Sucharita was alarmed at the troubled expression on his face, though she had no doubt as to what it was that was causing him anxiety, for she herself had for several days been exercised over the same problem.

Pareesh Babu sat alone with Sucharita in her room and tried to open his mind to her. "My little mother," he said, "the time has come to think seriously about Lolita."

"I know, father," answered Sucharita, looking tenderly towards him.

"I'm not thinking of the attitude of our Samaj, so much," said Pareesh Babu. "I was wondering—well—is Lolita—"

Seeing Pareesh Babu's hesitation, Sucharita tried to help him out, by telling him what she knew. "Lolita always used to speak to me if anything was on her mind, but lately I have noticed that she has been keeping her troubles to herself. But I know—"

"Lolita's burden is such," interrupted Pareesh Babu, "that she doesn't want to acknowledge it even to herself. I am perplexed to make out what is really best for her—what do you think? Have I harmed her by allowing Binoy to come and go so freely?"

"Father, you know that there's not a word to be said against Binoy," said Sucharita. "His character is spotless—one rarely comes across such a real gentleman."

"You are right, Radha, you are quite right!" exclaimed Pareesh Babu eagerly, as if he had just made a new discovery. "The only question for us is whether or not he is a real gentleman—that is what God also looks to. I thank God I did not allow myself to be misled in judging his character."

Some cobweb of doubt had been brushed away from Pareesh Babu's mind and he breathed freely again. He had not played his God false, but had weighed truth in His own scales. He was immensely relieved to think that he had studiously avoided using any of the false measures set up by Society. He was only astonished that it should have taken him so long and cost him so much anxiety before he could lay hold of this simple truth. He placed his hand on Sucharita's head and said, "You have taught me a valuable lesson, little mother!"

"No! No!" protested the abashed Sucharita. "What are you saying father! with which she touched his feet in reverence."

"Sectarianism is such an awful thing," said Pareesh Babu. "It makes people entirely

forget this simplest of truths, that man is man. It sets up such an eddy with its controversies round Orthodoxy and Brahmoism that these distinctions overshadow even Universal Truth—and I've been vainly carried round and round this whirlpool all this time!"

"Lolita seems to be quite unable to give up her idea of a Girls' School," went on Pareesh Babu after a pause. "She asked my consent to let her invite Binoy to help."

"Let that be for a while, father," advised Sucharita.

The picture of Lolita's distressed look as she had left him, after his discouraging words, had been haunting Pareesh Babu's mind with painful persistence. He knew that his spirited daughter was not so much troubled by the tyranny of their Samaj as at not being allowed to put up a fight against it, all the more because it was her father who had prevented her. So he had been hoping to find some way of withdrawing his prohibition. "Why, Radha," he objected, "why should we wait?"

"Otherwise mother will be vexed too sorely," answered Sucharita.

Pareesh Babu saw that she was right, but before he could make any answer, Satish came in and whispered something in Sucharita's ear, to which she replied, "Not now, Chatterbox, dear, not now! To-morrow will do!"

"But to-morrow I have to go to school," pouted Satish, crestfallen.

"What is it, Satish, my boy?" asked Pareesh Babu with an affectionate smile.

"Oh, it's one of Satish's—" Sucharita was beginning, when her brother stopped her hastily by putting his hand over her mouth, pleading, "No, no, don't tell him! Don't tell him!"

"You need not be afraid of Sucharita telling, if it's such a secret!" smiled Pareesh Babu.

"No, father," said Sucharita. "It's a secret he's only too anxious you should hear!"

"Never, never!" shouted Satish as he ran away.

The fact was that after Binoy's high praise of his essay, Sucharita had asked to see it and the reason why Satish had come to remind her of this in Pareesh Babu's presence was clear enough to Sucharita. Poor Satish never could make out how such deep plotting could be so easily fathomed.

CHAPTER 50

Four days later Haran called on Mistress Baroda with a letter in his hand. He had at last given up all hopes of Paresb Babu.

"Have I not been trying," said Haran, "to warn you from the very first! Some of you were even displeased with me for doing so. Now you will see from this letter how far things have gone behind the scenes," and he handed her the letter which Lolita had written in answer to her friend Saita.

Mistress Baroda went through the letter. "How could I have foreseen this?" she exclaimed. "What I couldn't have even dreamt of has happened. But don't you be laying the blame on me, for I won't have it. It is really all of you who conspired to turn Sacharita's head with your chorus of praise—there was no girl to compare with her in the whole Brahmo Samaj! Now, if you please, do what you can to undo the doings of this paragon of yours."

"Wasn't it she who brought Binoy and Gourmohan into the house? Still, I did my best with Binoy to bring him to our way of thinking, and then the wretched girl goes and brings out this Anntie of hers from the Lord knows where and starts idol worship in our very home, so that now Binoy too has been so completely spoilt that he runs away at the sight of me!"

"I tell you, Sacharita is at the bottom of everything that is going on. I always knew the kind of girl she was, but I never said a word about it, and actually brooght her up so, that no-one would suspect she was not my own child. And this is what I get for my pains! What's the good of coming and showing me such letters now,—it's for you to get us out of the muddle as best you can!"

After Haran had handsomely confessed his error, and expressed his regrets that he should have so misunderstood Baroda in the beginning, Paresb Babu was sent for.

"Just look at this, will you?" exclaimed Baroda, throwing the letter down on the table before him.

After reading the letter carefully, more than once, Paresb Babu looked up and asked "Well, what of it?"

"What of it, indeed!" mocked Mistress Baroda. "What more do you want! What more indeed could there be? Idol worship, caste observance, all's been done under your very eyes,—now it only remains for our daughter to be married to an orthodox

Hindu. And then perhaps you'll be wanting to recant and do penance to be taken back into orthodox Society!—but let me tell you plainly, beforehand—"

"You need not tell me anything at all," said Paresb Babu with a slight laugh. "At least not until something has actually happened. But what makes all of you think that Lolita is to be married to an orthodox Hindu? I see nothing about it in this letter."

"I've never yet discovered what can make you see things," retorted his irate spouse. "If only you had not been so blind from the very start, all this would never have happened. How do you expect one to put it more plainly in a letter like this?"

"The best course would be," interposed Haran, "to show the letter to Lolita herself and ask her plainly what she means. If you will allow me, I can put it to her for you."

Before he had finished speaking, Lolita herself stormily rushed into the room saying "I rather, just look at it! The Brahmo Samaj has taken to writing anonymous letters like this!"

Paresb Babu read the epistle which Lolita had brought. The writer had taken it for granted that Lolita's marriage with Binoy had been secretly settled, and had proceeded to shower both invective and advice. In addition, the writer imputed evil motives to Binoy, suggesting that he would soon desert his Brahmo wife and marry again into his own community.

Haran took the letter from Paresb Babu after he had done with it, and when he had read it for himself, he turned to Lolita with the words "Lolita, this letter makes you angry, but have you not given sufficient provocation for it? Will you tell us, for instance, how you yourself came to write such a letter as this other one?"

"So it is with you that Saita has been corresponding about me, is it?" asked Lolita, after a moment's bewilderment on seeing her letter in Haran's hands.

Haran evaded a plain answer and said "Saita was bound, in duty to her Samaj, to send your letter to me."

"Tell me once for all what the Brahmo Samaj wants of me," said Lolita making a firm stand before him.

"This rumour that is current throughout our Samaj," replied Haran, "with regard to you and Binoy Babu, is one which I for my part cannot possibly credit, but all the same

I would like to have a denial from your own lips."

With blazing eyes Lolita steadied her trembling hands on the back of a chair. "And why do you find it so impossible to credit, pray?" she asked.

"Lolita," said Paresh Babu gently placing his hand on her shoulder, "you are too excited just now. You can talk to me about it later. Let it be for the present."

"Don't try to hush the matter up, Paresh Babu," said Haran, warningly.

His tone made Lolita blaze up afresh. "I rather hush it up, indeed! I rather is not like your lot, afraid of the truth! He values Truth even more than your Brahmo Samaj. As for me I tell you to your face that I see nothing either wrong or impossible in my marrying Binoj Babu!"

"Has it then been settled that he is to be initiated in the Brahmo Samaj?" enquired Haran.

"Nothing has been settled at all," said Lolita, "moreover, where is the necessity for any initiation?"

So far Mistress Baroda had kept silent, content to wait Haran's victory and Paresh Babu's penitent surrender. But she could no longer contain herself at Lolita's words. "Are you mad Lolita?" she broke in. "Do you know what you are saying?"

"I'm not raving at all, mother," said Lolita. "I've fully considered every word I'm saying. I refuse to be hedged round on all sides like this. I have decided to be free of this Samaj of Haran Babu and his set."

"To you license seems to mean freedom!" sneered Haran.

"No," replied Lolita, "what I call freedom is to be rid of these mean attacks, this slavery to Untruth! Why should the Samaj interfere where I am doing nothing morally wrong—why should it be allowed to put obstacles in my way?"

"There, you see, Paresh Babu!" said Haran with triumphant arrogance. "I always knew that it would end in a catastrophe. I did my best to warn you, but in vain."

"Look here, Panna Babu," said Lolita. "I have a word of warning for you, too. Don't give way to this conceit which makes you offer advice to people who are in every way greater than yourself." With this parting thrust she left the room.

"Oh dear me, dear me!" wailed Baroda. "Whatever is going to happen to us? Do

please sit down and let us discuss what is to be done."

"We shall have to do our duty," said Paresh Babu, "but we can't be clear as to what our duty is, in this excited frame of mind. You will have to excuse me, but I can't discuss this matter now. I want to be left alone for a little."

CHAPTER 51

"What a situation Lolita has created for herself!" was Sucharita's first thought when she heard all about it. After a short silence she put her arm round Lolita's neck and said, "Sister, dear, but I am getting really frightened!"

"What are you afraid of?" asked Lolita. "After all this to do throughout the Brahmo Samaj," said Sucharita, "suppose it should turn out that Binoj does not desire—"

"Binoj Babu is all right," said Lolita confidently, though with downcast eyes.

"You know," went on Sucharita, "mother has been encouraged by Panna Babu to hope that Binoj will never consent to this marriage when he realises that it will mean his leaving his own community. You should have considered well, Lolita, before you spoke out like that to Panna Babu!"

"I am not yet sorry I spoke!" cried Lolita. "If Panna Babu and his party think that they can capture me like a hunted animal by driving me to the brink of the ocean itself, they don't know me. I'd much sooner take my plunge into deep water than fall into the jaws of his pack of yelping bounds!"

"Let us talk it over with father," suggested Sucharita.

"I can assure you," answered Lolita, "that father will not join with these man-hunters. He has never tried to keep us in fetters. Has he ever been angry when our opinions differed from his, or tried to stop our mouth by threatening us with the Brahmo Samaj? How often has mother been annoyed with him for this, but father's only fear for us was lest we should lose the power of thinking for ourselves. After bringing us up like this do you imagine he will surrender us into the hands of that gangler of the Samaj—Panna Babu?"

"Very well," observed Sucharita, "and supposing father offers no objection, what do you propose to do then?"

"If none of you will help, then I myself will have to—" began Lolita, but Sucharita

nervously interrupted her with "No, no, my dear, you need not take the matter into your own hands! I have thought of a plan."

That evening, just as Sucharita was preparing to go over to Paresb Babu's, he himself came round. This was his usual time to walk up and down in the garden, alone, with his head bowed in thought—it was as if he were smoothing out all the creases of the day's work with the palm of the pure darkness of evening and preparing himself for the night's rest by storing up in his heart draughts of untold peace.

Sucharita's loving heart was deeply touched to see that he had given up this much needed solace and come to her, instead, with his care-worn face. She felt all the heart-pangs of a mother who sees her child, who ought to be playing happily, lying still in pain with eyes pleading for relief.

"You have heard everything, Radha! I suppose?" asked Paresb Babu.

"Yes, father," replied Sucharita, "I have. But why are you so troubled?"

"I'm only worried about one thing," answered Paresb Babu, "and that is whether Lolita will be able to bear the brunt of this storm which she has raised. In the first flush of excitement we are often sustained by a blind pride, but when one by one the fruits of our actions begin to ripen, we lose the strength to bear up against them. Has Lolita decided on her course after thinking well of all the consequences?"

"One thing I can tell you for certain," said Sucharita, "and it is that Lolita will never be overcome by any penalties which the Bama may see fit to inflict upon her."

"I only want to be sure," explained Paresb Babu further, "that Lolita is not actuated by a mere spirit of revolt."

"No father," said Sucharita lowering her eyes. "If that had been the case, I would never have listened to her for a moment. What was hidden in her thoughts only came to the surface when she received this sudden shock. For a girl like Lolita it will never do now to gamay her. Besides that, father, Binoy is after all such a good fellow."

"And do you think that Binoy is ready to become a member of the Brahmo Samaj?" asked Paresb Babu.

"That I can't say for certain," replied Sucharita. "What do you say to our consulting Gaur Babu's mother?"

"I have been thinking myself, that it would be a good thing if you went," agreed Paresb Babu.

CHAPTER 32

When Binoy went from Anandamoyi's house on his usual morning visit to his own lodgings, he found a letter awaiting him. His letter, like Lolita's, was an anonymous one, and was as full of advice as to the undesirability of his marrying Lolita. It was pointed out that, not only would Binoy make himself unhappy, but that it would be a disaster for Lolita as well. If however in spite of these apprehensions, he persisted in entertaining the idea, he should further consider the fact that Lolita's chest was weak, the doctors having even suspected her to be consumptive.

Binoy was dumbfounded at receiving such a letter. He had never imagined that anyone could have the hardihood to put such palpable falsehoods into writing. Moreover it was so obvious that the difference of social sphere made their marriage in any case out of the question. Nevertheless, the sending of such a letter to him made it only too clear that, in the Brahmo Samaj their private affairs had become the object of open, virulent discussion. It hurt Binoy grievously to think what it must mean to Lolita to be subjected to this kind of outrage. If even he felt a sense of shrinking repugnance at this indecent bandying from mouth to mouth of their names thus coupled together,—after this could the sensitive Lolita bear the sight of him?

Alas for the human heart! In spite of all this shrinking on the surface, a deep undercurrent of joy thrilled across his being from end to end, refusing to acknowledge any barrier of insult or shame.

Binoy would have none of it,—of this unseemly joy that would keep welling up from the depths,—and he began to pace rapidly up and down the verandah. But with the morning light there mingled a kind of glorious ecstasy, so that even the cry of the hawkers as they passed along the street struck into the very core of his heart. Was it not this very flood of insult which had borne Lolita along and safely landed her on the shore of his heart?

This picture, of Lolita swept off her own refuge and cast on his protection,—he could not banish from his mind. She is mine,

mine alone!" his heart cried out. It had never before mustered up the courage to break through all convention and say this with such assurance, but now that it had been proclaimed from the outside world as well, Binoy could no longer hush up the response which his heart insisted on giving.

While he was pacing the verandah in this excited condition Binoy suddenly caught sight of Haran coming, along the street. He felt sure at once that his house was Haran's objective and that the same disturbance which had inspired the letter had also procured for him this visit.

When he had offered Haran a chair, Binoy, with no sign of his usual volubility, waited for his visitor to speak.

"Binoy Babu, you are an orthodox Hindu aren't you?" was Haran's opening.

"Yes, of course, I am!" replied Binoy.

"Pray don't be annoyed at my question," said Haran. "We often go along blindly, not fully conscious of what is happening around us, and this is usually responsible for much of the unhappiness in this world. So, if one raises a question, even if it be painful, which puts us on our guard, reminding us of our limitations and of the ultimate consequences of our conduct,—such a one should be looked upon as a friend!"

"Such a long preamble is quite unnecessary," said Binoy with an attempt at a laugh. "It's not my nature to break out into violence, even at an unpleasant question, so you may safely proceed."

"I don't wish to accuse you of any wilful transgression," then ventured Haran, "but it is unnecessary for me to tell you that the fruit even of an indiscretion is often equally poisonous."

"Why tell me that which is unnecessary?" said Binoy, beginning to be inwardly annoyed. "Let's have what you really want to say."

"Well then," proceeded Haran, "since you are a Hindu, and it is not possible for you to give up orthodox society, is it right for you to be on such intimate terms with Parash Babu's people as to give rise to talk about his daughters?"

Binoy gravely pondered awhile before he replied. "Look here, Pann Babu. The kind of talk that is concocted by your Samaj people out of trivial happenings is largely the outcome of their own peculiar temperament—for which I cannot accept any responsibility. If it is possible for your Brahmas to discuss

even Parash Babu's daughters in such a way as to amount to scandal, that is a matter of shame for your Samaj rather than for them."

"If," returned Haran, "any girl is encouraged to leave the protection of her mother and go wandering off alone on a steamer with an outsider, is that not a matter which her social circle has a right to discuss?—let me put you only this one simple question."

"If," cried Binoy, "you're not conscious of any distinction between inner conscience and outward conduct, then what need unpelled you to leave orthodox observance and become a Brahmo? However, Pann Babu, I don't see any good in continuing this discussion. I'll think over what you've said and do my duty according to my lights;—there I'm afraid you'll not be of any assistance."

"I don't want to say much more to you," answered Haran. "I have only one last word of advice to offer, and it is that from now you should keep away from there, else the consequences may be serious. Perhaps none of you are even fully aware of the extent of the disturbance that the entry of yourself and your friend has already caused in Parash Babu's household."

When Haran had gone, Binoy felt tortured with doubts. With what cordiality had the simple-hearted, noble minded Parash Babu welcomed them both into his home! Possibly Binoy had on many an occasion unwittingly overstepped the limits which Brahmo convention imposed on an outsider, but never had that made any difference in Parash Babu's regard and affection.

In this Brahmo household, Binoy's nature had found a congenial home-life such as he had never known before, and which had given him his own life scope and opportunity to realise itself and expand into fullness. And had it come to this, that where he had found all this affection and happiness, his memory was to be left behind as a galling thorn, a stain on the fair name of a daughter of the house, the treacherous rock on which Lolita's whole future had been wrecked?

Was there then no remedy? Alas! Alas! What an obstacle was society in the path of truth! Did not the Dweller within them both, know that there was no true reason against their union? Since God Himself had brought Binoy so near to Lolita with the attraction of love, how could it be

inherently wrong,—their being thus drawn together?

Could He, whom Haran and his Brahmos worshipped, be a different God? Was He not the Ruler of human hearts? If, then, some dreadful prohibition stood with bared teeth,—barring the way to their union, in obedience to the behest of Society, but in opposition to the commandment of the God of all Humanity,—was not that itself the Demon of Untruth?

But alas what if such demon should have cast his spell over Lolita's heart? And then again—did Lolita at all feel—there was no end to the doubts with which he was beset, nor could he see any way to get rid of them.

CHAPTER 53

While Haran was interviewing Binoy, Abinash had called on Anandamoyi with the news that it had been settled that Binoy was to marry Lolita.

"That can never be true," said Anandamoyi.

"Why not?" asked Abinash. "Is it so impossible that Binoy should have thought of such a thing?"

"That I don't know," answered Anandamoyi, "but I'm sure that he would never have kept it secret from me."

But Abinash kept on repeating that he had heard it from the Brahmos themselves, and therefore it must be true. He added that he had foreseen this sad end for Binoy long ago, and had even warned Gora about it.

When he had finished with Anandamoyi, he went downstairs and retailed the news with great gusto to Mohan, before he left.

When Binoy returned from his lodgings that morning, Anandamoyi saw from his face that he was greatly troubled. After she had made him take his meal she called him into her own room, and asked "What is the matter, Binoy?"

"Just read this letter, mother, will you?"

When she had finished reading it, Binoy went on "This morning, Papa Babu came to see me, and gave me a regular scolding!"

"What about?"

"He said that my conduct had given rise to a scandal about Parash Babu's daughters in the Brahmo Samaj."

"People are saying that your marriage with Lolita has been settled—what is there so scandalous in that?"

"If the marriage had been a possible one, there would have been no point for scandal," said Binoy. "But it is outrageous to spread such a rumour when the thing is manifestly impossible! It is all the more cowardly since it especially hurts Lolita herself."

"If you have the manhood," said Anandamoyi, "you can easily save her from such cowardly assaults."

"Tell me how!" exclaimed Binoy, taken by surprise at her attitude.

"How else except by marrying Lolita?"

"What a thing to say, mother!" cried the astounded Binoy. "You seem to think that for your Binoy everything else will give way,—that Binoy has only to say, 'I will marry' and the world will have nothing further to say on the subject,—that everything has been simply waiting for a nod from me!"

"Why all this tall talk about the world? Isn't it enough if you do that which is in your own hands? You have surely the power to say that you desire the marriage?"

"Would it not be an insult to Lolita to stifle such an unreasonable desire?" said Binoy.

"Why unreasonable?" expostulated Anandamoyi. "Since the rumour has got abroad, it is surely regarded as a possible marriage by them. I assure you there is no thing to make you hesitate."

"But, mother we must think of Gora's feelings, mustn't we?"

"No my child," said Anandamoyi decisively, "this is not a matter in which Gora's feelings are concerned. I know he will be angry, and I should grieve to have him angry with you. But what's to be done? If you have any regard for Lolita, you can never allow such a stain to be left on her honour, in the minds of her own community."

But this was more than Binoy could easily agree to! How could he keep ready such a blow for Gora towards whom his love had turned with redoubled force ever since he had been sentenced to gaol. Then there were the forces of age-long tradition. To flout society in thought was easy enough,—but when it came to action, what a number of bonds big and small, felt the wrench! Dread of the unknown distaste for the unaccustomed,—these do not reason, but only hold back.

"The more I know of you, mother," exclaimed Binoy, "the more astonished I am. How ever do you manage to have such a free

mind! Has God given you wings that you don't have to tread our 'stony path'? No thing seems to clog your footsteps!"

"God hasn't left any more obstructions in my way," laughed Anandamoyi. "He cleared away everything in one stroke!"

"But mother," continued Binoy, "whatever I may say with my lips, my mind cannot get rid of its hesitations. In spite of my education and outward attitude, when it comes to the point, I find that my mind has remained as foolish as ever!"

At this point Mohini came into the room and began to question Binoy so brazenly about his relationship with Lolita that he felt he wanted to shrink within himself for very shame. Controlling himself as well as he could, he sat silent with eyes downcast, until Mohini had left the room after pouring his choicest language over every one concerned. He gave them to understand that a shameless plot had been hatched in Paresch Babu's house to lure Binoy to his destruction, and that Binoy had been fool enough to allow himself to be trapped. "I should like to see them catch our Gora!" he concluded. "They'll find him a tougher problem!"

Surrounded on all sides by reproaches Binoy remained seated in silent dismay, till Anandamoyi startled him by saying suddenly, "Do you know, Binoy, what you ought to do? You ought to go and see Paresch Babu. A frank talk with him will clear up the whole situation!"

CHAPTER 54

At Anandamoyi's unexpected visit, Sucharita exclaimed, "Why, I was just on the point of setting out to call on you!"

"I did not quite know that," smiled Anandamoyi, "but I do know what it was that would have brought you, for I have come on the same errand. The moment I heard the news I could not contain myself, and I felt I must see you."

Sucharita was rather surprised to hear that the news had reached Anandamoyi's ears, and she listened carefully as Anandamoyi went on. My little mother I have always regarded Binoy as my own child. Even when I didn't know you personally, I have blessed you in my heart for his sake! How could I keep aloof, now that I hear you are in trouble over him? I don't know whether I can do anything to help or not,—but I felt so upset that I had to come running to you.

Will you first tell me, my dear, has Binoy himself done anything unworthy?"

"Nothing at all!" exclaimed Sucharita. "Lolita alone is responsible for all this tumult. Binoy never dreamt that Lolita would board the steamer without saying a word to any one, and yet people are talking as though it was pre-arranged between them. And Lolita is such a spirited girl that she disdains to contradict the rumours or explain what actually happened."

"We must do something or other about it!" said Anandamoyi. "Since it has come to Binoy's ears he has not had a moment's peace of mind,—he feels that all the fault is his."

"Do you then think that Binoy,—" began Sucharita but she flushed in confusion and could not complete her sentence.

Anandamoyi came to her rescue by replying to her unfinished question. "I can assure you that Binoy will do whatever he is told to do for Lolita's sake. I have known him from his childhood,—when he gives himself, he never keeps anything back. I have had to go in constant fear lest he should lose his heart where he cannot hope for return."

Sucharita felt a great weight taken off her mind. "You need have no such fear in Lolita's case," she said. "I know her heart quite well. But will Binoy be ready to give up his own community?"

"His community may decide to give him up," said Anandamoyi, "but why should he be the first to do so? What makes you think such a thing may be required of him?"

"Do you mean to say, mother," cried Sucharita, "that Binoy can marry a Brahmo girl while remaining in orthodox society?"

"If he be willing to do so," answered Anandamoyi, "what objection can you have?"

"I—I can't see—how could that be possible?" stammered Sucharita, quite puzzled at this view of the matter.

"To me it seems the easiest thing in the world, little mother," said Anandamoyi. "For instance, in my own home I cannot observe all the family customs. That's why so many people call me a Christian. At the time of certain special ceremonies I myself keep aloof. You may smile, my dear, but do you know that even Gora will not take water in my room! But why should I for that reason say, that it is not my home, or not my community? I never could bring myself to do that."

"In spite of all our differences and all the revilement I have to suffer on that account, I have accepted this home and this community as my own, and I have never found any difficulty in living my own life. If ever that is too much obstructed, I may be impelled to seek such way out as God may point out to me, meanwhile, what I feel to be mine I shall go on claiming as mine to the end, if they do not accept me as theirs, that is their look out."

"But," said Sucharita still in perplexity, "you know that the Brahmo Samaj holds certain definite opinions—what if Binoy—"

"His opinions are of the same kind," interrupted Anandamoyi. "Brahmo ideas are not something outside the rest of creation. Binoy often reads to me the articles which appear in your periodicals, and I have never been able to see where any important difference of view comes in."

"Suchi Didi!" called out Lolita as she entered the room, and then stopped in confusion on seeing Anandamoyi, for she could see at once from their faces that they had been talking about her. She would have given anything to be able to run away, but there was no way of escape.

"Come Lolita, come little mother!" exclaimed Anandamoyi, taking her by the hand, and making her sit down beside her, as though Lolita had already come specially near her heart. She then went on with what she had been saying.

"Some middle course, my dear, even between good and bad, has to be taken everyday, though that is one of the most difficult things to do in the world. But from it not always evil, but good also comes. If that can be so, then it passes my understanding why it should be so difficult for two people, whose opinions may differ, to unite happily. Is the union between human beings only about their opinions?"

Sucharita remained sitting with bowed head as Anandamoyi went on. "So this Brahmo Samaj of yours is also going to keep people apart,—its decree to keep asunder even those whose hearts God has joined together? Is there, then, no social system anywhere in this world which can overlook petty differences of opinion, for the sake of the unities that can make one grand Humanity? Are human beings only to go on quarrelling thus with their God, contriving

this thing called society only as their battle-ground?"

It is difficult to say whether this enthusiasm, which carried Anandamoyi away, was evoked only by her desire to sweep aside all opposition to Binoy's marriage with Lolita. Had her anxiety to clear away the hesitation, which Sucharita seemed unable to overcome, no other motive? She must have felt in her heart of hearts that it would never do for Sucharita to remain thus obsessed with Brahmo prejudices, for, if she held fast to her conclusion that Binoy could not marry Lolita unless he became a Brahmo, then the one hope which had been keeping up Anandamoyi during these days of her anxiety would be levelled to the dust!

That very day Binoy had asked her the question "Mother, shall I have to register my name in the Brahmo Samaj? Shall I have to go through even that?" And she had replied "No, no! I don't see why that should be necessary." Binoy had asked further "And suppose they bring pressure to bear on me?" "No," she had repeated after due thought, "this is not a matter in which pressure can serve."

Sucharita was not taking up the discussion. And by her silence, Anandamoyi understood that Sucharita's mind could not yet give its assent.

Anandamoyi went on revolving the point in her own mind—"It was only through my affection for Gora," she said to herself, "that I was able to break through my orthodox traditions. Is not then Sucharita's heart sufficiently drawn to Gora? If it had been, then surely she would not have made so much of such a trivial matter."

Anandamoyi felt somewhat depressed. In only two or three more days Gora's release from gaol was due, and she had been rejoicing in the hope that a refuge of happiness would be ready awaiting him. She felt that the time had come for getting Gora settled down, or there was no knowing what scrapes he might get into. But to win Gora and keep him steady was not the task of an ordinary girl.

On the other hand, it would clearly be wrong to allow him to be married, under false colours, into any orthodox family—that was why she had refused so many offers from fathers of marriageable daughters. Gora used to say that he would not marry at all, and people were astonished that, as his mother, she had never

protested against his decision. So when at last she had detected signs of his weakening in the right quarter, she had rejoiced exceedingly.

That is why Sucharita's silent opposition proved so great a blow to her. That she was not the woman easily to abandon the helm, and she said to herself: "All right, let's wait and see."

CHAPTER 33

Parash Babu was saying: "Binoy, I don't want you to do anything desperate with the idea of saving Lolita from an awkward situation. This talk which is going on in our Samaj is not worth taking seriously—what is exciting them so much just now, they will altogether forget in a short time."

Binoy had come worked up with the idea that he was called upon to make a sacrifice for Lolita's sake. He knew he would have to face social contumely, and, what meant much more to him, Gora's disappointment and censure. But all this he had been able to put entirely out of his mind by calling to his aid the sense of duty. Now that Parash Babu's attitude was about to take away this support from him, his mind clung to it with all the greater force.

"I shall never be able to repay you," he replied, "for all the affection you have shown me, and it is unbearable to me to think that I have been the cause of the least unhappiness in your family, even for a day."

"Binoy, you don't quite follow me," said Parash Babu. "I am personally delighted that you have such regard for us—but don't you see that it is hardly consistent with true regard for her to offer to marry my daughter as a means of repaying an obligation? What I was trying to explain to you was, that the situation is not so serious as to call for any sacrifice on your part."

This at any rate freed Binoy from all obligations of duty. Why then did not his mind hasten to spread its wings for flight, like a bird whose cage has been opened? On the contrary his mind still refused to give up its position for had not this sense of duty helped to break down the obstinate barrier which had so long held him fast, showing it to be needless?

His heart which had all along in the past been venturing on a few tremulous steps and then beating a precipitate retreat, had at length been set free to advance

and had won its way into hitherto unknown regions. How could he now turn it back? It was all very well for duty to sound the retreat. "Retreat by all means," his heart replied, "if the need be yours—I mean to stay!"

Now that Parash Babu had not left him any excuse, Binoy had to say: "You must not think that I was wanting to do something against my inclination, at the call of duty. If only you will give your consent, nothing could give me greater joy than such good fortune—I was only afraid lest—"

"There is not the least ground for your fears," Parash Babu frankly assured him. And his love of truth impelled him to add without hesitation: "I have heard from Sucharita that Lolita is not averse to you."

A lightning flash of joy shot through Binoy's heart. So Lolita's secret had been revealed to Sucharita? When and how?—he wondered. Some echo of the tumultuous rapture of their communion found its way into his being.

He simply repeated: "If you think me worthy of her then nothing could be a matter of more intense happiness to me."

"Just wait a little," said Parash Babu. "Let me go upstairs and consult my wife."

Miss Baroda, on being asked gave out her ultimatum at once: "Binoy will have to be initiated in the Brahmo Samaj."

"Oh, of course, of course," agreed Parash Babu.

"Then that should be settled, first," insisted Baroda. "Why not send for Binoy now?"

"Then we must fix a day for the initiation ceremony." She repeated to him, without further preamble, as soon as Binoy had come.

"What is the necessity for any initiation?" ventured Binoy hesitatingly.

"Necessity?" cried Baroda. "It's essential. How else can you marry into a Brahmo family?"

Binoy hung his head without answering. As for Parash Babu, on hearing that Binoy wanted to marry his daughter he had taken it for granted that he would naturally enter the Brahmo Samaj.

"I have every respect for Brahmo ideals," he faltered, and up till now there has been nothing in my conduct which is contrary to its teaching. Why, then, should it be necessary for me to become a member?"

"But if your ideas are the same, what is the harm, either?" asked Baroda.

"It is impossible for me to declare that I cease to belong to Hindu society," explained Binoy.

"Then it was wrong of you ever to raise this question," said Mistress Baroda severely. "Were you proposing to do us a favour by marrying our daughter?"

Binoy realised how grievous had been his error, for he saw that his proposal really did seem to be insulting to them. But then, how could he agree to make the absurd declaration, that he was not a Hindu, required by the recently enacted Civil Marriage Law? How vehemently had both Gora and himself written about it at the time!

Now that it was unmistakably clear that Pareesh Babu's people could not be expected to agree to his marrying Lolita, while still remaining an orthodox Hindu, Binoy, with a sigh, rose to take leave and making his obeisance to both of them, said apologetically: "Please forgive me, I will not aggravate my fault by saying anything more."

As he came to the head of the stairs, he saw Lolita seated alone at a small desk in the corner of the verandah writing a letter. At the sound of his footsteps she looked up and her eyes met his for just a moment. In that moment, Binoy's whole heart was charmed with an indescribable emotion.

This was not a case of first sight, for often had Lolita raised her eyes to his, what, then, was this mystery at work within him? It was the secret which Lolita had whispered to Sacharita and which, it now seemed to Binoy, trembled under her eyelashes, like a pathos laden cloud. And the lightning of the pain at his heart flashed from his eyes in the momentary glances he returned.

Then Binoy bowed to Lolita, and ran down the stairs.

CHAPTER 50

On the day of Gora's release from gaol he found Pareesh Babu and Binoy waiting for him at the gate.

A month is not a long time. Gora, on his walking tour, had been separated from his friends and relations longer than that. But now, after his month's seclusion in prison, at the sight of Binoy and Pareesh Babu, he felt as if he had been born again into the familiar world of his old friends. When he saw, under the open sky and in the light of the early morning, the

gentle affection which shone on Pareesh Babu's peaceful face, the joy which he experienced as he made his heart-felt obeisance, was something he had never known before.

Pareesh Babu embraced the two friends in turn, and then Gora seized Binoy's hand and exclaimed with a laugh: "Binoy, from our school days we have taken all our education together, but I have stolen a march on you by what I have learnt in this institution!"

Binoy felt unable either to return his smile or make any answer. His friend seemed to have emerged from the ordeal of his imprisonment as something much greater than only a friend. He felt himself constrained into a reverent silence, until Gora asked: "How is mother?"

"Mother is quite well," then he replied. "Come along, my son," called Pareesh Babu, a carriage is waiting for you."

As they arrived near the carriage, Abinash came running up panting, with a group of students behind him. Scinting danger, Gora tried to hurry into the carriage, but Abinash was even quicker, and intercepted him. "Wait a minute, Gora Babu," he said and at the same moment the students struck up a song.

To-day, after the dark night of sorrow,
Dawn has come!

The bonds of subjection are shattered,
Dawn has come!

"Oh do be quiet!" roared Gora, in his big voice, turning scarlet.

The students stopped.
"Abinash, what's all this to do about?" continued Gora.

Abinash, nothing abashed, brought out from under his shawl a garland of white flowers carefully wrapped in a plantain leaf, while a young boy began to read a congratulatory address, printed in letters of gold, in a single pitched voice, with the steady speed of a wound up musical box.

Thrusting aside Abinash's proffered garland, Gora flared up in a voice full of exasperation. "What's this pantomime? Have you been conspiring all the month, publicly to acclaim me a clown in your troupe?"

As a matter of fact Abinash had been planning this for a long time. He had thought that it would make a great impression, and had not taken Binoy into his counsel, as he was covetous of the applause

which he felt sure this unusual demonstration would evoke. For, at the time of which we speak, this kind of public nuisance had not become common. Abinash had already written a description of the scene for the papers, leaving only one or two details to be filled in after it was actually over.

"You shouldn't say that!" he protested. "If you have been suffering imprisonment, have we not, every moment of that month, suffered even more the excruciating fires of our smouldering wrath?"

"Come now, Abinash, you must be mistaken!" observed Gora drily. "If only you will look on your sleek figure, you will find no trace of the ravages of any fire. It must have gone out!"

But Abinash was not to be squashed, and persisted. "The minions of the King have tried to insult you, but here, in the name of the people of all India, we bring you the garland of honour—"

"This is getting beyond a joke!" cried Gora, as he elbowed his way through the throng of Abinash's followers and, reaching the carriage door, invited Paresb Babu to get in.

Paresb Baha heaved a sigh of relief as he took his seat, and Gora and Binoy followed him without delay.

They reached Calcutta the next morning, by steamer, and Gora found a crowd waiting to do him honour outside his house. Managing somehow to free himself from their clutches he hurried in to see his mother.

Anandamoyi had taken her bath early that morning and was ready waiting for him, and when Gora came in and touched her feet, she could not keep back the tears which all these days she had severely suppressed.

When Krishnadayal returned from his bath in the Ganges, Gora went to him, but this time he was careful to make his obeisance from a distance, with no attempt to touch his feet. Krishnadayal having taken his seat at a safe distance, Gora said: "Father, I want to undergo purification."

"What for?" exclaimed Krishnadayal.

"Nothing else in gaol was a hardship," said Gora, "except that I found it impossible to keep myself free from pollution,—it makes me feel unclean even now. That's why I must go through ceremonial purification."

"No, no!" cried Krishnadayal in dismay. "There's no need for you to take it so seriously as all that. I don't approve of the idea at all!"

"All right then," said Gora, "let me take my directions from some good Pandit."

"You needn't consult any pandit," persisted Krishnadayal. "I give you my assurance that no purification is necessary in your case."

Gora had never yet been able to comprehend why a man, so particular with regard to ceremonial observances as Krishnadayal was, never allowed any kind of rule or restraint to apply to Gora,—not only that, but he would obstinately oppose all attempts by Gora to believe as every good Hindu should!

When Gora came for his breakfast he found that Anandamoyi had placed Binoy next to him. "Mother, please move Binoy's seat a little way off!" he objected.

"Why, what's wrong with Binoy?" exclaimed Anandamoyi in surprise.

"Nothing is wrong with Binoy, but, don't you see I'm still ceremonially unclean!"

"No matter," answered Anandamoyi, "Binoy isn't at all particular about these observances."

"Binoy may not mind, but I do," said Gora.

When, after their meal, the two friends went upstairs to the deserted room on the top storey, they were at a loss what to say to each other. Binoy could not think of any way to broach to Gora the subject which had been uppermost in his own mind for the past month.

Questions about Paresb Babu's family also occurred to Gora, but he did not mention them, waiting for Binoy to introduce the subject. It is true that he had made the usual inquiries of Paresb Babu as to the welfare of his people, but that was merely for the sake of politeness. His mind was eager to hear much more detailed news of them than merely that they were well.

At this juncture Mohun came into the room and sat down breathing heavily with the exertion of climbing the stairs. As soon as he had recovered his breath, he said: "Binoy, we have been waiting all this time for Gora. Now that he has come, there's no need for further delay. Let us fix the day at once. What do you say, Gora,—you know to what I refer, of course?"

Gora simply smiled, whereupon Mohim continued "What makes you smile? You're wondering at my tenacious memory, are you? Well what's to be done? A daughter is not a dream, she's a reality which has to be faced all the time and simply will not allow you to forget! It's no laughing matter, my dear fellow. Do please get it finally settled this time."

"Well, the best man to do that is present here, himself."

"O Lord!" groaned Mohim. "If this prince of all unsettled persons has got to do the settling, then I'm undone indeed! Now that you're here, old chap, you'll have to shoulder that responsibility."

Binoy maintained a solemn silence. Even his gift of repartee could not impel him to utter a word.

Gora, realising that there was some hitch somewhere, observed "I can take charge of issuing the invitations and of ordering the feast, and I'm ready to serve the guests, too, but I draw the line at trying to make up Binoy's mind for him to marry your daughter. I do not profess to be on intimate terms with the God of Love, and always make it a point to salute him from a safe distance."

"Don't imagine for a moment that, because you keep at a distance, he will spare you!" said Mohim. "There's no telling when you may be startled by a surprise visit. I have no idea what designs he may have on you, but it is clear enough that, with regard to Binoy, he is making a fine mess. I warn you that if you leave everything to him instead of bestirring yourself, we shall have reason to repent."

"I'd much rather repent for refusing to take responsibility that doesn't belong to me, than to do so because I took it,—that's a thing I specially dread."

"Will you stand by and see a good Brahmin give up society, caste, and honour, without protest?" broke out Mohim. "You, who go without food and sleep in your anxiety to keep people good Hindus, how will you show your face in public if your best friend turns renegade and marries into a Brahmo family?"

"Binoy, you are getting angry with me, I know, but I am saying nothing more than what heaps of others are falling over one another to tell Gora behind your back. I, at least, say it in your presence, and that is best for all concerned. If the rumour is

false, say so, and the matter ends there, but if true, you'd better come to a settlement with Gora, once for all."

Finding Binoy still silent, Mohim left the room.

"What's up, old fellow?" then asked Gora. "It is difficult," said Binoy, "to explain things by giving you scraps of news, so I was looking for opportunities to tell you everything, gradually—but nothing in this world waits on our convenience. Events lurk behind their cover like beasts of prey, and then pounce on us when least expected. And as for news, it's like the fire in the straw heap which smoulders unnoticed till it blazes up all of a sudden and then there's no putting it out. That's why I am getting inclined to agree with our ascetic hermits who claim that absolute quiescence is the way to salvation!"

"However quiet you may keep yourself, that will not avail unless the rest of the world keeps still likewise," laughed Gora. "It will only add to your troubles if your inertia falls foul of those who are moving. So you must go on as the world does, taking care that its happenings do not take you off your guard. You're sure to be taken in, if found unready."

"You've hit my real weakness," assented Binoy. "I never am ready! This time, too, I was unprepared. I never understood how things were tending, but now that they have actually happened I must accept full responsibility. It wouldn't do to run away from unpleasantness, merely because it would have been better if it had never happened."

"I can't discuss this high philosophy unless I first know what has happened," observed Gora.

Bracing himself up, Binoy came straight to the point. "Owing to unavoidable circumstances, I have been placed in such a position with references to Lolita that, unless I marry her, she will have to endure the insult of the groundless suspicions of her Samaj people for the rest of her life."

"Let me hear more definitely what kind of a position you are placed in," interposed Gora.

"That's a long story," answered Binoy. "I'll tell you everything by degrees, but meanwhile you may take this much from me as a fact."

"Very well," said Gora. "In that case all I have to say is, that if the situation is

unavoidable, its penalties also cannot be avoided. If her Samaj insists on insulting Lolita, she must bear it as best she can."

"But," said Binoy, "the means of saving her from it are in my hands!"

"So much the better, if that be really so," rejoined Gora. "But the mere vehemence of your assertion is not enough to make it so. Men who are in dire need may persuade themselves that in theft or murder they have the means of saving the situation. But these are not true means for all that. You talk of your duty to Lolita but is that your highest duty? Have you no duty to your Society?"

Binoy did not tell Gora that it was this very duty towards society which had prevented his agreeing to this Brahmo marriage, for now his argumentativeness was in the ascendant. "In this matter," he replied, "I don't think that you and I will agree. Mind you, I am not speaking against Society because of an attraction for an individual. What I contend is, that above both society and individual, there is the Right, in which both are established. Just as the saving of the individual may not always be the highest duty, neither is the saving of society always the highest duty,—that can only be the upholding of what is right."

"I can't respect any abstract idea of Right, which ignores both society and individual," objected Gora.

"But I can!" exclaimed Binoy, now thoroughly roused. "Righteousness does not depend on individual or social considerations, rather, on it must be based both social and individual conduct. If once you make a religion of what society happens to demand for the time being, then society itself will be undermined. If society puts obstacles in the way of what is right and reasonable, then overstepping such obstacles is the best service one can render to society. If it is not wrong for me to marry Lolita, if indeed it is incumbent on me to do so, then I should be failing in my duty if I don't, merely because my community may be against it."

"Are you to be the sole judge of what is right and wrong?" asked Gora. "Are you not to consider into what sort of a position you will be placing your children by such a marriage?"

"It is just by thinking like that," returned Binoy, "that we perpetuate social wrongs

Why then do you blame the poor clerk who submits to the licks of his foreign master? Does he not do it for his children?"

Binoy thus arrived at a position, in the course of this argument with Gora, which he had never reached before. Only a few weeks before, his whole being had shrunk from the bare possibility of a rupture with his community. He had not then argued the matter out with himself, and if this discussion with Gora had not taken place, he would probably have allowed his conduct to drift along the current of tradition, against his real nature. But now that he had been put on his defence, his inclination bespoke the support of his conscience, and became all the stronger.

The discussion with Gora raged hot and fierce. In this kind of argument Gora did not usually appeal to reason, relying on the force of his own conviction. But though he now applied all his rare strength to overthrow Binoy's arguments, he found the force of opposition too strong for him. So long as it had been only a question of Gora's opinion against Binoy's, Gora had invariably been victorious—but to day the two men themselves were opposed. It was no longer the clash of weapon against weapon,—keen steel now touched sensitive heart.

Finally Gora exclaimed, "I don't want to bind words with you. For there is nothing much to argue about. It is a matter on which our hearts should come to an understanding. What hurts me sorely is, that for the sake of marrying a Brahmo girl you should be ready to cut yourself off from your own people. You may be able to do such a thing but I never could, that's where we differ,—not in our intellectual position."

"Your love is lacking where my love is pledged. You can calmly apply the surgeon's knife to cut away a bond for which you have no feeling, but that bond is tied with my heart strings. I want my India,—no matter what fault you may find with her, or what abuse you may heap on her. I don't want anyone or anything to be greater than her, whether myself or another. I do not wish to do the least thing which might separate me from her, even by a hair's breadth!"

And before Binoy could get out his answer, Gora cried, "No, Binoy, it is futile to argue with me about this! When the whole world has forsaken India and heaps

insults upon her, I for my part wish to share her seat of dishonour—this very caste-ridden, superstitious, idolatrous India of mine! If you want to give her up, you must give me up, too!’

Gora, unable to control his emotion, went out on to the verandah and began to pace up

and down, while Binoy remained brooding in silence, till the servant came and announced that a crowd of people was waiting to see Gora outside, and Gora, glad of the opportunity for escape, went downstairs

(To be Continued)

Translated by W W PEARSON

INDIA AND THE NEW ECONOMIC OUTLOOK

By PROF P A WADIA

THE economic life and organisation of this country have been subjected to slow and almost imperceptible influences under British Rule during the last hundred years and more. Before the advent of the British, the country was a self-contained, self-supporting economic unit, with a many-sided economic life, with a population equally distributed as between the agricultural occupations in villages and industries carried on in cities, and was in a position to send out her surplus manufactured commodities to other countries. The production of a country is to be judged by its economic needs, and from that point of view India produced more than enough for the needs of her population. If culture and civilisation presuppose, among other things, a leisured life made possible by the bounties of nature and the work of man, then in the past this country had that abundance of wealth which brings leisure in its train. The most remarkable feature about the changes in economic life which British Rule has brought about during the course of a century is that our country has been linked with the Empire and with the rest of the world by ties of commerce which have had the most unfavourable consequences for herself, whilst they are immensely beneficial to Great Britain and all other countries. Territorial division of labour and commercial interrelations which are said to result in an exchange of commodities beneficial to all the parties that enter into these relations have in the case of India had the effect of draining away the food produce and raw materials of the country in exchange for manufactured goods and articles

which can scarcely be regarded as among the necessities of existence. The food produce and the raw materials which India exports, wheat and rice, cotton and oil seeds, minerals and metallic ores, lards and skins, are the very foundation of the prosperity of Great Britain and of her increasing commercial greatness which make it possible for her to maintain an abnormally large population, almost thrice as large as that which she could normally support, whilst India gets in turn cotton cloth and glass ware, provision stores and tinned goods and the rest which her vast population might easily supply for itself or do without. We do not wish to imply that an India capable of determining her economic policy for herself would be a loser in entering into economic relations with the rest of the world, but we do suggest that an India whose economic policy is determined by her alien rulers loses more than she gains—if she gains at all—by being led into the commonwealth of nations for the exchange of commodities. The simple oil lamps with wicks immersed in castor oil or other crude products of the past supplied the needs of the household—nay made possible the meditations of the sages which have attracted the attention of the civilised world, the comforts of the kerosene lamp or gas or the electric lighting which western imports have brought to the land have not materially added to the welfare of the people as the trimmings and laces and western devices of adorning the body have not materially added to the elemental need of sheltering the body from the rigours of the climate and yet these and the

country has to face but an unequal distribution of the population brought about as an inevitable consequence of the new tendencies that British Rule in India has imported with it. We are not enemies of machine production and machine made goods in themselves, it ought to be looked on as a privilege of our times that progress in large scale production should, by economising human labour in making the necessities of life, release such energy for a life of freedom and creative art. But what we deplore in our country is the reckless, unorganised, haphazard manner in which the process of introducing machine-made goods has been allowed to work out the destruction of indigenous arts and crafts—the natural consequence of the political environment which involves the presence of a ruling element interested only in finding a market in this country for cheap manufactured products of their compatriots and, side by side with it, of the teeming millions who are ruled, dumb and lither voiceless, whose interests would have necessitated the planning of a carefully thought-out economic policy, which would have minimised the evils of the transition from the earlier domestic and guild system of production to the factory system.

Whilst thus the poorly cultivated soil is overburdened with a population increasing in numbers on account of the causes we have indicated, we have, on the other hand, in our growing cities the evils of slum life, overcrowding, insanitary dwellings, disease and destitution introduced on an aggravated scale. Capitalism, factory production, machine made goods have all come to stay in this country, we are not sorry that they should have come, what we regret is that we should have failed to profit by the experience of the West, that we should be subjected to the social and economic evils of capitalism in the same manner as in the West, and that those in whose hands the destinies of this country rest should be so absolutely indifferent to its interests as to allow these evils to creep in without any attempt at profiting by the lessons of the past.

In the third place Western ideas and influences, more specially the ideas and ideals that dominated English political and economic thought in the last two centuries, that have been embodied in English institutions and laws and traditions, have been penetrating into our country through a

hundred different channels and have been undermining our social traditions and ideals, our old economic organisation, our institutions and modes of life. The educational system that the British rulers introduced into this country 60 or 70 years ago has been infiltrating into the minds of the thousands who come under its influence from year to year the individualistic trend of thought that underlies the whole of English literature, J. S. Mill and Herbert Spencer in political philosophy, Adam Smith and Ricardo and Malthus in economics, Milton and Barke and Macaulay, and the lyrical literature extending from Shelley and Byron to Tennyson and Henley, this is the food on which the rising generations in India have been brought up for the last few decades, their ideals have profoundly influenced Indian thought, and have been translated into the practice of daily life. The caste system which in its true spirit embodied an ideal of social service and co-operation between the members of the social unit has been gradually undermined under the influence of these ideas and this process of disruption has been helped by modern methods of travelling, by increasing marital intercourse in cities, by increasing contact with institutions that lay more stress on the welfare of the individual than on the welfare of the social groups to which he happens to belong. The high caste Brahmin finds himself often forced to sit on the same railway bench as the Chamars and the Mahars, and this levelling pressure is exerted not only by railway, but likewise by the courts of law, by the revenue officers, by the general administrative machinery of the country. A social system like that embodied in the organisation of caste may in its present complicated network of narrow, exclusive social compartments be attended with undesirable consequences detrimental to the welfare of the groups subjected to other influence, and we do not desire for a moment to defend or justify class exclusivism of this kind which saps and undermines social solidarity. But in its essence and as it existed in the earlier days the caste system was a social institution that linked the various classes of society together on a basis of mutual help and service and secured co-operation and exchange of such service by division of labour. The danger that threatens India to-day under the influence of British rule is

revenue they got within the country, the British rulers have not only exercised an autocratic domination, but have been absentee rulers, drawing away from the country enormous wealth from year to year which builds up not the prosperity of India but the prosperity of Great Britain. Mr Lloyd George to-day may hold a credulous crowd hypnotised by speaking of the British Empire as a trust held not for prestige or profit but for humanity and of the beneficence of the Empire. Two thousand years ago the Roman emperors called themselves similarly the "benefactors" and "saviours" of the provinces which were exploited by the tax gatherers and sucked dry by the proconsuls and their hordes of minions. Rome was proud of the "freedom" it conferred upon the provinces whom it deprived of all liberty. And so we have in our own days the pious cant of the "white man's burden" and the "mandates" under which backward nations were to be fostered into self-determining and self governing powers. The dispassionate spectator who has been watching the trend of influences in India under British rule for the last hundred years cannot help admitting that the result of this rule of a century has been economically disastrous, that under the dull, levelling pressure of the Pax Britannica, all life and freedom and the spirit of adventure have departed from the people, and that as Rome imparted her culture to the provinces she conquered, so at the best Britain has imparted to this country the culture of the West. But what is significant is that western culture has meant not that spirit of idealism that runs through the ages from Jesus of Nazareth to Ruskin and Morris and Tolstoy and Kropotkin, but the indiscriminate introduction of western social and economic institutions of the past hundred years, from

which European thought and the European conscience are now revolting. The "acquisitive society", characteristic of Europe in the past century and a half, organised round the motive of individual love of gain, and tending through continuous education by precept and example to strengthen the selfish instincts, has resulted inevitably in the horrors of warfare and deliberate man slaughter. If this is the culture that we are asked to accept from the West, the sooner we rid ourselves of it, in favour of our sure old world ideals, the better.

The world is at all times in the throes of revolution. Upon each generation "the ends of the ages come." Yet there have been few upheavals which can be compared to the one we are now passing through. It behoves us, at such a time, to take stock of our achievements, and instead of drifting with the current and accepting as inevitable the economic trend of our times, to build upon the solid rock of our best ideals in the past a structure suited to our needs and our spiritual instincts, a structure that would reject many of the things valued by humanity to day, and would rest on a spirit of fellowship and co operation in harmony with our traditions. In things of the spirit, in the domain of truth and righteousness, there are no differences as between nation and nation, man and man, white skin and black skin, East and West. And with whatever opportunities are offered to us here in this land dominated by alien rulers, let us all strive to realise the Kingdom of God on earth, with the conviction in our hearts that God is not hidden behind the veil, in theological definitions or in temples made of brick and mortar, but that He is with us, abroad in the world where men are taking risks and seeking the truth and striving with heart and soul to translate the truth into life.

AMERICANS LOOK THROUGH A TELESCOPE

By DR. SUDHINDRA BOSE, LECTURER, STATE UNIVERSITY OF IOWA

IT was reported from the observatories the other day that the star Beta Ceti is burning up. The star has suddenly increased in brightness and has become of the first

magnitude. The celestial mechanics have calculated that the light we receive from Beta Ceti started from it some eighty years ago. To be statistical, the distance from the

that whilst it undermines the social institutions of the country like the caste system with all its manifest evils, it undermines and destroys along with it the old ideals of social co-operation and service which were embodied in that system.

And the same observations may be made with regard to the gradual disappearance of the joint family system with its principles of mutual help and service, with its recognition of mutual responsibilities and duties, among the members who made up the family. The joint-family system with its laws of inheritance and succession is not anything peculiar to Hindu culture and civilisation. It is a heritage transmitted from earlier days and to be traced in the social organisation of the early Greeks and Romans as much as among the Iranians and Indians. But while in the West it rapidly disappeared under the pressure of social and economic conditions in favour of an organisation in which the individual was able to assert his rights and his privileges as against the larger groups to which he belonged, in India especially the heritage was faithfully cherished and preserved from generation to generation, in the midst of a constantly shifting political environment. For though the Pathans may have succeeded the Hindu rulers of the land, and the Mughals may have overthrown the Pathans, to be in turn followed by the British, these changes affected but little the quiet social life of the villages till the advent of the British. And even under the British rule the heart of India as it beats in the lives of the villagers is still sound with the strength of the past and the hope for the future. It is this social institution which is being threatened with dissolution under the pressure of economic conditions and under the influence of the individualistic spirit embodied in the codes of law and administrative regulations of the British rulers.

Briefly then the result of a century of British rule in India has been the disruption of its social and economic organisations, the destruction of its indigenous arts and crafts, the exploitation of its vast resources, and the emasculation of a population once accustomed to a many-sided healthy life of its own, self-sustaining and self-dependent. We are not pessimists bent with a single eye on seeing only the darker aspects of Indian life, we are prepared to recognise the permanent

value, for the country, of the changes which British rule has brought with it in the shape of huge scale production, of India's entry into world politics and into international commerce, we are prepared even to suggest that the rude and sudden shaking up of her social and economic institutions is a necessary preliminary to her prospect of entry into the larger life which the future holds out before her. But we must also recognise that expansion of her foreign trade means the exploitation of her potential sources of wealth by foreigners, that employment of foreign capital in the country on a basis of profit-making involves the drain from the country of enormous wealth from year to year and the degradation of her population into wage earners, the hewers of wood and the drawers of water, that her finance, her currency, her taxation are all marked not by a carefully thought out economic purpose aiming at the true welfare of her people, but by an absence of policy or by a policy of crude and rash experimentation and even by a policy which sacrifices the interests of the country to the interests of her rulers. What is still more regrettable is that under the pressure of these new forces set in motion during the last hundred years the country is in danger of losing touch with all that is most precious and valuable in her own traditions and social life, of despising and spurning ideals transmitted through the ages which discerned the true values of human life and subordinated the economic interests of daily life to the larger interests which make men akin to the gods.

The tragedy of this situation is aggravated when one becomes aware of the fact that the western countries after living nearly a century and a half under social and economic institutions based on individualism, ruthless competition, capitalism, unorganised production, and a system of distribution regulated by "natural laws," are now getting wearied and disappointed, and are slowly awakening to the need for change, involving a revaluation of all values, and a return to ideals which this country cherished with fondness for ages, and which it is now about to abandon for western methods of unorganised production, and competitive distribution of wealth. The new outlook in economics which is dawning on the western nations to-day, is founded on the simple truth that man does not live by bread alone

—a truth which the sages of India had realised centuries before it was proclaimed in Palestine. We are now coming to realise that wealth or welfare cannot be determined by purely monetary standards, that economic life in the West has hitherto been based on the assumption that it is the possession of food, drink and clothing which gives us safety and that it is their enjoyment which gives us real satisfaction in life, that production in the West has hitherto been carried on not for use but for profit, and that a spirit of commercialism and of money making pervades the entire economic machinery. That production and commerce are to be regarded as means of satisfying the primary organic needs of men, that only such things are to be produced and in such quantities as will satisfy these needs are elementary principles which India long ago recognised and embodied in her social and economic life, but which the West forgot to its cost, with the result that even before the outbreak of the war and more especially since the war the European nations are faced with the revolting phenomenon that whilst millions may be and are dying of hunger for want of the simple necessities of life the shops and show windows of every city may be found crammed with trumperies and articles of luxury intended to satisfy the morbid tastes of a small minority living on the labour of others. It is now coming to be felt that under capitalism, with unlimited competition and unorganised production, a large number of persons are unable to secure things they absolutely need, not because the materials and the men are not available but because it does not pay to make these things at all, or because it pays them better to make other things. The West is slowly realising that if these evils are to come to an end, production of the necessities of life must be in some way controlled and regulated, that property rights in things, which make it possible for a minority of men to live upon the labour of the majority and to perpetuate a condition worse than that of ancient slavery for the masses who earn wages, should be modified if they cannot be entirely abolished, that such property rights could be justified only so far as the holding of property is a means of self expression and personality, wealth is not a private and personal possession. It is a trust, all we have must be held and used for the welfare of others whose

lives are linked with our own, property is a loan from God to be invested in the enterprise of His Kingdom, business must be purified from exploitation and motivated by considerations of social welfare, not personal gain. No attainment of culture and civilisation by a privileged aristocracy can ever be justified or be regarded as a permanent possession if it rests on the degradation and exploitation of a suffering multitude. The East realised these truths and had the insight into values which the West is now slowly realising after the bitterness of sufferings lasting through a century and a half.

The social institutions of India with the caste system of the early days, with the joint-family organisation, with the guilds of craftsmen and artisans, hold up before us an organisation of society in which individual members find themselves linked by ties of sympathy and love to serve one another, in which the head of the family administered the property entrusted to him with due regard to the interests of all, in which the members of the family put into the common stock the product of their labours for an equitable distribution, in which individuals and groups produced and exchanged the necessities of life in which opportunities for personal profit were non-existent, and every individual found guaranteed to him by his family, or his guild or his caste the decencies of life, a minimum of subsistence. It is these ideals embodied in our social institutions that we are in danger of losing with the disappearance or destruction of these institutions in their modern purified condition under the influence of the new environment created by British rule in India. Caste as it exists to-day no sane thinker wishes to defend or perpetuate the joint-family system cramps the liberty of self-expression on the part of the individual, social tyranny is too manifest an evil to be ever extolled into a thing of value. But whilst destroying these evils we are substituting in their place without any thought or settled purpose economic competition, capitalism, unorganised production, slum life in cities, with the accompanying unemployment and destitution. This is the economic heritage we have received in our times from our alien rulers, which may be said in one sense to be forced upon us by our rulers, for we have had no voice in these matters. Whereas the Patil and Mughals settled in the country and

revenue they got within the country, the British rulers have not only exercised an autocratic domination, but have been absentee rulers, drawing away from the country enormous wealth from year to year which builds up not the prosperity of India but the prosperity of Great Britain. Mr Lloyd George to-day may hold a credulous crowd hypnotised by speaking of the British Empire as a trust held not for prestige or profit but for humanity and of the beneficence of the Empire. Two thousand years ago the Roman emperors called themselves similarly the "benefactors" and "saviours" of the provinces which were exploited by the tax gatherers and sucked dry by the proconsuls and their hordes of minions. Rome was proud of the "freedom" it conferred upon the provinces whom it deprived of all liberty. And so we have in our own days the pious cant of the "white man's burden" and the "mandates" under which backward nations were to be fostered into self-determining and self governing powers. The dispassionate spectator who has been watching the trend of influences in India under British rule for the last hundred years can not help admitting that the result of this rule of a century has been economically disastrous, that under this dull, levelling pressure of the Pax Britannica, all life and freedom and the spirit of adventure have departed from this people, and that as Rome imparted her culture to the provinces she conquered, so at the best Britain has imparted to this country the culture of the West. But what is significant is that western culture has meant not that spirit of idealism that runs through the ages from Jesus of Nazareth to Ruskin and Morris and Tolstoy and Kropotkin, but the indiscriminate introduction of western social and economic institutions of the past hundred years, from

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The Lick Observatory from a distance

earth, to this star is 180 537 048 (180 000 000) miles hence the light which travels at 11 000 000 miles a minute, takes eighty years to get here

Years ago I used to spend many an evening looking through the telescope of a college observatory, and studying the open canopy of the skies. To gaze through a telescope is a near paradise. Such thrills! There is so much to learn about the amazing wonders and beauties of the planet we live in!

The solar system which includes the sun, eight planets, thirty seven moons and eight hundred asteroids occupies an area whose diameter is six billion miles.

Spectrographic observations have shown that the ring like formations of our moon are the craters, most of them far larger than anything similar on the earth. The mountain ranges of the moon include peaks which rise from fifteen thousand to twenty thousand feet in height. They compare well with our own Himalayas.

The insignificant looking spots on the face of the sun are so immense in size that they are often six times the diameter of the earth.

In the space occupied by our stellar system there are tens of millions of stars.

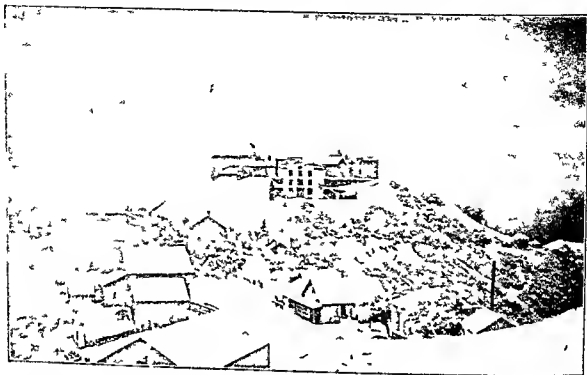
It is estimated says Director Campbell of the Lick Observatory in *The Scientific Monthly*, that our largest refracting telescopes could show us about seventy million stars and that the reflecting telescopes could photograph possibly two or three times as many. Our own sun is just one of these scores of millions of stars.

The earth is flying around its axis at the rate of more than a thousand miles an hour, and around its orbit at eleven hundred miles a minute.

The earth is considered to be of great size but its volume is less than one millionth of that of the sun.

The North Pole Star is not a single but a triple star. It was discovered in the Lick Observatory in 1890 that the bright star and one invisible companion revolve around each other in a little less than four days, and these two, forming a binary system, revolve around the center of gravity of themselves and the other invisible body in a period of twenty five years or more.

According to the authors of the 'holy Bible' the heavens and the earth were finished and all the host of them in just six days. Now the geologists tell us that only the outcropping strata of the earth which



The Lick Observatory in Winter

they have been able to study have required approximately 100,000 million years for their formation. And this earth is so stupendously small and insignificant on the starry heavens that it 'even a telescope ten thousand times as powerful as the strongest instrument now in existence would not reveal it to an astronomer on any fixed star. But the immutable holy writ assures us that the dynamic universe was all fixed and 'finished' in one hundred and forty-four hours!

Two years ago Professor Michelson of the University of Chicago discovered the star Betelgeuse. By employing the principle of interferometry discovered by him, in connection with the monster 100 inch telescope of Mount Wilson Observatory he took a measurement of Betelgeuse. He found its diameter 300,000,000 miles its volume 27,000,000 times that of the sun and 8,100,000,000,000 times that of the earth. By the same process Antares was measured and found to be even larger than Betelgeuse.

After all, our solar system is only one of possible many millions of solar systems. Think of the countless suns which are thousands of times brighter and bigger than our poor little sun!

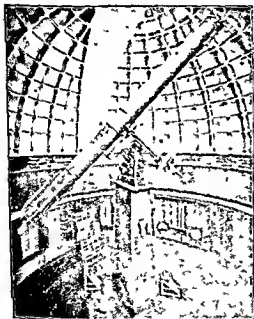
Can anything be more inspiring to intellect more stimulating to imagination, and more broadening to mind than the study of astronomy?

Sir George B. Airy, Astronomer Royal of England, voiced the prevalent opinion of Europe in the early part of the nineteenth century that little could be expected from the money mad Americans in the way of scientific investigation. Americans were thought to be too absorbed in dollar caging occupations to pay attention to astronomical research. If the shades of Airy could come back to earth they would find that the United States takes perhaps the highest rank in the field of celestial discovery. "Not only are the largest telescopes in the world located in this country," remarked the Director of the Cincinnati Observatory, "but the amount both of observational and research work done by American astronomers is certainly not surpassed in any other nation."

There are in the United States many public and private observatories. The largest of them all is the Mount Wilson Observatory of the Carnegie Institution of Washington. The Wilson Observatory is located at Mount Wilson in the city of Pasadena, California. It has a gigantic reflector. Says a recent



Seventy-Five Foot Dome and Main Entrance of the Lick Observatory



The Thirty Six Inch Equatorial at the Lick Observatory

writer in the *Washington National Geographic Magazine*

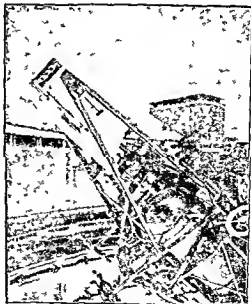
"The big 100 inch reflector on Mount Wilson has a magnifying power of ten thousand diameters. In other words an object two miles distant would appear as big as if it were only 12 inches in front of the unaided eye. The big mirror will gather in a quarter of a million times as many rays as the pupil of the eye receives unaided."

Next to the Wilson Observatory is the Yerkes Observatory of the University of Chicago. The Yerkes Observatory, at Williams Bay, Wisconsin, is one of the finest in the world. It houses the world's greatest refracting telescope. The Yerkes 40-inch telescope is 40,000 times as powerful as the human optic.

"A human eye to be as powerful as it is, would have to be 2 1/2 feet in diameter, and the



The Meridian Circle at the Lick Observatory



The Mills Spectrograph at the Lick Observatory

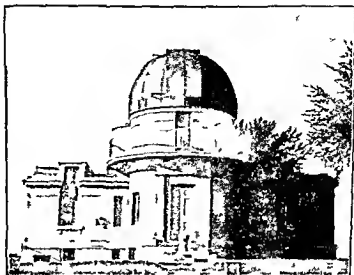
front of the main entrance. This leads the visitor by an easy and natural step to reflect upon the importance of the sun to our planet. On six stone panels of the pilasters, on either side of the door, the signs of the zodiac, carved by hand, attract the eye and direct the mind to consider the relative position of the earth, sun, and surrounding firmament.

From a mechanical point of view, explained Professor Vorehouse, the building is worthy of note. The stone work is especially fine. A hollow space is left between the outer and inner walls throughout the entire building, thus doing away with a feature which is usually troublesome in stone buildings, that is, of moisture penetrating the walls and affecting the decoration. The building is fireproof. There is a complete basement containing public rest rooms, a fine photographic room, a room designed for a seismograph, and an automatic oil burning heating plant. All these rooms are as dry as if they were above ground.

On the ground floor the main entrance is into a beautiful rotunda. The conventional representation of the solar system is depicted in marble in the sky blue mosaic floor. The suspended ceiling is dome shaped and gives a realistic representation of the celestial sphere.

Opening from the rotunda to the west is the transit and clock room. On the east is a delightful little office. *While to the north* is the gem of the entire building, a public lecture room and library. Extending around the walls of this room are racks containing a most interesting collection of photographic transparencies through which electric light shines, giving a splendid representation of the celestial objects as seen through the telescope.

A steel winding stair leads to the observatory, which is just above the rotunda. The telescope is mounted on a reinforced concrete beams resting on the heavy stone wall and insulated from possible vibration by compressed cork. The dome is eighteen feet in



The Des Moines Municipal Observatory built
by the People and for the People

diameter and covered with copper. In the fall when the colored trees of the park are reflected in the variegated colors of the oxidizing copper it makes a beautiful picture.

The equipment of the Observatory consists of the usual apparatus employed in astronomy such as a refractory telescope, a transit instrument, chronometer, sextants, a standard spectroscope which tells of the materials of which the stars are made, their temperature, their velocity, their brightness and their distance. To all this the people have free access. They can gaze through the telescope at the craters of the moon, the rings of Saturn, Jupiter and Mars, tail of a comet or any objects of interest which may happen to be visible at the time.

Visitors are always welcome to the Des Moines Observatory. It is open to the public without charge on Monday and Friday evenings from 7:30 to 9:30. They are entertained by the staff with lectures, explanations and direct observation through the telescope. Wednesday evenings are reserved for clubs and public schools by appointment. Thus the most beautiful and wonderful things in science are brought to the comprehension of laymen even to boys and girls. It is indeed an Observatory erected by and for the people.

But some one will ask what is the use of studying astronomy? Is it more than



The discoverer of the Morehouse Comet Prof D W Morehouse standing beside the sundial facing the Des Moines Municipal Observatory

Observatory remarked that astronomy is a very practical subject. It has always stimulated men to discover larger worlds—larger physical worlds, larger intellectual worlds, and larger moral worlds. To give a single instance. The doctrine of evolution, which has changed the thought of the world, was initially inspired by the observations of the stars. One can now estimate, in part, the far-flung influence of astronomy in the words of Professor Moulton:

'A few hundred years ago animal and plant forms were supposed to be fixed. The human race was supposed to have back of it a history of only a few thousand years and to be at present the degenerate descendants of perfect ancestors. But more than one hundred and fifty years ago the doctrine of evolution was boldly applied in astronomy, first by Wright, and then by Kant. The stars were so remote and impersonal that inherited prejudices did not prevent free speculation. Wright and Kant were followed by La Place in 1796. His great fame as an astrologer gained wide acceptance for his views. He worked out a theory of the origin and development of the earth. His hypothesis gave geologists uniformitarianism in 1830. This theory, that all geologic features now on the surface of the earth are the results of the actions in the course of millions of years of such forces as are now operating, was widely accepted by geologists. These ideas in turn prepared the way for Darwin's Origin of Species in 1859. It is seen that the development of the doctrine of evolution has been from astronomy to geology, and from geology to biology.

No wonder that intelligent Americans flock to the public observatories. Penetrating the unknown mysteries of space is not the gratification of mere idle curiosity. Astronomy plays a very practical part in everyday life. History will show that the progress in astronomy has been accompanied by the progress in civilization.

SOME LIVING LABOUR LEADERS IN BRITISH PARLIAMENT

A MOST silent feature in recent British politics has been the extraordinary growth of the power of Labour. This is all the more remarkable when we remember

that a hundred years ago it had been illegal for Labour to combine in trade unions or to take any sort of joint action, that fifty years ago there was not one Labour Member in

Parliament, and that twenty five years ago there was no such thing as a Labour Party. To-day Labour has a membership of 115 in Parliament. It is the biggest Party in the State next to Government—bigger than all the Liberals and Independents put together.

How was this extraordinary success achieved? By efficient organisation and by wise leadership. While the co-operative movement contributed the material support necessary for efficiency, the socialist movement supplied, in large measure, the intellectual and moral support. Thus assisted Labour has become what it is to-day—a power in the land. In its ranks there are men hardly inferior to the best men that any other social class has produced.

Mr Ramsay MacDonald is the leader of the Labour Party. He is one from the widening circle of Britishers who care for and who have a knowledge of, India. His book *'The Weakening of India'* manifests deep sympathy with Indian political aspirations and wide knowledge of recent social and political developments in this country. He has also written several treatises on Socialism, Labour, and kindred subjects. His little volume on the "Socialist Movement" in the Home University Library series is very illuminating for the general reader. During his connection with the Labour Party for over twenty years, he has been M.P. for Leicester, Secretary for the Labour Representation Committee, Chairman of the Independent Labour Party, and finally, Leader of the Labour Party since 1911. In his recent book, *'A Policy for the Labour Party'*, he has explained at some length the aims of the Party. He was against the Great War, and as soon as that calamity was over, he visited the Central Powers and acquainted himself at first-hand with the condition of the working classes there. Ever since he has been an ardent advocate of a revision of the treaty of Versailles in favour of Germany.

Of his wide personal influence and capacity, an American* writer speaks thus—

"Macdonald has a personality which appeals to many races and nationalities. It is an international personality. This means that he talks a language understood by humanity, and carries a sympathy which crosses frontiers. Hindus, Irish, and Russians

are as much attracted to Macdonald as French and Italians."

Mr Arthur Henderson is another Scotchman who leads British Labour. Born in 1863 at Glasgow, he began life as a moulder in a New Castle workshop. Later on he held various responsible positions in trade unions as well as in the Borough and County Councils. He became Mayor of Newcastle and was made Magistrate of Durham from 1904 to 1917, with a break of about four years in the middle, he continued to be Chairman of the Parliamentary Labour Party. During this period he also served on various Royal Commissions and numerous Departmental Committees. In 1915 he became President of the Board of Education and subsequently Paymaster General and Labour Advisor to Government. In 1917 he was one of the members of the Mission sent by Government to Russia in order to mitigate Labour opposition to its policy. During the War Mr Henderson threw himself wholeheartedly into war work and did all he could to expedite the production and despatch of munitions. But precisely because of his excessive zeal in this direction and his over-zealousness to the Coalition Government he failed to carry with him the support of a considerable section of Labour which, at certain times during the course of the War, looked upon it with disfavour. Apparently he has since retrieved his position as he has been re-elected. Henderson* says Gleason, "is the adept honest politician, who thunders common-sense. He is less glib than Clynes but he has a policy. He is a battering ram of the center where Clynes is a brake."

Mr J. R. Clynes is a sagacious leader. He does not favour direct action (strike) for political ends. He "never indulges in perorations. He has a well-thrilled brain, a limpid speech." One with such qualifications could not fail to come to the forefront. Since 1906 he has continued to be Labour M.P. for Manchester. In 1917-18 he served the Government first as Secretary to the Food Ministry and subsequently as Food Controller. In the trade union world he is President of the National Union of General Workers, and Chairman of the Executive Council.

Mr J. H. Thomas who was appointed to the Privy Council in 1917, has worked his way upward from a mere errand boy at nine years of age. He soon joined the railway as

* Arthur Gleason *What the Workers Want*

Birmingham and worked there for seven years. In 1877 he settled in London as a journeyman engineer and in 1881 joined the the Amalgamated Society of Engineers, one of the best conducted trade unions in Britain. Mr Mann is a member of various socialist organisations, and has written several tracts and books in forcible language on social questions. The part that he played, along with Tillat, in the Dock and Transport Workers' strikes has already been alluded to.

But perhaps the three best known names in the World of Labour are Sidney Webb, Bernard Shaw, and H. G. Wells. These men may be called, in a special sense, the intellectuals. They are the brains of the Labour Party. None of them require an elaborate introduction, for they are already too well-known.

Mr Sidney Webb stands unsurpassed as a thinker and writer on social questions. He possesses wide and accurate knowledge of social phenomena as well as the gift of lucid and interesting exposition. Born in 1859 in London, he underwent an elaborate course of instruction in England and abroad. On his return he came off brilliantly successful in three several competitive examinations for service in the Government and held posts in the War and Colonial Offices. In 1885 he took his LL.B. degree, and six years later, gave up his appointment and became Lecturer in Economics and Public Administration in no less than three colleges and in the London University. In connection with this University he was one of the principal founders of the celebrated London School of Economics, and continues to be a member of the Senate and of the faculty and board of studies in Economics.

Mr Webb's wide experience and knowledge has been fully utilised by Government, for the number of committees and Royal Commissions in which he has sat is legion. Educational Development, Trade Union Law, Coal Industry, Agricultural Settlements, Emigration, Territorial Army, Census of Production, Distress in London, Industrial Discovery,

Railways, Trusts—these are some of the subjects that came up for investigation by the numerous commissions on which Mr Webb has sat.

No account of Mr Webb will be satisfactory without a mention of Mrs Webb. She had already, before her marriage, earned an independent reputation as a social worker and writer on social questions. Several of Mr Webb's best works have been written in collaboration with her, notably the "*History of Trade Unionism*" and "*Industrial Democracy*"—the best books on the subject. Mr and Mrs Webb are socialists, but they try to bring about a social revolution "as gently as a change of clothes." They are members of the Fabian Society, one of the most important organisations for the propagation of socialistic ideas.

Mr George Bernard Shaw is also a great Fabian—one, in fact, to whom that society owes much of its present influence. In 1889 he edited the famous "*Fabian Essays*," and subsequently wrote several books on socialism. More recently he has become the author of some books on the late war. But Mr Shaw is a versatile genius. He is a playwright, an acknowledged critic of music and of the stage, a good public speaker, and a well known novelist.

Among the intellectual trio, last, but by no means least, is Mr H. G. Wells. It is a work of supererogation to try to introduce him. He is best known as an eccentric genius who writes delightfully interesting and speculative novels and stories. Perhaps there is no other man in the world whose brain is equally fertile in imagination. Mr Wells is the son of a professional cricketer and is a brilliant B.Sc. of the London University. Thus his stories are often remarkable for their scientific interest. From this point of view, however, his most famous work is his recent "*History of the World*" which, in reality, is beautifully written compendium of all knowledge. He has been elected M.P. for the London University. (*)

M. J. J.

D. S. GORDON

INDEBTEDNESS OF CHRISTIANITY TO BUDDHISM

By PROF. DHIRENDRANATH CHOWDHURI, M. A.

TIME was when oriental scholarship was not much concerned with Pali and yet in Pali is enshrined the very pith of oriental culture. Thanks to the Pali Text Society, about twenty-six thousand pages of Pali texts are already in print. The late lamented Dr Rhys Davids has done for Pali what Max Muller did for Sanskrit. But the discovery of Pali literature has made the scholar's position rather complicated, especially of the Christian scholar. He had been already shy of comparative theology, Buddhism made him shyer. Because the Christian missionary reams the world with the pretension of a very high ethics. But to confront him, Buddhism presents him with a higher ethics, with finer legends of the founder and a loftier character, and these more than five centuries older. How intricate is the situation for a Christian scholar will be evident from some of the utterances of Dr Rhys Davids. After studying the Buddhist literature, he found that it embodied a high spiritual culture. And when an ordinary man would say, it was a mimicry of the devil, the doctor said as early as 1877 in a lecture now published for the first time in the *Journal of the Pali Text Society* (1920-1923) —

"It is not too much to say that almost the whole of the moral teaching of the Gospels, as distinct from the dogmatic teaching, will be found in the Buddhist writings several centuries older than the Gospels, that for instance, of all the moral doctrines collected together in the so-called Sermon on the Mount, all those which can be separated from the theistic dogmas there maintained, are found again in the *Pitakas*."

Here arises for the honest Christian scholar a complex of irreconcilable claims,—allegiance to truth for its own sake and to traditional faith tacitly assumed to be true—concession to the one is an offence against the other. Yet, after the above confession of Dr Rhys Davids, the fact of the borrowing of Christianity forces itself on us, as Buddhism is the older of the two creeds and it possesses the stuff to lend. The only point to be established is the historical connection between the two. This is the loophole for the Christian scholar, because at that early period evidences were not many nor very strong, and the Professor did not leave it unnoticed. He questioned: "Does history record that any Buddhist came to Europe or Palestine (Alexandria?) and that any one travelled hence to India and brought

back Buddhist teaching?" But much water has flown under the bridges since. In antiquarian researches our knowledge is advancing by leaps and bounds. Nobody can assert that a new surprise is not in store for us to-morrow. So the Professor had to revise his views of late so much so that he admitted, "The evidences in favour of intercommunication are growing every day" (*The Open Court*, 1911).

The European scholar's vision was too much bounded by the Euphrates. Earlier still the purity of the Hebrew scriptures was his most sacred trust. But their sacredness character no longer endures, the Egyptian, Babylonian, Persian, and even Hellenic influences are too apparent to ignore. And the New Testament composition, too, cannot be explained by the books of the Hebrews, the Greeks and the Romans. Our pond no longer is the Mediterranean but the Pacific Ocean. The Sacred Books of the Past are intruding into notice and intruding irresistibly. Who can oppose the surging tide with a broomstick? To trace the influence of Buddhism alone would lead us beyond our scope. One will find a glimpse of it in Arthur Lillie's *Buddhism in Christendom* and the American scholar Albert J. Edmunds' *Buddhist and Christian Gospels*. I have imposed a limited responsibility on myself. I present here a torn page only.

The New Testament was constructed on the dramatisation of what are generally known as the Old Testament prophecies. So that the good old Father Origen, when controverting the anti-Christian Jew Celsus, gave it out in so many words that he was more concerned with the Scriptures than with history. And the Hebrew scriptures alone do not suffice. Not only *ideas* but the very *texts* of Buddhist scriptures have been incorporated in the Gospels and the Evangelist did not make a secret of it. Two such passages, the credit of the discovery of which is due to Mr Edmunds, are here discussed. The following is found in John, vii, 38: "He that believeth on me, as the Scripture hath said, out of his belly shall flow the rivers of living water." And about Tathāgata we read "From his lower body proceeds a torrent of water."

* The Pali text is "hetthimālakāyato udaka dhara pavattitī. Pativombhūdamagga, i, 53. Cp also *Sumangala Sūtra*, Vol I, p. 57.

THE MASTERBUILDERS OF THE TAJ MAHAL

By Mrs G. KENOYER

INTRODUCTION

THE Taj Mahal is one of the greatest buildings in the world and as such continues to be a constant study of artistic expression. The eternal question is, who built it? How was it created?

The theory that Indian masterbuilders built the Taj has recently been set forth in the thesis of Mr Havell. This thesis though recent is rapidly gaining precedence as the whole history of architecture is more fully known. However it is not for the sake of argument that I wish to review this thesis, but because the theory bears closely upon one of the greatest needs of modern life.

Mr Ruskin said that

"The Renaissance with all its triumphs of art started the decline in taste and in art, because it was then that men began to lose the sense of the workman behind the work in all the humbler arts of life and of architecture."

We are made to feel how true this is in almost every country of the world to-day. The building of temples is almost a thing of the past in India, America has little to boast of, save a great commercialized art! England and France are slaves to the blue-prints of past European art, and Germany has mostly to her credit the arts of war. The homes of the people everywhere are filled with imitation and pretense and our cities which we have made and are making so rapidly seem to us compared with the little slow built cities of the past either blankly unexpressive or pompously expressive of something which we would rather not have expressed.

During the Middle Ages when the crafts men lived and worked both in India and Europe, art was a part of the life of the people not the mere possession of a few people, called artists, who lived quite apart from the people. The temples and cathedrals grew up naturally from the native soil in which they were planted just as the folksongs and the folklore of the people. The theory of the masterbuilders of the Taj Mahal is that the Taj is too great a building to be the

mere act of design of an individual mind but that it is the crown of a great epoch of Indian Architecture. In other words that the Taj Mahal is a great epic poem in stone, that it has grown up out of the soil of India just as the Mahabharata and the Ramayana, that it is made up of the melodies brought out in the symbolism of the Taj, which the craftsmen had sung over and over again in stone for centuries in Indian Architecture as the people had told and retold the stories of the great epic poems long before they were recorded in writing.

The symphonies of Beethoven are made up of the folksongs of Germany which the people had sung for many, many years before they were combined by the great craftsmen in song. The art of putting them together is considered the least of their beauty. One is ever conscious of the people behind the folksongs and it is the people who made them and who are greater than the name of any one single musician.

The Cathedrals of Europe have in the same way been called symphonies in stone, made up of songs of faith and of hope of the people of Europe under a great religious passion during the 13th, 14th, and 15th centuries. The builders of the great Cathedrals in the beginning were ignorant masons who attached themselves to the convents and monasteries of the Middle Ages. They knew nothing of the art of Greece and of Rome. They did not work for money but for the great love of Christ which was in their hearts. They began by trying to sing out in stone and color this great love of theirs. At first the songs were no doubt crude and awkward but they at last came to consummate beauty of expression as we see in Cologne, Notre Dame, Rheims and Tours. They handed down through the centuries from father to son what of beauty and of craft they had learned in the working out of their melodies. These melodies took form in certain symbols. There was the melody of the Cross, the

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arches came to a point at the apex, representing the hands clasped in prayer, the stained glass windows told the stories of the life of Christ, and the noble spires and turrets as well as the arches within the cathedrals lifted the soul heavenward. Through the architecture of the cathedrals, the simple craftsmen of the Middle Ages have left to us the best of religious thought of the time, while to read the history of the clergy is to be sad and ashamed. No one can enter the Cathedrals which came from the hands of the true hearted craftsmen and not feel a great impulse toward worship and a love for God.

REVIEW OF MR HAVELL'S THESIS

The Taj Mahal like the cathedrals of Europe is conceived of as a temple where God comes and dwells, Mumtaz Mahal, the beautiful queen, asleep in His bosom. In it we have all the melodies of the religious faith of India which the people had sung for over 2000 years. There is first the melody of the domes. The domes are five in number representing the five elements or jewels in which the body passes after death, earth, water, fire, air and ether. Each dome is a lotus bud, the Buddhist symbol for spiritual contemplation. Life is conceived of as one continual thought of God, growing up out of the lotus border and crowned from above by the Mahapadma or Great Lotus. Above this last symbol is the Kailash or urn, the symbol of Immortality. Each dome sets upon the Wheel of the Law. This symbol represents the great principle of the Universe from which all has come and to which all must return. The entire building is an octagon or Wheel of the Law which holds within its grasp the beautiful motives of the arches or Mihrab and the niches walls. The niche in Indian Architecture means 'the dwelling place of the divine one' and the arches take up the main theme and the niches repeat it in the beauty of rhythm. The niche was in Buddhist Hindu art filled with the image of "the divine one" but under Mohammedan thought and feeling this image was omitted, but the symbol remained as sacred in Indian Architecture as the Cross in Gothic or Christian Architecture.

The other great features of the Taj are the flesh like texture of the marble, the

lyric sweetness of the style of architecture, and last of all and perhaps greatest of all the mysticism of the Taj or its abstract, spiritual beauty.

The Ajanta Caves, unearthed in the State of Hyderabad only a century ago, give the first best clues to the architecture of the Taj. It was in these caves that Buddhist craftsmen, consecrated to the task of the building of temples, lived and worked during the first centuries of the Christian Era. The entrance to these caves is very interesting, because in many ways it resembles the Taj Mahal facade. There is the doorway with a rock cut arch above it, and the niches on either side of the doorway as in the Taj. The niches in this case, however, are each filled with the image of the "divine one". One niche contains a rock cut dome in the shape of a lotus bud as in the Taj, and decorated with a lotus border about the base.

Within the caves, the walls are covered with beautiful frescoes. The colors of these frescoes are as perfect as the day the pigments were applied. The two most famous frescoes are 'The Renunciation of Buddha' and 'Mother and Child in worship'. Every one should come to know these beautiful paintings. They rank among the greatest of the religious art of the world. Mr Percy Brown gives a thorough description of the Buddha in his book 'Indian Linting'. He says 'the face is filled with noble aspirations, but it is sad, not with the sorrow for self but for humanity'. The technique of the picture shows the presence of a great craftsman and the genius of a master mind. The pictures as a whole give us a clue to the aim and purpose of the craftsman in his work. He did not care to represent physical beauty as the Greeks or some aspect of nature as many of the secular artists of the West. His whole aim was to turn men's minds to God and to bring them to their knees in worship. 'Mother and Child in Worship' beautifully fulfils this aim. For this reason it is called the prototype of the Taj Mahal, for as time goes on, one realizes that the Indian craftsman had the same ideal for his work in stone as he had in color.

With the coming of the Brahmanical Wars, the Buddhist priests and craftsmen had to flee to the lonely places of Nepal,

Tibet, and many into Borobodour in Java. Those who remained, of course, became absorbed into Hinduism. However, we are conscious of their presence because of the traditions of the craft being the same as that of their fathers or ancestors in the Ajanta Caves. Those who fled into Java have left some of the most wonderful achievements. There are over two hundred friezes of the life of Buddha, which says Mr Havell, form 'the noblest epic ever carved in stone'. Adjoining these friezes is a statue of Buddha the Buddha of Avalokitesvara. Mr Havell says, 'This statue is perfect in workmanship and radiant with an inspiration of divine strength and beauty'. This statue was made in the 4th or 5th century A. D. It shows how 1000 years before the building of the Taj Mahal, the Indian craftsmen knew the art of making stone glow with warmth and life—the flesh texture which later came out in the marble of the Taj Mahal.

Many centuries of progress have to be omitted in the history of temple building. The 9th and 12th centuries give us two of the most wonderful Indian temples. The Sun Temple of Madhura in Gujarat is of the 12th Century. Even in its ruins it is considered one of the finest of its kind. It obeys every principle of architecture laid down by Mr Ruskin. It is pre-eminently Indian, being strong, massive and elaborately decorated. This style of architecture is called epic in contrast to another style of architecture which grew up in India under the Mohammedans called lyric. The lyric architecture is simple in line, delicate in conception, and without elaboration of detail. The Arabs who were overrunning India in the early centuries of the Christian Era would go home to Bagdad and tell great stories of the massive, epic architecture of India. They said, 'We can't describe it much less build anything like it. We wonder and are amazed at such craftsmanship. Later the chroniclers of Akbar wrote, 'The Indian craftsmen are beyond our comprehension. They are no doubt, among the most wonderful in all the world'.

The temple of Khajuraho, built in Central India, in about the 9th century, gives the student of architecture a conception of what the craftsmen knew about the building of domes. The method of structure

is just the same as that of the Taj domes. The symbolism is identical. There are the four lesser domes about the one large dome, each dome contains the symbols of the lotus, the Wheel of the Law, and the sun. However the general appearance of the domes are altered. Instead of the lotus bud as at Ajanta and the Taj, we have a bell-shaped dome, made to harmonize with the symbol of the worship of Siva—the lingam. This gives a most important fact about the craftsmen. Like the craftsmen of Europe, they were men without racial or religious animosities. They worked for one sect of Hinduism as willingly as for another and when they came to build for the Mohammedans they had no new task. While the priesthood quarrelled over creed and doctrine, the craftsmen preached the essence of their faith in stone and color. The traditions of the Buddhist craftsmen of Ajanta were worked over and over again, adapted first to the rock cut temples of Buddhism, then to the temples of Vishnu and Siva, and at last to the mosques of Islam.

There was a tradition for the building of towers of victory. It was to crown each tower with the symbol of spiritual contemplation at the Mahapadma. The Tower of Chitor is a beautiful example of this. But in Delhi the Kutub Minar was never finished. The present capital was added recently by the English Government. But if the history of the Kutub Minar is fully known, it is clear why the tower was never finished. It was built during the reign of the Slave Kings the first Mohammedan conquerors of India. These first rulers were rough and cruel warriors. They knew little of statecraft. They compelled 1000 Indian craftsmen to tear down their sacred shrines and rebuild them as Mohammedan mosques. The mosque adjoining the tower bears out the truth of this. It is filled with Hindu pillars.

But the Mohammedan rulers did not continue such cruel overlords. In the 14th century the craftsmen seemed quite free as workmen and are found building mosques after the style and pattern of their Hindu temples. In Cambay in Gujarat there is a mosque which contains a porch the exact replica of the porch of the beautiful temple of Madhura only 50 miles away. The mosques of this century are so heavy and massive in style, so elaborately decorated

Rajputana was one of the last of the great states of India to give up to the conqueror Akbar. Long before the Mohammedans had touched her, she had magnificent buildings and it has since been learned that the art of painting, lost for so many years after the Brahmical wars, had been hidden in Rajputana. Mr. Havell says, Akbar's architecture is Rajput rather than Mogol, if by Mogol you mean Persian or Saracenic. But if by Mogol you mean Indian architecture under Mohammedan thought and influence then you have made the right classification. Akbar knew well all the great craftsmen of India and called the best to him when he began building his great cities, but the greatest of these were the Rajputs.

At Fatehpur Sikri the craftsmen brought the Mihrab to perfection in the Buland Durwaza. The Persians had had this arch form for many centuries but never developed it as the Indian craftsmen. The Persians have never been builders, they are pre-eminently makers of rugs, of vases (supreme with delicate, lyric beauty) of the miniature and of the floral design. In the Buland Durwaza the Indian showed their knowledge of the art of the chisel. Like the Jews of old, the Mihrab to them was the Holy of Holies and should radiate with the divine presence. In seeking the beauty of the Buland Durwaza, it is its iridescent coloring which is the main fact. The sandstone glows with warmth and life from the hand of the mason's chisel. The concave surface is cut and re-cut, until it gathers every ray of light upon its surface and then throws it back broken into a thousand varied colors. It is this art which makes the marble of the Taj Mahal, fifty years later, glow with the beauty of flesh texture. Floral design, studied and executed in the Court of Agra, adds something to the life of the marble but very little compared with the skill of the mason's chisel.

The Daftar of Akbar at Fatehpur Sikri is classical in the use of the Indian doorway and Beam or Bracket construction. The grace of these beautiful pillars makes one realize that the Indian craftsmen did not need the arch to add constructive beauty to the Taj Mahal and that the Mihrab was used not as a constructive means but because it was a spiritual symbol.

Agra is practically all in marble, where Fatehpur Sikri is in sandstone. It is creative

art, the craftsmen under Akbar working in a creative atmosphere. Akbar understood how to put men at their best. He was not only a statesman but also an artist at heart. He knew beauty wherever he saw it. He had come from a family who had been lovers of the beautiful for many generations. Akbar would have done much in the way of art and architecture for India, if he had the leisure from war that Akbar's reign insured. Great architecture arises in a country not only under peace and the rule of a great administrator but also in all history it has come with the migration of the craftsmen. By the middle of the 16th century all the fine old master builders and young craftsmen of India had come to Agra. We can trace in this form of architecture and that the presence of the craftsmen from Rajputana, Gujarat, Bengal and other parts of India. Under the fine direction of Akbar the architecture is Mohammedan in thought and feeling but nevertheless Indian and at the hands of Indian craftsmen. "If an Italian was present as architect, he departed from every western method", says Mr. Havell. The construction is the same that had been found in India for 2000 years. It is built according to the same traditions, contains the same symbolism, laid down in the Silpa Sastras, the handbook of the craftsmen, inherited from father to son, from the first craftsmen, the consecrated Buddhist craftsmen at work in the Ajanta caves. To be sure there were schools of Persian painting and floral design in Agra at this time, and the Indian craftsmen no doubt profited greatly, if they were wise, with this contact with other artists. The lyric sweetness that had been creeping into Indian architecture since the 15th century came to its culmination in Agra. In Delhi this same beauty becomes a weakness. The craftsmanship of Delhi under the rule of the drunken princes, Jahangir and Shah Jahan, is not creative like Agra. It is simply Agra copied again with more luxurious and extravagant expenditure. The craftsmen in too many cases at this time were left to the merciless and unscrupulous clerks of the young kings. We never speak of Delhi as architecture, it is only Bonjournary or the art of jewellery.

But when Shah Jahan wished to build the Taj Mahal in Agra to the memory of his lovely queen, he went back to the methods of his father, Akbar. He called all the fine

Four nights in the train, with sight-seeing in Madura and Madras, had almost exhausted me. Before daylight, I was awakened by the songs of boys going, like the Christmas carollers, from dormitory to dormitory and house to house. As I had been encouraged to sleep late that morning, I did so. I rose only when I heard in the room next to mine some boys rehearsing with Mr. Andrews a scene from Shakespeare's *Henry V*. The animation with which they entered into their parts made further sleep out of the question, and in any case I was eager to look about me. As soon as I was dressed, I went in and watched the rehearsal. I sat in a far corner of the room, from which I could enjoy the performance without distracting the attention of the young actors.

As soon as the play was finished, Mr. Andrews said to me, "Come, there's some digging I want you to do in the garden just outside." I followed him and found about a score of boys under the leadership of Mr. Gandhi's sons already at work. In Burma, our school boys resent the teaching of gardening. They tell us they have not come to school to learn farming. They aspire to clerkships. I expected to find the same spirit in India. I was delighted at what I saw instead. Only too glad to express my appreciation, I armed myself with a pick and took my place with the others. The South African boys, from the sturdy sons of Mr. Gandhi down to the little mites, scarcely three feet high, proved to be the best workers. I wonder if South Africa has a bracing and invigorating effect upon those who go to it from India. If I was surprised at what I saw, perhaps they were surprised too, for some of the masters told me afterwards that a report had gone around, "A Sahib has come, and he is digging."

In due time we knocked off for breakfast, which, in the case of Mr. Andrews and myself, was at Mr. Pearson's house and closely resembled the dinner of the night before. After breakfast I was told to wander about through the school. I was informed that, though their English was weak, all the boys were friendly and quite willing to do their best to entertain me. When I was urged to ask all the questions I wished, I felt obliged to observe that I was so completely ignorant of things Indian, that I was quite unable to ask intelligent

questions. However, I sallied forth, resolved to see what I could see. I was fortunate in encountering the young master who had met me at the train the night before. He was very willing to show me all he could, and with him I had a thoroughly enjoyable afternoon.

The school is situated some distance from the town of Belpur. On all sides stretch flat plains which seem limitless. There are no other buildings within at least half a mile of the school grounds. Playing space in the open air is no problem at Shanti-niketan. A half dozen football fields, all full size and of excellent surface, give plenty of room for the entire school. And while I am speaking of sport it will be well to note that the football team which represents the school is one of the best in the vicinity. The interest in sport is keen and universal throughout the school. The boys all have hard wooden beds. One or two masters live in every dormitory. Inter dormitory rivalry, while not formally organised is common and encouraged. Besides the dormitories, there are various houses large and small.

The first place to which my guide took me was a music class in a small bare room with plastered walls. A class of perhaps a dozen young boys sat round the teacher, learning by rote the songs he taught them. Curious Indian musical instruments kept up an accompaniment to the singing. Here we stayed some little time. The boy's voices were fresh and unspoiled by outrageous misuse. Though there was no harmony, the melody was often exquisitely beautiful. It was a pleasure to listen. I fear the same cannot be said of Burmese music generally. Leaving the class we made our way to a small house close at hand. This was the house of Dina Babu, the grand nephew of the Poet. He was pointed out to me as the great musician of the Institution. I soon got to know him as a splendidly jolly companion, kindly and obliging, and a man of real and versatile ability. We spoke but briefly. I told him how I had enjoyed the Indian music I had heard, but how I regretted the absence of harmony. He pointed out that this was impossible. The Indian musicians divide the octave into twenty-four intervals, while we distinguish but twelve. As a result, melody is enriched but harmony rendered impossible. Leaving his house we strolled over the grounds and through the

various buildings while my guide explained the workings of the school.

That afternoon, Principal Rudra of Delhi and his son Sudhir arrived. He is a genial, kindly man and an able one. I liked father and son from the first sight and we had many pleasant times together.

After tea Mr. Pearson, a number of the boys, and I strolled over the fields to a little mud-walled school house where the older boys of Shant Niketan do social service in teaching the ignorant villagers. It was dark when we returned. A boy brought my violin from my room and for a time I played to Dinu Babu. I fear I gave nothing but a creditable performance. My fingers were stiff for the mornings and nights in North India were splendidly cold, and on my first appearance I was nervous. My audience, however, was courteous and I felt soon that I was playing not to critics, but to friends. Leaving Dinu Babu's house, I made my way in the direction of Pearson's, but stopped in one of the dormitories for older boys. The house-master welcomed me and we were soon in the full swing of conversation. The boys gathered round and put questions through him. I told them as much as I had time to of our college life in America. Some one shyly suggested that I should take out my violin from its case and give them a tune. This I was quite willing to do. I played and chatted and occasionally ventured a song. I told them how, among all our college songs, every college had one which was called the Alma Mater. I asked them if they had not such a song and they told me they had. At my request they sang it for me. Words and music both were composed by the Poet. The music was beautiful. During my last hours at Shant Niketan I tried to learn the tune, but I find that only a few of its haunting cadences remain in my memory.

That night, after dinner, Andrews gave me a book called the 'Autobiography of Maharshi Debendranath Tagore', the father of the Poet. With Ram Mohan Roy, he was one of the founders of the Brahmo Samaj. Before I went to bed, I had read the long and somewhat unsatisfactory introduction by an English scholar. About nine o'clock, the choristers went round the Ashram with their good night hymn.

It was my first business the next morning to finish the Autobiography of Maharshi, which I had begun the night before. It is

indeed a remarkable work. The book describes the spiritual experiences of an Indian saint. No reader can doubt the intense reality of the experiences recorded. They tell of a real and close and vital relation to the One Living and True God. Most interesting of all to me was the passage, wherein Maharshi describes his effort to find a basis of authority for the new worship of Brahma which he sought to establish. Later Hindu religious literature was out of the question, corrupt, degenerate. He turned to the Vedas. Even here, he found much that his conscience could not approve. He turned to the Upanishads, which had meant so much to his own life. Even here, there were passages he could not accept. At last, in desperation, he prostrated himself before God and besought him to come into his heart and inspire thought and utterance. The answer came quickly, and, like a mighty river, the prayers and sermons and hymns of the new worship flowed from him. In the communion of the pure and humble heart with God, he had found the only basis for the new faith.

That morning I met the Poet. I had no notice of his coming, though I knew that he was expected. But when I saw a crowd of masters and boys escorting an elderly stranger, I guessed easily that he had arrived. I made my way to him quickly and was soon introduced. He seemed a man somewhat above the medium height, but slender and lightly built. He was dressed in a long, brown cloak that fitted closely to his body and wore a small round cap of the same material. His hair was grey and long. As he walked slowly, he acknowledged the greetings which he received from every quarter and gently touched the heads of the boys who bent down to touch his feet. His voice was high in pitch, yet smooth and pleasant to hear. When I first looked at him, I thought for a moment that I detected that which I had feared I might see, a delicacy that was almost weakness. We met again in the afternoon. He had changed his dress then. He wore now the simple dress of his countrymen, over which was a long white shawl of fine texture. As he spoke, I watched his face. I saw that my first impression had been incorrect. His figure was not so slender as I had thought. Indeed, though not least sixty years of age, he is as finely proportioned a man as you

could wish to see, with broad shoulders, deep chest, powerful arms. He stands as erect as an arrow. In his face there is indeed to be seen refinement and delicacy of feeling, but this without the slightest suggestion of weakness, there was love and tenderness written there, but nothing of weakness. In certain lights, and from certain points of view, he resembles to an amazing degree the traditional portraits of the Christ.

We said little, for we were but a few moments together. I told him I brought him greetings from Trinity College, Kandy, and from Mr Hornell, in Calcutta. For these he thanked me. I went on to tell him how pleased I had been to find so many who had gone from India to America for their college course. He spoke warmly of the kindness shown to himself and his son in America. He thought it probable that, in the years to come, increasing numbers of Indian students would go there. I then expressed my surprise at having learned that he greatly admired the poetry of Walt Whitman. I added that this was in a way a disappointment to me, as I had to some extent counted upon the privilege of introducing to him the work of a poet, in some respects so akin to himself in spirit. He replied that he did indeed rate Walt Whitman very highly. He went on to say that he could not greatly admire the younger poets of the present day as they seemed to lack any real message. Soon after we separated.

As I passed by the dormitories the gong for the evening quiet time sounded. As the gold and orange splendour of the sunset faded into mystic purple, the boys of the school, some in the open air, some in the dormitories,—meditated and prayed. In a little time, the gong sounded again and the boys gathered in groups to chant the evening mantram: "The God, who is in fire, who is in water, who interpenetrates the whole world, who is in herbs, who is in trees,—to that God I bow down again and again."

As soon as it was dark and before it was time for dinner, Pearson gave a magic lantern lecture in one of the dormitories on 'Street Life in England'. He is fast becoming a master of Bengali, and others were glad to help him whenever he broke down.

As we were finishing our dinner, the poet dropped in. He told us some stories of his boyhood and how he had once seen a tiger in

the bush, moving swiftly past, and how beautiful it was. This led to the question whether wild animals should be killed or not. A transition to Nietzsche's doctrine, that pity was weakness, was easy, and the poet marked a similar tendency in the work of Swami Vivekananda. He went on to speak of Buddhism. He felt, he said, that western scholars had misinterpreted it in some of its aspects. No mere world-weariness, no mere negation, or system of discipline, could have won the heart of India. The centre of Buddhism was rather its doctrine of redemption through love, by which man burst the trammels of the self-centred life, and merged his being in the Great Love that pervaded all being. It was a splendid talk.

Tuesday was Anniversary Day. The ceremonies were to me at least, extremely interesting. In the morning there was religious worship in the Mandir. This building stands within an area enclosed by an iron fence. The floor is of marble and near either end of the hall are chandeliers. The centre of the floor was adorned for this festival occasion with wreaths of marigold.

As we went up to the mandir, we left our shoes at the entrance to the enclosure. Once in the hall we seated ourselves on the floor, or upon carpets and rugs. After a little time the poet entered. All stood and together chanted a prayer. Then we were seated and the poet sat in front of us in silence for a few moments. He was covered entirely from the shoulders in his long, fine, white shawl. First he chanted. I know not what. His voice is clear, powerful, and sweet. When he had finished, he began his address. I wish I could give you some idea of its power. At first he spoke softly and slowly. But soon he became wonderfully animated. He made but few gestures, and those were simple. But his face seemed all ablaze. His eyes were wide open now. His voice rang through the little hall. His words came like a torrent. At times I saw tears running down his cheeks but he never faltered, nor paused. Even I (who understood not a word) felt the thrill and energy of a great spirit uttering its inmost thought. After the address, there was music by a choir of boys. Then followed a second address, if anything, even more impassioned than the first.

Later in the day I asked Principal Rudra if he could give me some idea of what the poet had said. He told me that the poet's

received from Andrews a small volume of his poems. Pearson gave me a book I gave to each a small brass tray of Kandyan work, and to what I called their chummary a brass biscuit box, also of Kandyan work. Presents all around were small and of no great value yet they expressed the love of the givers and those that I received hold a place among my treasures. There was a special religious service in the Mandra. Rudra spoke and spoke well. Then the Poet gave one of his stirring addresses. From Rudra I learned, that it was upon the Indwelling Christ. Principal Rudra spoke of it as the most inspiring and helpful exposition of this great subject to which he had ever listened. It lingered in his mind and many a time that day he said to me, 'Oh it was magnificent! I never heard anything like it, never anything so grand!'

After the religious worship, Pearson and I walked over to the house in which Andrews and I had our rooms. There we found the Poet's elder brother, 'Borodada' as he is called affectionately. He must be nearly eighty years old. His body is feeble, but his mind is keen. He loves all and is loved by all. He had brought with him two wonderful paper boxes, one for Andrews and one for Pearson. They were made of strong brown paper, cunningly cut and folded to provide numerous compartments for ink pots, paper, envelopes, pens and the like. They were useful and durable presents, but the fact that they were made by his own feeble, though deft, hands, made them treasures to those who received them. In a little while Andrews appeared. He would not sit beside Borodada, but flung himself on the floor at his feet. Claspng the aged philosopher's hands

he listened like a child to his words. The old man spoke first of the joy of Christmas Day, and then of Christ who had made all men brothers, and in whom there was neither East nor West. Then he spoke of the Eternal Goodness which was underlying all evils there were, which might perplex us, but above and beyond all was the good God. It was possible for men to win to a realisation of this, and on Christmas Day, the great reality was very near to everyone.

It was a great talk I who had come from Buddhist lands, with their unceasing repetitions of 'Aneitsa, Doka, Anatta', longed that Burma and Ceylon might know this old saint, this rishi who looked back upon a long life and declared it good, who looked into the future without fear, because he had learned to know the Eternal Goodness which is God.

And here I would close. The events of my stay, which I have not yet mentioned may be briefly told. In the afternoon I had an interview with the Poet. Later there were sports and a special festival dinner for the boys. As soon as it was dark, Pearson gave a magic lantern lecture upon the Life of Christ. The pictures were splendid, far above the average of the sort, and the boys were very attentive.

The next morning, the Rudras left and were garlanded by the boys. I waited till evening. Before leaving, I had a great talk with Andrews, and later read the first chapter of what I feel sure will prove a notable book. I left about five o'clock. I, too, was garlanded, and the Poet gave me his own translation of the school song I had so much admired.

W. H. ROBERTS

ABKARI UNDER THE MARATHAS

WHEN Mountstuart Elphinstone took over the territories of the Peshwa, he was struck with the decided superiority in morals of the lower classes in Maharashtra, over the people of the older provin-

ces. This he ascribed to the sobriety of the people due to a system of abkari administration which prohibited the use of spirituous liquors at Poona and discouraged it everywhere else. Public opinion and

above all the opinion of the caste and the dread of expulsion were other powerful factors which restrained drunkenness, 'that peculiar vice of the lower classes'. Even at the time when Elphinstone wrote his report on the newly conquered territories, Ahkari was already an important item with the British Indian Government, but under the Peshwas, it yielded the insignificant revenue of not over Rs 10,000. Elphinstone, be it noted to his credit, suggested that total prohibition in Maharashtra, would probably be a good policy.

The absence from the population of the Poona District of any class of some years standing earning its living on the liquor trade, goes to prove how effective this policy was. As late as 1831, the Bhandaris and the Kalals, the two liquor trading classes in Maharashtra numbered only 132 and 72 in that district. About the Bhandaris, the Poona Gazetteer published in 1835 remarks, "Most of them have come from Bombay and got to Bombay when they wish to get married". So even then their arrival in Poona District was quite recent. The Kalals according to the Gazetteer, came from Northern India about sixty or seventy years ago, that is about the time when the Peshwa's territories were conquered. A third class is that of the Parsis, who even to-day dominate the liquor trade. They were, of course, outsiders as far as Maharashtra is concerned.

Two factors which helped the policy of the state were the scarcity of material for producing alcoholic liquor in the country round about Poona and the influence of that noble band of religious preachers, who heralded the rise of the Maratha nation. The order of the Warkaris, the followers of Dnyandeva and Tukaram who go on annual, if not monthly, pilgrimage to Pandharpur and Alandi—the latter being the resting place of Dnyandeva—have on initiation to take a vow of abstinence from flesh and liquor. This order has influenced and still influences the morals of the lower classes to a remarkable extent.

Though the policy of prohibition was thus rigidly enforced, particularly in the days of the later Peshwas, some of the prominent figures in Maratha history were not altogether free from drink or from the suspicion of drink. Chandra Rao More, the rival of Shiwaji in his early days, was fond of drink. Shiwaji himself was

at the time of his coronation weighed against country liquor. This does not necessarily prove that liquor was not then detested, as the coronation observances were modelled on ancient observances, so far as these could be ascertained. Sambhaji, the son and successor of Shiwaji, owed his fall to drink. The Peshwa Bajirao I, has been accused of drink, though without conclusive proof. Among the rumours maliciously set up against his son Balaji Bajirao, better known as Nana Saheb, was that he was addicted to drink and was always intoxicated. But Shahu after careful inquiry was convinced that the rumours were false and the Peshwa was thoroughly averse to drink. Jagjivana Pawar, a high born Maratha nobleman of this time, was severely chastised by Brahmendra Swami, the influential Guru of Bajirao I, for drinking and insulting his mother Raghujii Bhonsale, a better known figure, was, when his invasion reached the French territory, won over by Dumas, with the present of a few bottles of liquor to which Raghujii's wife took such a liking, that a demand was sent for more and when these were received Raghujii's amity melted away and he came to easy terms with Dumas, for which he was ever after blamed by Shahu, as having proved false to the State by the temptation for liquor.

The system of Ahkari under the Peshwas was what is called the "out-still" system, which consists in farming out the revenue of a particular area to the highest bidder. The farmer was allowed to set up stills at specified places and distil and sell liquor without any restriction by the State on its strength or price. The right of selling materials for liquor manufacture was also granted as monopoly on payment of a certain fee to the State. In 1748-49, for example, the monopoly of selling angur candy (Gur) and Masra to the liquor manufacturers of Kasba Poona and its suburbs was granted on an annual fee of Rs 500. But next year the amount was raised to Rs. 601, and the farm was granted for three years to one Mahadshet Virkar. An instalment of Rs 125 out of the fee, was to be paid immediately, further instalments of the same amount on the first days of Ashvin, Kartika and Magha respectively and the balance of Rs 101 on the first day of Vaishakh. Proper receipts were to be obtained for these instal-

ments when paid. After the expiry of this period of three years, the monopoly was again farmed out to the same trader. But this time the annual fee was raised to Rs. 1501, and a nazar of Rs. 500 was besides demanded from him for the three years' term. This shows that the monopoly was quite lucrative. The restrictions on liquor do not appear to have been very stringent then. But the greater demand might also, partially at least, be explained by the growing use of liquor in the manufacture of ammunition and in veterinary medicine. For the Maratha power was then nearing its zenith and Poona was the centre of a daily growing empire. Moreover, the troops enjoyed some concessions as regards drink and even when liquor was practically prohibited in the towns of Poona and Ahmednagar, we have it on the evidence of British visitors, that shops outside the towns were licensed for the sale of drink to the troops. An occasional use of liquor may also be noted here. We read in the old Maratha Chronicles how elephants were intoxicated with drink to face the fury of battle.

The policy of prohibition was more strictly enforced during the days of Peshwa Sawai Madhavrao (1775-1795). But even during the time of Balaji Bajirao (1740-61) manufacture of liquor was prohibited to a great extent. Revenue considerations stand to-day in the way of total prohibition, particularly in Indian States. These considerations were not without weight even in those days. After Dassein and the adjacent territory in North Konkan, was conquered from the Portuguese, the Maratha Government stopped the manufacture of liquor there. It was then represented to the Peshwa that the ryots of the Prant like the Bhandaris and the Kolis were dependent on the manufacture of liquor for their support, who if thus deprived of their means of subsistence, would be compelled to leave the province and this would result in a considerable loss of revenue to the State. The Bhandaris were thereupon permitted to open distilleries for the manufacture of liquor from coconut

and palm-trees. But they were strictly forbidden to sell liquor to the servant class. Again it was neither to be sold nor given gratis to Brahmins, Prabhus, and Shenvis (Saraswat Brahmins) who by the rules of their caste are prohibited from drinking liquor.

But in the days of Sawai Madhavrao or Madhavrao II, the Government was prepared even to sacrifice revenue in the cause of prohibition. When the officer of Vijayadarga during that reign represented that owing to the policy of prohibition the state revenue suffered and asked for orders whether manufacture of liquor from coconut trees should be again permitted, he was expressly directed to put a stop to it. A fine was levied in this reign for indulging in drink. In 1700-01 the notorious Kotwal (City Magistrate) Ghashiram imposed in Poona City a fine of Rs. 8 in all for drinking, the number of accused persons being 40 only. But concessions had to be given now to the Portuguese and Christians who were employed in the Maratha army. They required liquor for consumption and permission was given them to distil it for their present use. The Government levied a duty on the manufacture and the officer under whom these Christians served was held responsible that the liquor did not pass into the hands of others than the licensed parties.

Though the days of Bajirao II, (1796-1818) were days of corruption, the people remained remarkably temperate as is evident from the testimony of Elphinstone already quoted. In Bajirao's diary reference is made to the monopoly given to a Parsi, Dabaji Ratanji of Balsar in Southern Gujarat, to purchase all the Mhowra flowers, brought to the market in the town for which he was to pay an unusual tax of Rs. 50, and an initial Nazar of Rs. 300. The business was apparently not expected to be very lucrative, and yet Balsar does not lack so much in Mhowra as the country round about Poona.

K. S. ABHYANKAR.

THE FALCON

Translated from the Swedish of Per Hallström

By CHARLES WHARTON STORR.

RENAUD'S eyes took the color of the day dim, lustreless and dark at twilight, gleaming molten gold when the sunshine flitted across his hair and outstretched neck, so that they sparkled with widening and contracting flames as they looked out over the fields toward the blue haze against the slanting red of the dawn, or toward the rustling of hares in the thicket, of frightened birds and swaying branches.

Indolent and proud was his glance, the reflection of gilded steel on a sheathed dagger, of the luck piece on the brown bosom of a gipsy girl, indolent and proud, too, the rhythmic motion of his naked feet, and the line of his arms as he laid himself down at full length in the passion of the moment with his hands under his head and heard the horns jubilating in the distance and the earth quivering with the thud of the huntmen.

But when it grew quiet—a quiet wonderfully intense, as if spread out in a domed vault of restless waiting, with two black huddled specks that rose in circles at the top—then Renand raised his glance, as he leaned on his elbow, his eyes wide and lips half parted. And when the specks came together and fell,—one subsiding in broken curves, the other dropping always above it in a line straight as a spear,—and the blue welkin rang again with voices, and the riders galloped forward to see the falcon and the heron finish their fight, the boy ran up close. He screamed with delight when the falcon still trembling with ardor, was lifted on his master's glove, its wings drooped and its eyes blinded under the hood.

He often followed along to Sir Enguerand's stable yard and saw the falconers bathe the yellow feet of the hunting birds in metal bowls, drying them carefully as if they were princes' children each with its crested cloth, and caressing their necks till they shut their naked eyelids and dreamed against the shoulders of the attendants.

Renand would have given ten years of his life or one of his ten fingers to be allowed to hold them like that, the proud, silent creatures, but they might not be touched by everybody, they were noble. They had each its glove, ornamented according to its rank, each its hood with embroidered pattern, each its special food, and people talked to them in a strange, archaic speech with elaborate etiquette. Renand almost blushed when he met their great eyes filled with languid repose, especially before Sir Enguerand's white Iceland falcon, which had a crimson hood, a gold and crimson glove, a jeweled silver bells on its foot, and a glance full of proud disdain and the yellow sunlight of heroic story.

The young birds, which still quivered with rage over their captivity and dreamed under the night of their hoods of hunting free, lifting their neck features to screams, birds that were being tamed by hunger and darkness—them he might sometimes lift out of their cages. He might show them the light and see them first totter with blinded eyes and claws clasped about his wrist, then grow more calm, as their pupils contracted, almost gentle indeed when he gave them a bit of warm, bloody meat. But them he cared not for, them he soon wearied of, and he quickly learned to perceive that none had the Iceland falcon's breast-muscles of steel, its long wide wings and quiescent strength. But it was the most delightful thing possible to see how the young falcons were trained to hunt according to the wise rules of King Modus, when they had reached the time that their memory of freedom wore off and they sat, heavy and blind, dozing on their perches.

The first thing was to accustom them again to fly, but with a cord on the foot, till they had learned at the falconer's cry to swoop down upon the red cloth dummy fitted with a pair of large heron wings, which he swung in the air on a string in

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The writer of this paper is an old Indian Brahmin whose sympathies have been cosmopolitan since his early manhood. He can scarcely hope that his advocacy of an Anglo-American League in an Indian periodical can have any influence on the public opinion of England and America. Should it happen to have any influence, it would cause him immense joy in the evening of his life.

SYAMACHARAN GANGULI

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He knew what doom awaited him, but when the Iceland falcon was borne forward and he realized it was this which was to exact the penalty, he laughed in his joy, and his heart throbbed with pride, as when he possessed the bird and the long sunny days and the plain with the listening winds and the swaying trees of autumn yellow.

When the falcon beheld the light and turned to look around, it gathered its strength for flight, expecting to be swung on the arm of the bearer, while its glances rapidly sought its prey in the air, these glances were sharp and fierce with hunger, flaming as with sparks, and they had no memory in their depths, they recognized no one. But Renaud's eyes were fixed in anxious searching on those of the bird and were filled with tears of sorrow at not meeting them. They should have mirrored his life's bold longing, his contempt, and his dreams on the red heather, but they only waited greedily for their prey, grimly and coldly as the human spirit of curiosity or jesting on the thin lips of Sir Enguerrand. He felt his sorrow smart more bitterly than before and turned aside his head to recover himself, his eyelids closed and his thoughts fluttering.

He lay thus while the herald proclaimed the law—"twelve sols of silver—six ounces of flesh over the heart—thus does Sir Enguerrand safeguard the pastime of the nobles." He did not look up when his skin was cut so that the scent of blood should attract the falcon, and when it sank its beak in his breast he gave no cry, merely trembled, so that the bird's eyes flamed up in rage and its wings were spread out as if to beat

The seneschal's daughters leaned their heads forward with a gleam of interest in their strange dreaming eyes, but they did not raise their hands from their laps, and their garments lay as before in tranquil folds. The horses snorted at the smell of blood and stamped on the frosty ground so that the red horsecloths flapped against the pallor of the deepening blue but Renaud lay silent, and the huntsmen stood needlessly with expanded cheeks and horns to their mouths ready to drown his cries.

The first agony had clutched at his finest fibres, it seemed as if his heart would come out with them, but afterwards he had grown numb almost to the degree of pleasure, and while the blood flowed warmly from the wound, and the pointed beak tore at his breast Renaud dreamed himself into the high blue heaven of his visions, until he understood everything, death and honor, feeling how it burned and dazzled—the yellow sunlight of heroic story.

When Sir Enguerrand thought that the legal six ounces had been paid, he gave his men a sign to blow, and the falcon was lifted off, sated with blood, its eyes filled once more with tranquil pride, and the troop set itself in motion more gaily even than before toward the sedge that gleamed yellow in the distance. But Renaud could not be awakened, he had dreamed himself to death, and they merely loosed him and let him lie with the red heather under his head.

The Iceland falcon, however, might never sit on its master's hand, for Sir Enguerrand did not care to drink of a cup where another's lips had pressed a kiss.

COMBINED BRITISH AND AMERICAN LEAD IN BOYCOTTING WAR

AFTER experience of the manifold miseries caused by the late Great War, there has arisen a wide spread feeling in the world that there should be no more wars among men in future. An organization has likewise been set up, under the name of the League of Nations, for producing concord and good will among nations. The organization has not been built, however, upon a very

judicious foundation, for it is linked up with territorial distributions made according to the wishes of some of the victorious nations in the late War, and not on the equitable basis of President Wilson's memorable dictum of "self determination," which, though enunciated by its author with emphasis, could not be carried into practice in the face of opposing forces. The League of Nations,

oddly deliberate circles—that was fine to see—and to which he had tied the breast of a quail or a piece of chicken. Thus the falcons afterwards devoured, the rage at their confinement being dulled by thirst of blood. Soon they grew so accustomed to this procedure that they never strained at their cord, no gleam of wildness remained in their eyes, they at once looked about calmly for the decoy and only rose according to rule, ascending in a curve at the proper time to swoop down indolently and playfully in a wide circle, and when the cord was taken off, they hardly seemed to notice.

The time had now come to train them for hunting, each for its particular quarry, the smaller for quail, partridge or sparrows, the larger for hare or heron or kites, the ignoble kites which had the nature of crows along with their powerful talons and beaks, and which could never be tamed to eat at a knightly board.

First they were given decoys like their quarry, with a piece of their favorite food inside for them to search out, then disabled birds, which they could strike their claws into at once and tear to pieces in half roused fury, and so on to prey that was harder to catch, until they learned to enjoy the intoxication of the hunt. Their old wild instincts awoke once more in full strength but controlled and ennobled, so that they calmly dropped their dying quarry after a short mad drink of blood and ate only from their ornamented dishes, without greediness, as is fitting for the birds of a knight.

Their eyes grew indolent and proud and took on the color of the day, black when their hood was lifted off, brightening to molten gold when they rose in the sunlight, burning with flakes of fire above the shriek of their prey. They bent caressingly toward Renaud's brown hand, but none of them was like the Iceland falcon with the weary, kinglike disdain in its glance, and he grew disgusted with them all, pressed their beaks harshly shut when they tried to play, and threw them from him carelessly, and mimicked the shriek of the kite so that they trembled with disquietude and left the aviary with men's curses behind them and the wide brown plain before them.

Sir Enguerrand rode out hunting every day, nearly always wearing his red gold embroidered glove, for only the bell tinkling flight of the Iceland falcon could awaken

soag within him and cause him to breathe the sharp, volatile morning air with delight as if he drank living wine. One day the falcon had struck a heron, bleeding, into a swamp behind a thicket, where the huntsman found it and cracked its neck, but the falcon itself was gone, either lured after a now quarry or recoiling from the brown water or capriciously letting itself be lifted and carried along by the wind. In vain they searched, in vain they called it by the prettiest names in vain they made the notes of the horn rebound from every hill. Sir Enguerrand smote the mouth of the head falconer bloody with his red glove and rode straight home across the tussocks of the swamp with his lips shut more sharply and his eyelids sunk over the listless pupils more gloomily than ever. The falcon they did not find.

But Renaud found it, its jess caught in a wild rose bush, awaiting death by starvation with its grip fast on a branch, one wing drooping, the other lifted defiantly, its narrow head stretched threateningly forward with the eyes fixed and bent sharp—a splendid sight it was among the blood red berries. Renaud's hand trembled with eagerness as he loosed the jess from the thorns, as the bells tinkled around his fingers and the ring with Sir Enguerrand's crest, and he cried aloud with joy when the sharp claws cut into his sinewy arm and he felt that it was his, the falcon of broadest breast and longest wings and proudest eyes of burning gold.

It was the more his in that he never would be able to show it to anyone, for he knew that strict laws protected the sport of the nobles. In the woods he would have to build a cage for it, early in the morning he would steal thither before the bird had shaken off its chill, they would go together across the open with searching looks directed at the whitish heavens, they would grow fond of each other as they let the sunlight rise and fall over their heads and the wind carry their silent thoughts along, and the falcon would never miss its red glove or the constraint of its pearl sewn hood. He tied it again and ran down to the pond, returning shortly with a duck which he had killed with a stone. The falcon took it, and Renaud's brain grew numb with intoxication for that was a sign that it did not despise him, that it was willing to be his.

It became his, it bent its head forward, listening, with tranquil wide open eyes when the frosty branches cracked under his step in the stillness of morning, it hopped lightly down from its cage and stretched out toward his hand, beating its wings as for flight, but it did not fly—that was only a reminder—and therewith they hurried out to the softly glowing expanse of the moor.

Their eyes glanced searchingly toward the dark red welkin. Black lay the hills and thinning thickets, and the trees slept, their boughs heavy with silent birds. But the heavens grew brighter, flaming with gold and red, and the lines of the plain turned to blue, and the owl sped close to the ground, seeking its covert, and the day birds stretched their wings and chirped softly because of the cold, and dark their flight cut through the gleaming air. But Renaud and his falcon went quickly on, for these were sparrows and thrushes, no prey fit for them. Down toward the marshes sounded already the cawing cry of the herons and wide-circling beat of their long wings, yonder was the quarry they sought. Then the falcon was cest with breast already expanded and wings prepared to hit, and Renaud saw it gulled by the sun as he stood with blinded eyes and dizzy head while the bird crouched against the deep blue, and heard how the clang of its heels mocked the shout of the herons.

They whirled like wheels in their terror now they tended to shoot down, to the shore and hide their long necks and stupid frightened heads with backward pointing tufts under the dark wooded banks, now they tried in wavering uncertainty to rise up in a spiral, thrusting in their broad wings to attain higher than the enemy could follow, and they swerved like reeds in the terror of their pale hearts.

But the falcon singled out at the start one of the strongest, one of those that flew immediately aloft, because it loved to prove its strength and to feel sharp, light air under its wings, and it rose as fast and straight as if circling around a sunbeam. Soon it was uppermost, smaller than a sparrow it looked, but something in the poise of the wings, in the gathered strength of the body, made one divine the sparkling savagery of its eyes, its outspread talons. Of a sudden it fell, heavy as steel, on the defenseless upturned neck of the quarry,

and they dropped like a single stone, hardly once eddying aside by a wing's breadth. Then Renaud ran and swam and waded to as to arrive before the heron, which had been stunned by the stroke, could gather itself together and in the wildness of its desperation make use of its pointed bill. The falcon gave it the death blow sharply and swiftly, turning its great eyes, already tranquil on its master, for it did not care to soil its feathers with blood, and waiting to have the warm heart given to it.

Afterwards it did not fly any more that day, when Renaud cast it and ran ahead with a shout, it only took a couple of wing-strokes and lighted again on the lad's shoulder close to his laughing face with proud composure. It seemed to despise all play, and Renaud soon made an end, his expression taking on the far-gazing seriousness of the falcon. He grew more fond of it than he had ever been of anything, it seemed to him that it was his own soul, his longing, with its broad wings and its glance confident of victory. But there was suffering in his love, the dim premonition of a misfortune. Sometimes he was afraid that the bird would fly away from him in a fit of indifference, would vanish in a mocking sound of bells, and that would be his death, such an empty existence. Or it seemed to him that the falcon was honor, gleaming with sunlight against the blue, which rested itself on his shoulder for new exploits, and in the midst of his joy he was oppressed with his own insignificance, so that he hardly dared to look at it. There was grief at his heart that the bird would never share his delight, that its glance would never melt warmly into his, and he fled to the realm of dreams.

He laid himself down in the midst of the moor with the red beather under his head, and the clouds glided past like human destiny, heavy and light, gathered within a firm outline or scattered on high, with the winds' invisible hand ever at their shoulder, while the bushes bent their rustling golden branches, and Renaud told stories to the falcon.

King Arthur was come again, once more from out the British sea was handed to him his sword Excalibur, blue as the chill nightly heavens, his twelve knights lifted their heavy heads from the stone table and shook off their sleep, the earth resounded with

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France's declining birth rate is apparently the main cause of her fear. There is no natural want of fecundity in the French race, which is rapidly multiplying in Canada. Causes which retard the growth of population in France may, so far as is possible, be met by suitable remedies devised by the fertile French intellect. And for the rest, she has in North Africa her appanage of Algeria, her protectorates of Morocco and Tunisia, and in North West Africa her colony of Senegal, to supply her with numerous good fighters, if need be. Senegalese troops gave a good account of themselves in Europe in the late Great War. In stature and physical strength the Senegalese Negroes rank very high. Senegal in no long time may be connected by rail with Algeria.

It is not France's hostile feeling towards Germany that alone stands in the way of true peace being established in Europe. There has been lack of honest endeavour also on the part of Germany to pay the Reparations Dues which she had to bind herself to pay. The unanimity with which the British, Italian and Japanese replied to the German offer of payment made to France and Belgium in May last expressed disapproval of the German offer makes it clear that Germany has not been playing her part well. It is for German statesmanship now to devise an acceptable offer of payment which may free the Ruhr from French and Belgian occupation and enable Germany to carry on a prosperous economic life.

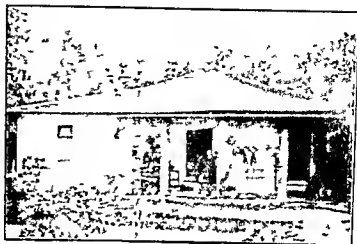
The writer of this paper is an old Indian Brahman whose sympathies have been cosmopolitan since his early manhood. He can scarcely hope that his advocacy of an Anglo American League in an Indian periodical can have any influence on the public opinion of England and America. Should it happen to have any influence, it would cause him immense joy in the evening of his life.

SI AMACHARAN GANGULI

Since that time coffee has become a popular beverage in many parts of India, notably in the South, where the warm basin of coffee in the early morning is considered of the greatest value to the constitution. In fact the local trade is increasing so steadily that many experienced planters believe that before long practically the whole of the coffee grown in India will be sold in the Indian market. There is naturally some competition with tea but up to the present coffee seems to be in the highest favour. If a serious attempt were made by the planting associations to push the sale of their products in Indian markets there can be little doubt there would be a steady and gratifying development. Many planters even Europeans, who formerly forwarded their coffee to Europe, are disposing of their crops in this country.

The species of coffee originally found in Mysore, the origin of which is very uncertain, is always known by the name *Chik*, called after the town in the near vicinity—one of the main centres of planting life in Mysore—Chickmagalur.

This variety had thriven well and promised to do so for an indefinite period of time but towards



The Oldest Bungalow on Mysore Estates

the end of the and during three succeeding years a fatal dry lit season which caused the general attack of the Borer insect, and about the same time there occurred a general decline in the constitution of the trees which though no doubt greatly hastened in the majority of instances by the Borer has never been explained, and so serious was this decline that, had we been wholly dependent on the original Mysore variety, it was the opinion of most planters that there would have been an end of coffee planting in Mysore except in the case of a few elevated tracts on the Balabada Hills.

The disaster was staved off by the introduction of a variety of coffee which was grown extensively in Coorg the neighbouring country. Experiments were carried out on an extensive scale with carefully selected seeds. These experiments were highly successful; the young plants raised from the imported seed grew with extraordinary vigour. The new species grew well on land on which all attempts to reproduce the old variety had failed. Old and abandoned estates were again planted up every available acre of ground was given over to planting, high prices being paid for the land. The coffee brokers at Home were naturally rather dubious about this new kind of coffee.



A View of a Coffee Factory



A Group of Coffee Coolies

stated that they were not prepared to give Mysore prices for Coorg coffee.

But it was found as had been anticipated by many experienced planters that as the trees from Coorg seed aged the produce each year assimilated more and more in appearance and quality to that of the old Mysore plant and even higher prices were paid in the London market for the new.

The high quality of Mysore coffee is attributed to the soil and climate and to the fact that it is carefully and slowly ripened under shade. The question of shade has received considerable attention from planters and there is no doubt the wise handling of this question decides to a considerable extent the value of the estate. Mr Elliot has devoted a long chapter to the subject, the result of long years of experience and consultation with other planters. The object of the shade is not only to protect the coffee from the sun's rays but to shield it from the parching winds which sweep across the arid plains of the interior, and to prevent the drying up of the land. These two objects must be kept in view in dealing with the question of shade. The easiest

of the methods that have been adopted for providing shade is to clear down and burn the entire forest and then plant shade trees along the coffee. Another plant is to clear and burn the underwood and a certain portion of the forest trees, leaving the remainder for shade.

Experience shows that the retention as much as possible of the original forest is desirable and that land which has not been burnt will last far longer.

Several kinds of trees are recommended, but the silver oak appears to be used very widely throughout the Mysore country.

When the planter opens out virgin land, he needs to take great care in the selection of his plot, for he is more likely to obtain success if he chooses a tract well sheltered by nature from undue exposure either to the south west or the east wind, and situated with a northern, north eastern, or north western aspect within a zone which is favoured with as large as possible a share of the March and April showers and yet not visited by too large a share of rain in the south west monsoon. There is in fact, a line of coffee zone in every coffee producing country.



That Carry the Coffee Beans

and especially in the Mysore country, even a mile beyond which coffee will not exist. The plant rejoices in a damp, warm temperature, and loves a good rich loamy soil of any colour with a good deposit of vegetable matter on the surface, and not much sheet rock underlying it. Coffee has been planted in heavy ghat forest lands, in village jungles, lands covered with hard wood trees and bamboos and some of the most successful have been formed out of the forest land which possesses the advantage of a rich deposit of decayed vegetable mould that has not been exposed to atmospheric influences, and hence contains an almost inexhaustible store of organic and inorganic constituents available as



So tag the Coffee Beans

food for the coffee plant. After a good selection has been made, it is next necessary to clear away all the under growth etc, with the axe, removing at the same time the trees not likely to be of use as shade. The trees which possess a thick shade in the hot weather and little or none in the monsoon are left as shade at regular distances. This accomplished the wood has to be removed in some way or other sometimes by burning, and sometimes by removal and sale as firewood. Lines of pegs generally about six feet by six feet, are then laid down and the land is holed, each hole being generally one foot wide and two feet deep. This digging removes all the obstacles to the young plant which will be soon placed there.

The nurseries connected with the cultivation of coffee are most interesting. A suitable piece of land with the facilities for irrigation is selected and entirely cleared of trees. The soil is dug to a depth of two feet or more and every stone removed. This is then laid out in beds, generally about four feet wide separated by paths, and the whole well drained and put in order. Manure is added, and carefully selected seeds are placed in the beds. In six weeks the seeds germinate a slender green stem appears and, when it reaches about eight inches, bursts forth into two small oval leaves. These seedlings are pricked out into beds, and after ten months careful tending ought to have three or four pairs of small primary branches. When the monsoon breaks the small plants are placed in the holes prepared beforehand. It ought to be said that so



Removing Bad Beans

allowance of Rs 150, plus pension contribution of Rs 440, plus a free house equivalent to Rs 175—total Rs. 2015 per month. Mr Jenkins takes his grade pay of Rs 1100, allowance of Rs 200 (God knows for what?) pension contribution of Rs. 410 (approximately), total Rs. 1710. And just fancy that these gentlemen have written no books, done no research work worth mentioning, and have no reputation as scholars beyond the boundaries of Ramna,—to their credit. Probably this is due to the new policy enunciated by a member in the Executive Council some time ago, that "we are here to create men, and not scholars." Oh tempoes! Oh mores! We wonder what Mr Archibald, the late Principal of the Dacca College, would think of this precious dictum, for it was not long ago, that he uttered on this very spot, the ever memorable words, 'It is not a pile of buildings, nor a mere crowd of teachers and students which make a real University, but a band of real scholars.'

Mr Hartog promised to build a new Cambridge at Dacca, but where are the fellowships of Cambridge? People in our country may not be familiar with the real cause of the greatness of Cambridge as an educational institution. A great gap exists between the stage when a young man is just turned out of the University, and the stage when he can take up charge of an institute as an independent Professor. To enable this promising young student to live during these stages of apprenticeship, Cambridge has founded her fellowships, which are awarded to deserving graduates on condition that they should devote their time to research and study. And this system has made Bertrand Russells, and Austons (Nobel prize man in Physics last year) possible. These young men, when they mature up under the guidance of experienced Professors are picked up by the educational institutions of the British Isles, and they constitute the backbone of the British education system. Calcutta has recognized the wisdom of this system, and with every Professorship, has founded at least two research scholarships. The young men of Bengal, who are now being largely recruited from Calcutta as Professors and Readers in Universities all over India, mostly began life and made their mark as research scholars. Even in these dark days of financial distress at Calcutta, retrenchment of these fellowships is considered unthinkable.

And what has Dacca done in this respect? After good deal of hesitation and shilly shally, provision was made in the budget for four research scholarships to go round thirteen departments of study on Rs 100 per month. Even then, the economy axe was first to fall

here, and the value of the scholarships was reduced to Rs 75.

And what has the "chief mechanic of the University" been doing all this time? Well, Mr Hartog is the very pick of amiability and politeness, and rather than offend any fellow mortal, he would offend his principles. He came to Dacca with great reputation, as one of the makers of the London University, and people were in awe of his greatness. But, lo! he has proved a veritable King Log. He has failed to show the qualities of leadership that are expected of a successful administrator and has allowed himself to be bent by every wind that blows in the educational atmosphere of Ramna.

TAPASH CHANDRA BANERJI,
Member, Dacca University Court

Misrepresentation of Miss Mary J Campbell

To
The Editor of the Modern Review, Calcutta
Sir,

I am grieved over the misrepresentation of Miss Mary J Campbell by your correspondent, Dr Sudhinda Bose in his report of the World's Woman's Christian Temperance Union Convention in the July issue of your magazine.

Dr Bose raises the question as to why no Indian ladies represented India. Delegates to the World's Convention of the Woman's Christian Temperance Union pay their own expenses and no Indian ladies have as yet been able to do that, hence the representatives from India were chosen from women who have served the organization in India, but were in America at the time of the convention and would bear the additional expense of attendance upon the Convention. We hope the day will soon come when Indian women will represent India in these gatherings.

Dr Bose wonders why the minutes of the World's Convention should be printed in England rather than where the Convention was held. The Honorary Secretary resides in England and could better supervise the work there.

Miss Campbell's title to which Dr Bose objects, she neither chose nor assumed. She, with others is appointed by, and is accountable to the World's W C T U and, as others are, she is called a world organizer in distinction from organizers appointed by a state or national organization.

Can it be that Dr Bose was aware of the action of Her Highness the Begam of Bhopal at the time of the World's Convention in Philadelphia, November 11-14th, 1922, when the tele

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its language in another place "He (the Raja's Christian opponent) is safe in ascribing the collection of these precepts to Rammohan Roy, who," writes the Raja anonymously as was his wont in *An appeal to the Christian Public*, "although he was born a Brahmin, not only renounced idolatry at a very early period of his life,

but published at that time a *treatise in Arabic and Persian* against that system." We discussed this question in the *Modern Review* for August, 1921 and, in detail, also in the *Pravasi of Jaistha* 1316 B S

BHILENDRANATH CHOWDHURI

MUGHAL-MARATHA STRUGGLE ON THE BOMBAY COAST-STRIP, 1680-1700.

I THE LAND OF KONKAN ITS FEATURES AND DIVISIONS

THE Sahyadri range or Western Ghat, running parallel to the western coast of India, cuts off a long narrow strip of country from the Deccan plateau. Moving southwards from Surat along this tract we have first the Surat Agency States of the present day, covering a wild broken and jungly country, the original home of the predatory Bhil and Koli tribes,—whence its Marathi name of *Kolvan* or the Koli country,—the two chief States here being Ramnagar (modern Dharampur) and Jawhar, the last of which is in the same latitude as Nasik across the Ghats. This Kolvan occupies only the inland or eastern portion of the long narrow strip, while the sea-coast was, in the late 17th century, covered by Portuguese possessions stretching from Daman (almost the same latitude as Chandor) downwards to Bassem (26 miles north of Bombay), and including many places which have now come to the British through the intervening Maratha conquerors.

South of Kolvan begins Konkan proper, its northern part forming the modern Thana and Kolaba districts, from some distance north of Kahan Junction (opposite Junnar, on the tableland across the Ghats) to Mahad close to the southern frontier of the Kolaba district (near Mahabaleshwar). In other words, North Konkan is the coast tract parallel to the Puna and Nasik districts which lie east of the mountain chain. South Konkan is formed by the Ratnagiri district, which

stretches parallel to the Satara and Kolhapur districts of the Deccan plateau till the coast is broken near about Vingurla by the territory of the ancient Maratha family of Savants of Vadi (or Desais of Kudal, as they were popularly called in the 17th century) and, immediately south of it, the Portuguese province of Goa. Still further south begins Kanara, with the Karwar district along the coast, and the Sunda and Bednur States in the interior, far to the east, leading into the Mysore plateau.

The strategic bearings of the different points in this coastal region should be carefully remembered if Maratha history is to be intelligently followed. North of Dharampur and east of Surat, the Western Ghats sink near the Khandesh city of Nandurbar*, before they run, into the Satpara range stretching west to east at right angles to them. Through this natural gap, the Tapti river rushes down to meet the western ocean near Surat. A Maratha force which had advanced beyond Dharampur, could either sack Surat and Broach (37 miles north of Surat) by going due north, or easily enter northern Khandesh by swerving eastwards and marching through this gap, past the city of Nandurbar, and then make a wide sweep, raiding the whole of Khandesh and Berar and return-

* Saltanpur Nandurbar was a most important military charge (faujdari) in the Moghal scheme of the defence of the Empire and was entrusted by Aurangzeb only to the ablest officers. They have now lost their wealth and importance. Saltanpur is 30 miles north-east of Nandurbar (sometimes spelled as Nandurbar).

ing southwards and westwards through the north Golkonda territory

Again, from the nearest north-eastern corner of the Koli country, another not more difficult route led, through the Babhalna pass and skirting the forts of Salhir and Mulhir (in Baglana, or the broken country immediately east of the Ghats and north of the Chandor range), into West Khandesh, or turning south and crossing the Chandor range into the rich plains of the north Nasik district and further east to the neighbourhood of Aurangabad, the capital of Maghal Deccan, without having to overcome any natural obstacle on the way. Similarly, from Kalian in the heart of the Thana district (30 miles north-east of Bombay), an army can march north-east, cross the western range by the Tal Ghat, and thus enter the Nasik district through its south-western corner, or by marching due east enter the Puna district in its extreme north, near Junnar, by the Nana-ghat pass. Southwards the Western Ghats along their entire length are pierced by numberless passes, more or less difficult, which shorten the journey from any part of the Konkan plain to places immediately east of them on the highlands across the mountain barrier.

II EARLY HISTORY OF KONKAN

Konkan, both North and South, had been an outlying province of the kingdom of Vijapur. The great Shivaji had conquered the country round Kalian (i.e., the modern Thana district) in 1647 and then worked his way southwards into the Kolaba district down to Mahad. Between 1655 and 1660 he completed his annexation of Konkan by conquering the Ratnagiri district. The Koli country (in the extreme north) was brought under his control between 1670 and 1673. His possession of Konkan* remained unchallenged till his death, in 1680.

With the accession of Shambhaji the scene changed. The flight of the rebel prince Muhammad Akbar to the Maratha Court forced Aurangzeb to march to the Deccan to watch this new danger to his throne and to personally guide the operations of his troops. He arrived at Aurangabad on

22nd March 1682, and soon began a well-planned and vigorous offensive against the Maratha power.

III FIRST MUGHAL DESCENT INTO KONKAN, 1682. *

Nasik and Puna were in his hands. From Junnar his general Hassan Ali Khan descended into the Thana district by the Naan-ghat pass, early in January 1682 and entered the city of Kalian, the seat of the governor, towards the end of that month. His army was reported to be 20,000 horse and 15,000 foot, and his progress was marked by the burning of all Maratha villages on the way, together with some eight or nine villages in Portuguese territory by mistake. This sudden incursion of the Mughals diverted Shambhaji from the siege of Janjira and he fled to his strong hills (Febrary). Kalian itself was occupied by Ranmast Khan, the lieutenant of the Maghal general. But in May next, Hassan Ali withdrew from the province, to save his horses from the heavy rainfall of the west coast, and Konkan had no Maghal force left in it.

In April and May the imperial forces immediately east of the Ghats were absorbed in the futile siege of Ramsij, (7 miles north of Nasik), which was finally abandoned in September or October. But late in November Ranmast Khan again marched down into Konkan and reoccupied Kalian. Shambhaji had sent Rupa Bhonsle, Kesho T. Pingle and Nilo M. Pingle (his Peshwa) to oppose him, but without success. Ranmast Khan lay in Kalian for some months and joined him in April 1683, after which they suddenly withdrew under orders of the Emperor. According to a Marathi chronicle, Rupa Bhonsle opposed the march of the Mughal army near Titoli and captured Padam Singh, a Rajput chief in the imperial service, but "in the stress of the battle Rupaji slew Padam Singh and many other high officers."

But the Maghal possession of Kalian did not mean the occupation of all North Konkan, nor even of the entire Thana district. The invaders merely held the cities of Kalian and Bhimvadi, and a few miles of land round them. The rest of the country, especially the forts, remained in Maratha hands, as the

* Including the territories (mostly bordering the ocean) of the Sillis of Janjira and the Portuguese of Daman, Bassin Salsette, Karanja and Claul.

* The Mughals had invaded Konkan, burnt Kalian Titvala &c., and laid the villages waste early in 1670 also. See Fryer's *New Account*.

country was very broken, the forts numerous and strong by Nature, and the Mughal army too small to besiege and hold all of them

In June 1683, Shihabuddin Khan was recalled from Junnar to the Emperor's side

When the campaigning season opened after the *Dasahara*, early in November, Shihabuddin occupied Puna, and next month he crossed the Devghat (Devasthali pass) and looted Nizampur near the centre of the Kolaba district Prince Azam was posted to Nasik, in November

IV MARATHAS RECOVER KONKAN

In December a Maratha army reoccupied Kalan, from which they ravaged all the Portuguese country between Bassein and Daman. From this time till six years later, the Konkan remained in undisturbed Maratha possession. True, the coast-villages in Maratha territory were subject to depredation by landing parties from the Siddi fleet in alliance with the Mughals. But the inland parts were safe. Here the Marathas, at the end of Shambhaji's war of 1683, came to an understanding with their Portuguese neighbours for mutual aid against the Mughals. Here they repaired and strengthened their numberless old forts, and here most of the leading Marathas placed their families for safe refuge, as their old homeland on the plateau east of the Ghats was ravaged by warfare or occupied by Mughal forces. In this Thana district, Shaji had found his last stronghold when pursued by Shah Jahan's forces in 1636. Here the great Shivaji had built many forts. In Honkan lay Raigarh, the real capital of Shivaji and Shambhaji.

In January 1683, Shihabuddin Khan had made a dash from his post of Puna, crossed the Bhorghat and penetrated to Gargoli, but Kavi Balas had met and repulsed him there. Throughout 1684 and the next three years the Mughals had to concentrate their forces in the south and south-east for the conquest of Bijapur and Golkonda, and could spare no troops for the occupation of Kalan.

The situation changed in the last year of Shambhaji's reign (1688) when vast Mughal forces were set free by the fall of the last independent Sultanate of the Deccan and the Maratha king was overwhelmed by civil war and sunk most deeply in his own vices

V MATABAR KHAN'S VICTORIES IN NASIK DISTRICT

Matabar Khan, a Sayyid of the Navayyat clan of Arabs long settled in Kalan, was at first employed in the subordinate capacity of a thanadar in the Nasik district. Even there his enterprising spirit and far sightedness had inspired him to enlist about a thousand hill infantry (Kolhs, Bhils, and Mavles) of the Western Ghats and to bring many of the zamindars round Patta and other Maratha forts over to the imperial side by lavish bribes. An influential local Maratha leader, Harji Jakhro had left Tarbiyat Khan (the Mughal thanadar of Nasik) in anger and was living at Sonamha (a village six miles w of Sinnar and 9 miles n e of Patta). But Matabar Khan gave him a large cash subsidy, a horse and a robe, and sent him at the head of the above mentioned force to capture Patta, one of the most valued forts of the Marathas, where Shivaji had sought refuge in his last year and which he had renamed Vishram garh.

At first the enterprise failed through Tarbiyat Khan's jealous opposition. But at the end of 1687, Matabar was placed by the Emperor in charge of the Nasik district, as thanadar, and on the 11th January following he sent a second and more successful expedition against Patta. A force composed of imperial troops and his own retainers scaled the walls of that fort by means of rope ladders at midnight, 17th January, 1688. This was the first great Mughal success in that quarter. Patta is a large fort with many other enemy forts in its vicinity.

Matabar had spent Rs. 45,000 of his own to effect its capture, but the Emperor gave him in return Rs. 2,000 only, with a robe of honour, an elephant, and a promotion of 500 in his rank (*zat*).

Matabar next turned against Kulang (9 miles s e of Igatpuri railway station), where Shivaji had built lofty palaces for himself, and against the smaller forts in that neighbourhood, such as Babhar, Tabaka and Ratangarh (9 miles s of Kulang). But 'Kulang is loftier than Daulatabad fort by some 450 yards, and steeper in its scarped sides, so that it cannot be captured by blockade or escalade.' The Mughal general, therefore, found out through his spies that the wives and children of the Kulang garri-

son were living in concealment in the skirts of the hill crowned by Prabal* fort in Konkan. A detachment of 1,000 infantry captured them by a night attack with heavy slaughter on both sides. Another detachment surprised some of the smaller forts. Then the garrison of Kulang capitulated and also gave up the forts dependent on it. Undha Kawni, Narish (4 miles s. of Trimbak), Tringalvadi† (12 miles s. of Nasik), Madan Garh, and Murlant were next besieged and taken.

To crown all, the famous hill fort of Trimbak was invested by a force of 2,000 men, who constantly patrolled round it for six months, so as to cut off its grain supply. But a prolonged siege in that region always involved the risk of Maratha bands raiding the other parts of the district which were denuded of troops. Matabar Khan, therefore, bribed the qiladar with Rs 80,000 in cash and kind and the offer of high rank in the Emperor's service and induced him to yield the fort (8 January 1689). Telang Rao and Shyamraj, the commandant and civil officer of the fort, were high officers of Shambhuj, and had often commanded his field armies independently.

Trimbak was so important a place that Matabar Khan rightly expected and demanded that the Emperor should reward him and the Maratha qiladar on the same lavish scale that he had adopted when he secured Salhir by bribing its qiladar Asuji (1637). But, though Matabar had spent Rs 1,20,000 out of his own pocket on these enterprises, the Emperor in return granted him only a quarter of this amount, and even then the grant was not actually paid for years afterwards. He, however, received a promotion 500 in rank.

VI FINAL MUGHAL CONQUEST OF N. KONKAN

The triumphant thanadar of Nasik now crossed the Ghats and descended into Konkan. At this time came the cheering news of the capture of Shambhuj, the terror of the Mughals in the Deccan. The north

Konkan plain now lay at the invader's mercy, without any defender worth a thought. In this region the most important fort was Mahuli (18 miles n. e. of Kahan), while the cities of Kahan and Bhimvadi were the chief seats of Government and trade respectively. Further south, Itiqad Khan was soon to penetrate with an army and lay siege to Raigarh, the Maratha capital, which actually fell, after a ten months' siege, on 19 October 1689.

On 11th March 1689, Matabar Khan received the Emperor's order to march against Mahuli. He immediately issued from Nasik, but had to halt for some days outside the city, in order to allow the neighbouring thanadars and other officers appointed to his force sufficient time to join him with their forces,—his own contingent being only 1,000 strong. Resuming his march on 3rd April, by way of the Kashtighat (4 miles n. e. of Bivada) and Bivada (4 miles n. e. of Atgaon railway station), he reached Khardi, 9 miles north east of Mahuli, on the 17th. The country was desolate and lacked water and fodder, while no grain could be had locally. Provisions for the invaders had to be ordered from Surat.

Between Khardi and Mahuli there is a difficult pass, which a party of Marathas from Mahuli held against the advancing Mughals, but they were put to flight after a three hours' struggle. Matabar's force, however, was too small, as only a few of the officers ordered to reinforce him had actually joined him, and he had no artillery munition, gunners, musketeers, rocket men, farriers, water carriers, sappers and pioneers with him adequate to the siege of a fort like Mahuli. So, he wrote to the Court for these necessities and turning away from Mahuli arrived at Kahan on the 27th, and then laid siege to Dugad,* 9 miles north of Bhimvadi.

The capture of Mahuli by attack appeared impossible to Matabar Khan, in view of the limited force and time at his disposal and his utter lack of gunners and gun material. As he wrote in his despatches, "Mahuli was the seat of the governor of the Konkan plain under the Ahmadnagar dynasty. It is well provisioned. Five to six thousand infantry are required for investing it completely, and its siege will cost much money and time." It

* Also called Moranjan, three miles west of Matheran.

† Tringalvadi fell after the surrender of Trimbak, the garrison of the former holding out in order to see what bribe was paid to the men of Trimbak for its capitulation.

* The Persian MS reads *Digah Dargah* or *Durgah*.

stands on the top of a hill range with two other strong fortified peaks close to it, namely Palasgarh and Bhandargarh on the north and south. Matabar, therefore, set himself to gain the fort by corruption. Through Narso Mahadik he opened negotiations with Dwar-koji, the *harladar* of Mahuli, and other leading officers of the place, promising them high ranks in the imperial army if they submitted. They asked for an imperial letter formally granting them these terms. Such a letter addressed to Dwarkoji reached Kalan on 28th July 1699.

VII MORE HILL FORTS TAKEN BY MATABAR

While the plan regarding Mahuli was maturing, Matabar Khan was not inactive. At midnight, 17th July, in the midst of a severe storm of wind and rain, a party of 900 Kolis and Bhils, sent by him under Raghaji and Nakaji, silently scaled the fort of Pralul*. The Maratha garrison fought till dawn, and then laid down their arms. His next acquisitions were Karnala, Mukotgarh, Malanggarh, Chanderi, Ahatuda, Manikgarh, Sinkia and Dugad. With the fall of Mahuli all North Konkan from the Koli country southwards to the latitude of Bombay, passed into the possession of the imperialists, while the capture of Raigarh (October 1699) was followed by the Mughal occupation of much of South Konkan including the ports of Chaul and Rajapur.

Matabar Khan's achievements brought lustre to the Mughal arms in that quarter. As his Secretary writes in the introduction to his letter book 'The Khan captured about 30 forts which Shivaji had seized in his life time. He cleared the hills from Auranga bad to the sea, especially Nizamshahi Konkan plain and the district of Jannar from the impure dust of the presence of the infidels. The thana of Kalan and other parganas in North Konkan had been ruined by twenty years' unbroken Maratha predominance. These he recovered, strengthened, colonised, and caused to be cultivated again and beautified with new mansion^s, gardens, ^{and} canals etc.' [Karnama, 3-4]

After these arduous and successful campaigns extending over more than a year, Matabar Khan returned to Kalan (1690)

and gave himself up to repose and pleasure for a few years. He beautified this city by building a governor's mansion, a smaller residence (*haveli*), a mosque, a Turkish bath, a garden, a porticoed hall (*darwan*), and a terrace with a reservoir of water and fountains in the middle. A fort was also built near the village of Barha and a lofty hall of audience for public ceremonies. Here his wife died suddenly at the age of 56, and was buried in a magnificent tomb, built near the tank of Samiala at a cost of a lakh of rupees.

VIII REVIVAL OF MARATHA ACTIVITY, 1693

But early in 1693, the military position was reversed. The execution of Shambhaji, the capture of his capital with his entire family and the helpless flight of his successor Rajaram to the Madras coast, in 1690, had for a time stunned the Marathas and effaced all opposition to the Mughal power in Maharashtra. But within two years from this the Marathas recovered from the blow, they organised a large force and sent it to the Fast Coast, where it raised the siege of Jinji and closely blockaded the Emperor's army and son there (Jan 1693). This signal success reacted on the military situation in the western theatre. The Mughals lost their dominant position there and were driven to assume the defensive. Roving Maratha bands harried Mughal territory in the Deccan on all sides and began to recover the forts recently conquered by the imperialists but slenderly held.

Konkan served the Marathas as an excellent base for organising these operations, as the Western Ghats formed a screen in their front, while the possessions of the friendly Portuguese along the western coast afforded a safe refuge to the wives and children of their fighters even when the enemy descended into the eastern belt of that country. The Ghats, with their countless forts and intricate pathways, were the most suitable place for launching expeditions from, being equally convenient for surprising the Mughals and evading their strong outposts. Thus the natural strategic value of Konkan was heightened by the present distribution of the rival forces.

In such a situation Matabar Khan was not the man to rest in idleness. He bade adieu to his hard-earned repose in the newly-

* It was a most important fort, and used to have a garrison of 5000 in Shivaji's time.

built palaces and gardens of Kallan and once more took to campaigning

VIII MATABAR KHAN'S NEW CAMPAIGNS

Sidhgarh (11 miles s.e. of Murbad and 29 miles s.e. of Mahuli) was the refuge of the Marathas of that quarter. Motabar gave an assurance of imperial favours under the grand warrior's seal to Lomani and other Marle leaders and incited them to capture this fort. After six months of watching for a suitable opportunity, they gained the fort by escalade on 20th October 1693. On hearing of this loss, Khandaji Kodam and Damaji Narayan, two generals of the Maratha King, issued in force from Rajmachi and blockaded Lomani in Sidhgarh, by occupying the village (*niachi*) below the fort. Reinforcements hurried up by Motabar under Kakaji and Rawat Mui Jhala, stormed the village and expelled the enemy after a bloody fight.

But the situation was now complicated by the entrance of a new actor on the scene. The local Portuguese governor was bribed by the Marathas to give them shelter and to supply provisions to their fort and villages. Motabar Khan sums up the offences of the Portuguese Government thus—"I have been here for four years. In the first, I reassured and conciliated the ryots who had fled to Jawhar and Ramnagar owing to the former Maratha disturbances, and induced them to return to their original homes, thus repeopling 600 villages in Konkan. In the second year, the Portuguese gave shelter to the families of the Maratha officers of Rajaram and helped them in attacking our fort Vankunthgarh (†). In the third year they surprised fort Parnala from us, and constantly sent supplies and reinforcements to the forts belonging to Rajaram. Hence all our ryots have fled and taken refuge in Portuguese territory. The recovery of Patta by the Marathas emboldened the Feringis still further, and Tristan de Melo,* their general of Salsette, summoned Shyamji Moro-dev, an officer of Rajaram, from the island of Khanderi and harboured him and his 1,500 infantry in the Portuguese village

of Thana, agreeing to cooperate with him in attacking the fort of Mahuli and the village of Bhimvadi held by the Mughals."

IX MUGHALS ATTACK PORTUGUESE OF BASSEIN

Motabar Khan, as we might have expected from his character, forestalled the enemy and struck the first blow. A strong detachment of his troops invaded Portuguese Konkan, drove the peasants to the Mughal side of the border, and made prisoners of the enemy's families wherever found. The Portuguese offered fight, but were routed after a severe contest. The Mughals chased them up to the fort of Bassein, set fire to their church outside it, and then halted at Bahadurpura,† appealing to the Emperor for some large pieces of artillery and reinforcements to aid him in attacking Bassein and other forts, as "the Feringis were the source of the mischief, and unless they were expelled the idolators (Marathas) could not be entirely rooted out." Siddi Yaqut, the governor of Danda Ropari and Mughal admiral of the Western Ocean, co-operated with him by sea.

The domestic enemies of the Portuguese took advantage of their distress. The inhabitants of Uran (a small island, due south of Elephanta) betrayed to the Mughal general the existence of three pearl beds there which the Portuguese had jealously guarded by sentries and whose very existence they had carefully kept concealed from the great Muslim kings of the Deccan. "Through many years' abstention from fishing, countless pearls have accumulated in these beds. Only on dark nights some men have stealthily fished some small pearls on this coast."

The defeat of the Portuguese was complete. The Viceroy of Goa now sent a most submissive letter to the Emperor with presents for his ministers and servants. He worked so well on the Emperor's feelings,

† Khasi Khan (ii 402-403) briefly describes the campaign thus: "Motabar Khan made a surprise attack and took two of the small forts of the Feringis. Most of them fled to Daman and Bassein because they are weak in fighting on the plain and use no weapon except the musket and a short sword looking like a spit, and do not ride chargers. Many Feringis with their women were captured. At this a great terror seized them."

* Gemelli Careri speaks of him as 'General of the North, resident at Bassein and the murderer of admiral Antonio Machado de Brito on 30th December 1694' (Churchill's *Voyages*, iv 199).

possibly with the assistance of Christian priests and Armenian traders in the imperial camp and Matabar's jealous rivals among the courtiers, that Aurangzib peremptorily ordered the cessation of the war and the restitution of the prisoners and booty carried off from the Portuguese villages, as a

quarrel with the Europeans hindered trade and diminished his customs revenue Matabar tried in vain to explain his conduct and clear his enemies' misrepresentations at Court. The captives had to be released

JADUNATH SARKAR

HINDU ETHICS.

(A REVIEW)

THE treatise is divided into three Books. The first book deals with 'Early Ethics' and contains three chapters, viz. (i) Beginnings of Ethical thought in the Rig Veda, (ii) Magic and Sacrifice and (iii) Dharma. The second book deals with 'Ethics of the Philosophies and Theologies' and contains six chapters, viz. (i) The Ethics of the Upanishads, (ii) Buddhist and Jain Ethics and Egoistic Hedonism, (iii) The New Ethics of the Bhagavadgita, (iv) The Ethics of the Six Systems of Philosophy, (v) Ethical Implications of the Bhakti Movement, and (vi) Ethical Tendencies in Modern Hindu Thought.

The third book is on 'The Weightier Elements of Hindu Ethical Thought' and is divided into four chapters, viz. (i) Some Outstanding Features of Hindu Ethical Thought, (ii) Karma and Transmigration, (iii) Hindu Asceticism, and (iv) The Positive Contribution of Hinduism to Ethical Thought.

In the Epilogue the author has compared Hindu Ethics with Christian Ethics.

Besides it contains a short introduction and an index.

It is a popular description of Hindu Ethics. The subject has been ably handled and the composition is clear, though superficial. Only the upper surface has been searched—the deeper regions remain unexplored. The author has tried his best to be fair and impartial. But he has not been always successful. He has sometimes been led astray by his Christian bias. But that is unavoidable—he was born and brought up in a Christian community.

The book is both descriptive and critical. In the fourth chapter of the third book he has tried

to see and show the good points of Hinduism, but the praise is faint. We do not think he has been able to dive deep into the ocean of Hindu religion and Hindu morality. In this chapter, Christianity has been described to be the highest form of religion. In the Epilogue the author has discussed the comparative merits of the Hindu and the Christian ideal. His criticism of Hindu morality is adverse but not unfriendly. Some of the defects pointed out by the author are real and inherent. Our Hindu friends should ponder over the subject and try to find out how these defects can be remedied.

We shall now discuss some of the points raised by the author.

(I)

In one place our author writes —

'Hinduism has properly speaking, no New Testament, and it is hard to see how there could be got from its essential principles a Gospel which would express itself in life in works of love and mercy such as Jesus sought of his disciples.' P. 251.

But I shall quote here what Professor Denissen, one of the leading authorities, says —

'The Gospel fixes quite correctly as the high law of morality — "Love your neighbour as yourselves." But why should I do so since by the order of nature I feel pain and pleasure only in myself, not in my neighbour? The answer is not in the Bible (this venerable book being not yet free from Semitic realism), but it is in the Vedas in its great formula "tat tvam asi" which gives in three words metaphysics and morals altogether. You shall love your neighbour as yourselves,—because you are your neighbour, and mere illusion makes you believe that your neighbour is something different from yourselves. Or in the words of the Bhagavadgita, he who knows himself in everything and everything in

* A Historical and Critical Essay by John McEneaney, M. A. Wilson College, Bombay (The Religious Quest of India Series) Published by the Oxford University Press. Pp. 267.

himself, will not injure himself by himself,
na hinasti atma na atmanam

But those who have accepted the doctrine of qualified monism, will not go so far they will deduce their rules of morality from their own ideal of the self. In the *Isopanisad* we find the following verse—

"He who beholds all beings in the *Atman* (self) and the *Atman* (self) in all beings,—he does not hate any one (6)

This idea is the guiding principle of Hindu life and Hindu society. If God is in all beings and all beings are in God, how can a man hate any one? Love for all creatures follows from the idea of God a relation to the world. Hindus can deduce and have thus deduced their ethics from their metaphysics.

But what is the basis of Christian morality?

In one place Jesus says—

'Love your enemies and pray for them that persecute you, that you may be sons of your father which is in heaven for he maketh the sun to rise on the evil and the good and sendeth rain on the just and the unjust. If you love them that love you, what reward have ye? Do not even the publicans the same? If you salute your brethren only, what do you more than others? Do not even the Gentiles the same? Ye therefore shall be perfect as your heavenly father is perfect' (Matthew, V 43-48 R.V.)

Here we find the highest Christian morality and also the reason thereof. If we analyse the passage quoted above, we arrive at the following conclusion—

You are to love your enemy (i) first, because, you will be then sons of your father.

(ii) Secondly, because—God's sun and rain are for all—the just and the unjust.

(iii) Thirdly, because—you will then have rewards.

(iv) Fourthly, because—you are to be superior to the Gentiles.

For these reasons you are to love your enemy and to be as perfect as your heavenly Father.

The first reason is good, the second reason is also good. But these reasons are not superior to those given by Hindu philosophers. The fourth reason given by Jesus is very objectionable. The third reason is commercial, and throughout the Bible, prominence is given to this reason only.

We quote below some examples from the New Testament.

(1)

"Take heed that ye do not give your alms before men, to be seen of them, otherwise ye have no reward of your Father which is in heaven" Matt VI 1.

(2)

... That thine alms may be in secret and

thy Father which seeth in secret himself shall reward thee openly" Matt VI 4

(3)

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly" Matt VI 6

(4)

"When thou fastest, anoint thy head and wash thy face and thy Father shall reward thee openly" Matt VI 18

(5)

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be meted unto you again" Matt VII 1-2

Fear of retribution is the deterrent principle here. The same idea occurs in the following precepts also—

(6)

'Condemn not and ye shall not be condemned, forgive, and ye shall be forgiven' Luke VI 37

(7)

"Give and it shall be given unto you" Luke VI 38

(8)

Even in Matthew's 'Sermon on the Mount' and Luke's 'Sermon on the Plain' the idea of reward is prominent.

'Blessed be ye poor for yours is the kingdom of God' Luke VI 20

Here the reward of poverty is the kingdom of God.

(9)

Luke's Jesus spoke of earthly poverty but Matthew spiritualised that and made Jesus say—

'Blessed are the poor in spirit, for theirs is the kingdom of heaven' Matt V 3

(10)

"Blessed are they that mourn, for they shall be comforted" Matt V 4

Future comfort is the reward.

(11)

'Blessed are the meek, for they shall inherit the earth' Matt V 5

Here the inheritance of the earth is the reward.

(12)

"Blessed are ye that hunger now, for ye shall be filled. Blessed are ye that weep now, for ye shall laugh. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep" Luke VI 21, 25

Hunger and weeping are the lot of the poor. But they shall be happy hereafter, they and they only shall be filled and shall laugh. Those

who are rich here, have received their consolation and cannot therefore expect any reward in future

(13)

Matthew spiritualised Luke's earthly hunger and his Jesus said —

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled" Matt V. 6

(14)

"Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven" Matt V. 10.

Here also we find the doctrine of reward

(15)

"Rejoice and be exceeding glad, for great is your reward in heaven" Matt V. 12

(16)

The same idea is put in a stronger form in Luke —

"Rejoice ye in that day and leap for joy, for behold your reward is great in heaven" Luke, VI 23

(17)

"He that received a prophet in the name of a prophet shall receive a prophet's reward" Matt X 41

(18)

"And he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward" Matt X 41

(19)

"And whosoever shall give to drink unto one of these little ones a cup of cold water, he shall in no way lose his reward" Matt X 42

(20)

"Whosoever shall give you a cup of water to drink in my name, verily I say unto you, he shall not lose his reward" Mark, IX 41

(21)

"But love your enemies and do good and lend, hoping for nothing again and your reward shall be great" Luke, VI 35

(22)

"When thou makest a feast, call the poor, the maimed, the lame, the blind And thou shalt be blessed, for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just." Luke, XIV 13, 14

Recompense here will not entitle you to recompense there. So take care not to be recompensed here. Then great will be the recompense there

It is useless to multiply examples. The whole of the Bible is permeated by this idea of reward and punishment. What is called *Dharma* in Indian Philosophy is also a religion of reward and punishment, but it is meant only for those who are on a lower level and have no higher ideal. *Dharma* leads to heaven but not to *Moksha* (Salvation). Those who have risen to

a higher level have condemned it in unequal vocal terms. In the Mahabharata we find the following verse —

"Among the professors of Virtue, the vilest (bimah) and most despicable (jaghanyah) is he who is a 'virtue merchant'. Results of virtue will never accrue to him who wishes to milk the 'virtue cow'." Yama Parva, XXXI 5

Those who perform duties for the sake of rewards are really traders, their object is some reward or avoidance of some punishment. There is no difference between these men and those persons who are engaged in trade and commerce. These men look upon virtue as a cow and wish to milk it. But if they so desire, they will never get any milk from the 'virtue-cow'. Such men have been called the vilest and most despicable

(b)

In another place (Santi Parva, 123) we find the following passage —

Apodhyanamulo dharmah, "The stain of religion is the banking after fruits"

(c)

In two places we find the following —

"Kripinah phala hetavah" Santi P 265 7, and Gita II 49 which means—"Those who want fruits of religion are objects of pity"

(d)

The following verse is from the Gita (II 49) —

"You have a right to work only but not to fruit, let not the fruit of action be thy motive and be not inclined to 'in-action'"

This idea is quite foreign to the spirit of the Bible

Hindus may not have any New Testament but their Old Testament is newer and higher than the so called New Testament of Christians

II

GOSPEL OF LOVE

Our author has drawn our attention to the Christian doctrine of love. But the love which Jesus sought of his disciples was not always catholic and universal. It was sometimes narrow and sectarian. This assertion seems to be very bold and astounding. So it is necessary to cite some examples from the New Testament

(1)

In one place Jesus says to his disciples —

"If any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple" Luke, XIV 26

It may be called the Gospel not of Love but of Hate

(2)

To him, Gentiles were sometimes dogs. Once a Gentile woman came to him with her daughter who was possessed by a devil. At first he would not cure her. His reason was that he "was not sent

but to the lost sheep of the house of Israel" In this connection he said "It is not meet to take the children's bread and to cast it to dogs" Matt XV 26, Mark, VII 27

Here "dogs," means "Gentiles"

(3)

In one place we find the following passage — "Give not that which is holy unto the dogs, neither cast ye your pearls before the swine lest they trample them under feet and turn again and rend you" Matt VII 6

"Dogs" and "swine" may mean either "Gentiles" or "Pharisees and Sadducees" To whomsoever these might have been applied, the spirit is reprehensible If a man cannot understand or accept my dogma does that justify me in calling him names? It is not love and sympathy

(4)

Pharisees were to him special objects of hatred He showered upon them such epithets as —

(a) Serpents (b) generation of vipers (c) blind (d) blind guides (e) fools (f) hypocrites (g) child of hell (h) whited sepulchre, etc, etc

(5)

Even his friends were not safe —

On one occasion Jesus said that he must suffer many things of the elders, chief priests and scribes and be killed

But Peter began to remonstrate and said—

"Be it far from thee, Lord This shall not be unto thee"

But Jesus turned and said unto Peter —

"Get thee behind me, Satan Thou art an offence unto me, for thou savourest not things that be of God, but those that be of men" Matt XVI 21 22, Mark, VIII 32 33

Even an ordinary man will not get angry under similar circumstances But Jesus became furious and denounced Peter as Satan

(6)

Once his disciples could not cure a man For this reason he became angry with them and said

"O, faithless and perverse generation, how long shall I be with you? How long shall I suffer you?" Matt XVII 17, Mark, IX 19, Luke, IX 41

He had no reason to be angry

Every one cannot be strong in faith Even he himself could not heal in his own country—but the reason given there was "because of their unbelief"

His love was circumscribed it did not ordinarily cross the boundary of Judaism

When Jesus sent forth his twelve disciples, he commanded them saying—

'Go not into the way of the Gentiles and into any city of the Samaritans enter ye not,

but go rather to the lost sheep of the house of Israel" Matt X 5, 6

In another place he said "I am not sent but unto the lost sheep of the house of Israel" Matt XX 21

Even trees did not escape his curse Once he was hungry and seeing a fig tree afar off came to it. But he found nothing but leaves, for the time of figs was not yet Then he said, "Let no fruit grow on thee henceforth for ever" The fig tree then withered away Matthew, XXI 19, Mark, XI 13, 14

Jesus appointed 12 disciples whom he sent to preach the Gospel

"Into whatever house ye enter, first say, Peace be to this house If the son of peace be there, your peace shall rest upon it, if not, it shall turn to you again Into what ever city ye enter and they receive you not, go your way out into the streets of the same and say—Even the very dust of your city which cleaveth on us we do wipe off against you" Luke, X 5 11

Then Jesus says—"It shall be more tolerable in that day for Sodom than for that city" Then addressing Chorazin and Bethsaida he pronounces "woe unto thee" and curses these two towns and also Capernaum, saying, "thou shalt be thrust down to hell" Luke, X 13—15

Suppose we bless a man but he does not receive us Should we take back that blessing? Is it not really cursing? What does the wiping off the dust mean? Anger and hatred! Hindu suits cannot be provoked under similar circumstances "Peace unto thee"—is their heart felt benediction

The mind of Jesus was the most unpsychological He preached the immediate destruction of the world and advent of his own kingdom, the people must leave the world and follow him He demanded immediate conversion They must not wait and deliberate If they wanted a proof, he would storm and thunder and hurl them to hell fire The mind of a man cannot be changed by vituperations and vilifications What is required is Love and Sympathy The greater the perversity, obduracy and hypocrisy, the greater the need for compassion These are serious symptoms of a deep spiritual disease We must bear with them patiently and treat them compassionately, permeate them with love, compassion and sympathy, this is the only remedy

His "woe unto s" are nothing but curses and expressions of ill will We cannot understand how a religious man can denounce non believers so vehemently and threaten them with hell fire, eternal damnation and everlasting punishment, simply because they cannot find reasons to believe a new doctrine

The Bible has been generally accepted as a Gospel of Love But it is so full of curses,

invectives, denunciations and all sorts of evil names (e.g. dogs, swine, vipers, sons of hell, adulterous nations, etc.) that some of our friends have found it impossible to read the book at the time of their devotions. The book, as it is, cannot be placed in the hands of our children, it has a demoralising effect. We want an expurgated edition of the book.

III

The Kingdom of God

Our author says — "Jesus spoke of a spiritual world which was not foreign to the world in which we live. The Kingdom of Heaven He declared to be not something away in the clouds, not something that might be attained at the end of a long and weary journey." P. 231

Then he quotes the following passage —

"The kingdom of God cometh not with observation, neither shall they say 'Lo here' or 'Lo there' for behold, the kingdom of God is within or among you."

This portion has been taken from Luke, XVII 20, 21. In the authorised version the language of the last portion is—"the kingdom of God is within you." Had it been the correct translation, the kingdom of God would certainly have meant here "the inner spiritual world." But it has been proved by competent authorities that the correct translation is not "within you" but "among you" or "in the midst of you." This rendering has also been accepted as an alternative version in the Revised Bible. If this rendering is accepted as true, then the meaning of the passage becomes altogether different. The kingdom is not an inner experience but something outer. The words "kingdom of God" (K of G) and "Kingdom of heaven" (K of H) have been differently explained by different persons. Some of these meanings are —

(1) An inner spiritual experience

(11) (a) A secret society which was composed of the disciples of Jesus, which was carefully guarded from the gaze of the public and whose cult was wrapped in mysteries and parables

(b) Sometimes simply a society organised by Jesus

(iii) A new kingdom which would be established after the destruction of this world and on the last day of Judgment, and which would be ruled by Jesus and his angels, assisted by his twelve disciples who would judge the twelve tribes of Israel

(iv) A visible church organisation like that of the Jews.

(v) Human society in general, composed of good men as well as bad men

(vi) Future world

Now let us examine some of the Biblical passages relating to K of G or K of H

(1)

Jesus said to Pilate—

"My kingdom is not of this world." John, XVIII 36. Here the kingdom has the sixth meaning

(2)

The "kingdom" in the passage quoted by the author must mean a "secret society" established by Jesus. It was in the midst of the people, but being a secret society it could not be described by "lo" here 'lo' there."

(3)

"There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God and yourselves thrust out." Luke, XIII 28

Here "K of G" is used in the third sense

"And they shall come from the east and from the west and from the north and from the south and shall sit down in the Kingdom of God" Luke, XIII 29. Matt VIII 11

Third or the sixth meaning

(5)

"Verily I say unto you there be some standing here, which shall not taste of death, till they see the son of man coming in his kingdom." Matt XVI 28. Third meaning

(6)

The same idea occurs in Mark, IX 1. The language is almost the same

(7)

In Luke, IX 27, we find the same idea—

"But I tell you of truth, there be some standing here which shall not taste of death, till they see the kingdom of God."

(8)

"Joseph which also waited for the kingdom of God creaved the body of Jesus" Mark XV 43. Luke, XXIII 51. The third meaning

(9)

Jesus said—"I will drink no more of the fruit of the vine until that day that I shall drink it new in the kingdom of God." Mark, XIV 25

The third meaning

(10)

The same idea occurs in Luke, XXII 18

(11)

For the same idea see also Luke, XXII 16

(12)

"And when one of them that sat at the meal with him heard these things, he said unto him, 'Blessed is he that shall eat bread in the kingdom of God.'" Luke, XIV 15

The third meaning

(13)

"From the days of John the Baptist until now the kingdom of heaven suffereth violence and the violent take it by force." Matt XI 12. It means "The K of H has been taken by force and men using force have been seizing it."

The book under review consists entirely of sonnets which are written with a correct appreciation of the essential features of that metrical form, though it occasionally deteriorates into such prosaic lines as these

The Master Builder, having built the Earth,
Left the unused material on this site—
According to a legend popular,
Which in an age of ignorance had birth,
The spirits of the atmosphere are
The brawlers of these boulders from the height !

In many respects it is, however, a very interesting volume, being a well deserved tribute to poetry as well as science

P SESHADRI

THE HISTORY OF INDIA By P T Srinivas
Iyengar, Professor, St Joseph's College, Trichino-
poly 1923 444 p. Price Rs 2 8

In this small book of 244 pages the author has compressed the history of India from the early times down to the present day. He has tried to reconstruct the early history with the help of traditions. The first four chapters of his book, where he has relied mainly upon Indian literature, are fairly well written. His account of the Royal families of the Vedic period are not found in other historical treatises. This period is generally looked upon as pre historic and the traditions cannot be chronologically arranged. But these traditions are of special value in understanding the development of Indian culture, and we congratulate Mr Iyengar on his recognition of the value of their materials. Mr Iyengar is a Sanskrit scholar and he has given ample testimony of his knowledge of Sanskrit. The narrative of the historic period, however, is neither illuminating nor informative. The book is full of quotations without any reference to the sources from which they have been taken. There are bold assertions without any attempt to prove them from authentic evidence. The author is rather ambitious in giving a full history of India without paying any attention to the main factors of history. Such statements as, 'The history of India begins when man first appeared on our globe', 'Most scholars now think that man was first born in India', 'Geographically, India has been one country since tertiary times, and culturally one since man was evolved, and will not go without challenge

UPENDRANATH BAIL

TATTVJA JÑANAM THE QUEST OF COSMIC CON-
SCIOUSNESS By Sri Sri Ananda Acharya
Published by the Brahmaśukha Gaurisankar Math,
Scandinavia Pp 401 Price not known

The book contains public lectures on the metaphysical conceptions of the ancient Aryans

of India delivered in the Convocation Hall of the University of Stockholm during the winter session of 1915-16

The book is divided into six chapters. The first lesson is entitled "The scope and aim of the Vedic Philosophy" (i) The second chapter—Theistic Realism of Rishi Uluka. (ii) The third chapter—Spiritualism Naturalism of Rishi Kapila (iv) The fourth chapter—Existential Import of Words (v) The fifth chapter—Being and Knowing And (vi) the sixth chapter—Dreams and Beyond

When these lectures were delivered, considerable interest was aroused in Norway. The lectures were speedily published in book form and were received with great appreciation both by the Press and the public

Exposition—uncritical, antiquated and unmethodical

RELIGIOUS THOUGHT IN THE EAST AND THE EFFECT OF THE THEOSOPHICAL SOCIETY UPON IT By Paramahansa Narayan Saha, published by the Theosophical Publishing House, Adyar, Madras Pp 69

Written from the Theosophical stand point
MAHESCHANDRA GHOSH

SOCIAL EFFICIENCY India's Greatest Need, By Prof S N Phareman, M A The Modern Publishing Co, Bombay Price Rs 2-8

In this book Mr Phareman, of the Department of Sociology and Civics, Bombay University, has made an attempt to apply the principles of Scientific Business Management to the study of the problems of Indian social life. Though the subject is somewhat novel, it opens out wide vistas of public good and is capable of almost unlimited expansion. 'Social Efficiency,' says the author, 'is the finding and taking of the best, easiest and quickest ways to the social welfare and this can be done by applying up-to-date business principles to the study of social problems. 'Civilisation means for me,' says the author in the preface, 'a series of conquests. A civilised people, means a people who have solved the conquest of bread, shelter, clothing, of ignorance and disease, of discord, and outside attack. To hasten the assimilation of the different elements (of the Indian population), and organise them for the various peaceful conquests within each region, is the problem of social efficiency.'

So the author discusses how the Indian people can, at less cost of human and material resources than at present, get better food, clothing, and shelter (i.e. reduce or eradicate poverty), stop national decay, reduce death rate all round, eradicate preventable diseases, obtain wider and better education, develop their civic, political,

artistic and religious life, stop friction and harmonise human relationships, break down caste barriers, discover men of genius, etc. It is a thought-compelling book, and in these days when we have at last come to recognise the urgency of increasing our efficiency both as individuals and as a nation in order to take our proper place in the world, a book like the one under review should be of great help. All social and national workers will find it full of valuable suggestions.

EDUCATION.

The Message of Muhammad By Mr. A. S. Wadia. Published by J. M. Dent and Sons, London. Pp. xiv+152. Price 2s. 6d. net.

The author sets out to study Islam and its founder with knowledge and sympathy. He has almost completely failed in the attempt. His suggestions as to re-vivifying Islam are not adjusting its tenets to modern conditions, are more assuming than convincing. His fantasmagoric being a representation of the Holy Prophet, is (despite his explanations) peculiarly offensive. That he took up the work with laudable motives, we do not deny, that there are occasional signs of sympathetic understanding, may also be granted, yet there is ample evidence, throughout the book, that on the whole, he has misunderstood rather than understood the message of Islam. He has done unwittingly perhaps, more harm than good to the cause he has sought to explain.

A. M.

India's Position in World Politics By Taraknath Das, M. A. Published by Saranwati Library, 9 Ramanath Mazumdar's Street, Calcutta.

Indian politicians of the present day are apt to grow parochial in their view on account of the decision of the Indian National Congress to confine its activities to India alone. There is much to be said both for and against this arrangement for which Mahatma Gandhi is mainly responsible. But whatever the policy of the Congress, there is great need for the cultivation of a world outlook in Indian politicians. This will convince them of the truth that in spite of apparent political insignificance they count for much in the evolution of policies of the great powers of the Old and the New Continents. But as there is a great paucity of books on the subject which might enlighten the eager student with necessary knowledge, the Saranwati Library is to be thanked for bringing out this volume from the pen of Mr. Taraknath Das whose long sojourn in America has made it possible for him to cultivate a knowledge of diplomatic relations of the world with some amount of thoroughness. In the introduction

written by an Asiatic Sanskrit scholar, it is given that "Mr. Das has tried to show that world peace depends upon a freedom of trade, through an independence and thus Indian question should attract keenest interest of the nations of all countries. He urges his countrymen to make the question of Indian independence an international issue." Whether this high claim may be endorsed as true with regard to the volume before us is a matter where there might be difference of opinion, but there can be no denying the fact that the author has laid bare with relentless pen the intricacies of British policy in the East and the West and has tried to show that to maintain British domination over India, England has often entered into various negotiations with different nations of the world. Thus the author has done with the help of books many of which are inaccessible in India for the amount of information thus embodied the book has become of great value to Indian readers who otherwise would not be able to understand fully the working of many of the springs of action in international politics with reference to India.

ANVINIKAN CHINE.

HINDI.

Saraswati Banchara Published by the Rajputana Book Society, Jaipur, Jhalariyatan City. Pp. xiv+112. Price Rs. 1.12.

This novel has been translated from the Gujarati. Only a part has been published in this volume and so no correct estimate about the whole plot can be made. The novel has been written on the lines of the Sanskrit Kadamari, the style, too, being rather antique. The Durbhar life in Rajputana four centuries back, has been depicted in the volume, with much dexterity. The language is rather learned and in some places old-fashioned, e.g. the use of the words 'वृत्त' on, p. 311. The price of the volume may have been a little less.

M. S.

Garve in Ashoka Nigraha By Mr. Umrao Singh Karwark, B. A. Published by the Jnan Prakash Mander, Marthra (Mumbai) 1922. Pp. 107. Price 10 annas.

The life story of this self made 'Steel King' and multi-millionaire of America is a source of inspiration. So this Hindi work is most welcome. The chapter containing the maxims of this practical man is very useful and instructive.

Brahmavivarta Kavya Translated by Pandit Brahmavivarta Sharma. Published by the Atmananda Jain Trust Society, Ambala City. Pp. 32. 1922.

(Twentieth Century Bible) J Drummond's interpretation is, it "seemed to Jesus that men were storming their way into the kingdom of heaven"

The second meaning

(14)

"Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God" Mark, X 14, Luke, XVIII 16 Second meaning

According to some authorities "new converts" were called "little children" If that be the correct interpretation, then "K of G" would mean "the society established by Jesus"

(15)

"They thought that the kingdom of God should immediately appear" Luke, XIX 11

Third meaning

(16)

In Luke, XXI, Jesus describes how the world will come to an end "Then the powers of heaven shall be shaken, and then shall they see the son of man coming in a cloud with power and great glory when you see these things come to pass, the Kingdom of God is nigh at hand" Luke, XXI 26-31 Third meaning

(17)

"Unto you it is given to know the mystery of the K of G, but unto them that are without, all these things are done in parables" Mark, IV 11

Second meaning

(18)

In the Parable of the Sower, the kingdom must mean human society containing all sorts of men, both good and bad "In the end of the world the son of man shall send forth his angels and they shall gather out of his kingdom all things that offend and them who do iniquity, and shall cast them into furnace of fire there shall be weeping and gnashing of teeth Then shall the righteous shine forth as the sun in the kingdom of their father" Matt XIII, Mark, IV, Luke, VIII

(19)

The Parable of the Net (Matt XIII) must be explained in the same way as the P of the Sower

(20)

The P. of the Husbandman in Matt XIII 52, must also be explained in the same way

(21)

The Parable of the Ten Virgins must have the third meaning "The kingdom will come but we know neither the day nor the hour when the son of man cometh" Matt XXV, 1-13

(22)

The Parable of the Talents and Pounds (Matt XXV 14-30, Luke XIX 12-27) must be explained in the same way "When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his

glory And before him shall be gathered all nations, he shall separate them one from another as a shepherd divideth his sheep from the goats And he shall set the sheep on his right hand but the goats on the left Then shall the king say unto them on his right hand, come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world then shall he say unto them on the left 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels' "

Or the kingdom here may be the human society which will be rewarded or punished on the day of Judgment

(23)

In the Parable of the Wicked Husbandmen, (Matt XXI 33) the kingdom has the fourth meaning Here it is implied that the kingdom will be taken from the Jews and given to a worthier nation

The Parable of the seed growing secretly (Mk IV) the Parable of the mustard seed (Matt XIII, Mark IV, Luke XIII) the Parable of the Leaven (Matt XIII, LXIII) may have reference to the secret organization of Jesus

Second meaning

According to some, these may refer to inner spiritual growth (first meaning)

From this discussion it becomes evident that "the Kingdom of Heaven" has different meanings in different places But the predominant idea is that the kingdom of heaven will be established on the day of judgment when all the wicked elements will be finally eliminated

(b)

Our author says—"The members of the kingdom are not a people dwelling in monasteries or in the forest but a people who live among their fellows"

Yes, they lived among their fellows but these fellows were the disciples of Jesus who left the world Jesus said—

"If thou wouldst be perfect, go, sell that thou hast and give to the poor and thou shalt have treasure in heaven and come, follow me" Matt XIX 21, also Luke, XII 33

In another place we find—

"Then answered Peter and said unto him 'Behold, we have forsaken all and followed thee, what shall we have therefore?' And Jesus said unto them, verily I say unto you, that ye which have followed me, in the regeneration when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel And every one that hath forsaken house, or brethren or sisters or father or mother or wife or children or lands for my name's sake shall receive an hundredfold and shall inherit everlasting life"

Yajunallya and others also left the world

but not with the view of "receiving an hundred fold "

(c)

Our author makes another astounding statement. He writes, "Jesus did not teach that men may enter the kingdom as a reward of well doing" P 202

It is not necessary to discuss the subject anew. We have already shewn that the Religion of Jesus is a religion of *Reward* and *Punishment*. Here we may quote an example or two more

Once a man came to Jesus and said—"Master, what good thing shall I do, that I may have eternal life?"

Jesus said—"If thou wilt enter into life, keep the commandments." The young man said, "All these have I kept from my youth up"

Jesus said unto him, "If thou wilt be perfect, go and sell that thou hast and give to the poor and thou shalt have treasure in heaven and come and follow me"

The young man went away sorrowful, for he had great possessions

Then said Jesus unto his disciples—"Verily I say unto you that a rich man shall hardly enter into heaven" Matt XIX, Mark X, Luke, XVIII

In another place we find, "Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in heaven" Matt VII 21

On another occasion Jesus said—"Come inherit the Kingdom for I was hungered and ye gave me meat, I was thirsty and you gave me drink, I was a stranger and you took me in" Matt XXV 34, 35

In all these places we find that the reward for well doing is the inheritance of the K of G

It is not possible to discuss, in this review, other points raised by our author. So we must stop here

In spite of our author's Christian bias, the book is a valuable production. It is recommended to our Hindu brethren, as it embodies the view of a cultured Christian brother who has raised many important points which are worth considering

MAHESCHANDRA GHOSH

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali Oriya, Punjabi, Sindhi, Tamil, Telugu and Urdu Newspapers, periodicals, school and college text books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book reviews and notices will be published—Editor, M R]

ENGLISH

POEMS OF SCIENCE By Knight Hallows of H M's Geological Survey of India (Erskine Macdonald)

No enlightened student of literature to-day believes in Macaulay's sweeping assertion that poetry necessarily declines as civilization advances. Like many of his *obiter dicta* it contains little truth. Far from restraining the imagination, science may stimulate it as was exemplified in the case of Tennyson and some other poets of the nineteenth century. Mr Knight Hallows who is a geologist by profession, has boldly sallied forth in this book to write poems of science on some pages of Indian Earth History. Tennyson had occasion to speak of

Dragons of the prime

That tear each other in their shame,
and geology with its wonderful stories of trans-
formation of the earth's surface and interior,
stimulates this writer's imagination to artistic
effect. Sitting at some favoured spot, he muses
in the wake of Tennyson's well known lines

There rolls the deep where grew the tree
O earth, what changes thou hast seen!
There where the long street roars hath been
The stillness of the central sea

The hills are shadows, and they flow
From form to form and nothing stands,
They melt like mist, the solid lands,
Like clouds they shape themselves and go

The book under review consists entirely of sonnets which are written with a correct appreciation of the essential features of that metrical form, though it occasionally deteriorates into such prosaic lines as these

The Master Builder, having built the Earth,
Left the unused material on this site—
According to a legend popular,
Which in an age of ignorance had birth,
The spirits of the atmosphere are
The hewers of these boulders from the height !

In many respects it is, however, a very interesting volume, being a well deserved tribute to poetry as well as science

P SESHADRI

THE HISTORY OF INDIA By P T Srinivas Iyengar, Professor, St Joseph's College, Trichinopoly 1923 411+11' Price Rs 2 8

In this small book of 244 pages the author has compressed the history of India from the early times down to the present day. He has tried to reconstruct the early history with the help of traditions. The first four chapters of his book, where he has relied mainly upon Indian literature, are fairly well written. His account of the Royal families of the Vedic period are not found in other historical treatises. This period is generally looked upon as pre historic and the traditions cannot be chronologically arranged. But these traditions are of special value in understanding the development of Indian culture, and we congratulate Mr Iyengar on his recognition of the value of their materials. Mr Iyengar is a Sanskrit scholar and he has given ample testimony of his knowledge of Sanskrit. The narrative of the historic period, however, is neither illuminating nor informative. The book is full of quotations without any reference to the sources from which they have been taken. There are bold assertions without any attempt to prove them from authentic evidence. The author is rather ambitious in giving a full history of India without paying any attention to the main factors of history. Such statements as, 'The history of India begins when man first appeared on our globe', 'Most scholars now think that man was first born in India', 'Geographically, India has been one country since tertiary times, and culturally one since man was evolved', will not go without challenge.

UJENDRANATH BALL

TATVA JYANAM THE QUEST OF COSMIC CON-
SCIOUSNESS By Swami Sri Ananda Asharya
Published by the Universal Government Math,
Srinagar, India. Pp 401 Price not known

The book contains public lectures on the metaphysical concepts of the ancient Aryans

of India delivered in the Convocation Hall of the University of Stockholm during the winter session of 1915-16

The book is divided into six chapters. The first lesson is entitled "The scope and aim of the Vedic Philosophy (i) The second chapter—Theistic Realism of Rishi Uluka. (ii) The third chapter—Spiritualism Naturalism of Rishi Kapila (iv) The fourth chapter—Existential Import of Words (v) The fifth chapter—Being and Knowing And (vi) the sixth chapter—Dreams and Beyond

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Exposition—uncritical, antiquated and unmethodical

RELIGIOUS THOUGHT IN THE EAST AND THE EFFECT OF THE THEOSOPHICAL SOCIETY UPON IT By Purnendu Narayan Sinha, published by the Theosophical Publishing House, Adyar, Madras Pp 69

Written from the Theosophical standpoint
MANFISCHANDRA GHOSH.

SOCIAL EFFICIENCY India's Greatest Need, By Prof S N Phareman, M A The Modern Publishing Co, Bombay Price Rs 2 8

In this book Mr Phareman, of the Department of Sociology and Civics, Bombay University, has made an attempt to apply the principles of Scientific Business Management to the study of the problems of Indian social life. Though the subject is somewhat novel, it opens out wide vistas of public good and is capable of almost unlimited expansion. "Social Efficiency," says the author, "is the finding and taking of the best, easiest and quickest ways to the social welfare" and this can be done by applying up-to-date business principles to the study of social problems. "Civilisation means for me," says the author in the preface, "a series of conquests. A civilised people, means a people who have solved the conquest of bread, shelter, clothing, of ignorance and disease, of discord, and outside attack. To hasten the assimilation of the different elements (of the Indian population), and organise them for the various peaceful conquests within each region, is the problem of social efficiency."

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artistic and religious life, stop friction and harmonise human relationships, break down caste barriers, discover men of genius, etc. It is a thought-compelling book, and in these days when we have at last come to recognise the urgency of increasing our efficiency both as individuals and as a nation in order to take our proper place in the world, a book like the one under review should be of great help. All social and national workers will find it full of valuable suggestions.

ECONOMICS

THE MESSAGE OF MUHAMMAD By Mr A S Wadia Publisher J M Dent and Sons London Pp xiv+159 Price 2s 6d net

The author sets out to study Islam and its founder with knowledge and sympathy, but has almost completely failed in the attempt. His suggestions as to revivifying Islam are a justing its tenets to modern conditions, are more assuming than convincing. His frontispiece being a representation of the Holy Prophet is (despite his explanations) peculiarly offensive. That he took up the work with laudable motives we do not deny, that there are occasional signs of sympathetic understanding may also be granted yet there is ample evidence throughout the book, that on the whole he has misunderstood rather than understood the message of Islam. He has done, unwittingly perhaps more harm than good to the cause he has sought to explain.

A M

INDIA'S POSITION IN WORLD POLITICS By Tarakanath Das, M A Published by Saraswati Library, 9 Ramanath Swamikal Street Calcutta

Indian politicians of the present day are apt to grow parochial in their view on account of the decision of the Indian National Congress to confine its activities to India alone. There is much to be said both for and against this arrangement for which Mahatma Gandhi is mainly responsible. But whatever the policy of the Congress, there is great need for the cultivation of a world outlook in Indian politicians. This will convince them of the truth that in spite of apparent political insignificance they count for much in the evolution of policies of the great powers of the Old and the New Continents. But as there is a great paucity of books on the subject which might enlighten the eager student with necessary knowledge, the Saraswati Library is to be thanked for bringing out a thin volume from the pen of Mr Tarakanath Das whose long sojourn in America has made it possible for him to cultivate a knowledge of diplomatic relations of the world with some amount of thoroughness. In the introduction

written by an Asiatic Statesman, it is given out that "Mr Das has tried to show that world peace depends upon freedom of Asia, through Indian independence and thus Indian question should attract keenest interest of the statesmen of all countries. He urges his countrymen to make the question of Indian independence an international issue. Whether this high claim may be endorsed as true with regard to the volume before us is a matter where there might be difference of opinion but there can be no denying the fact that the author has laid bare with relentless pen the intricacies of British policy in the East and the West and has tried to show that to maintain British domination over India England has often entered into various negotiations with different nations of the world. This the author has done with the help of books many of which are inaccessible in India. For the amount of information thus embodied the book has become of great value to Indian readers who otherwise would not be able to understand fully the working of many of the springs of action in international politics with reference to India.

ASWINIKUMAR GHOSH

HINDI

SARASWATI MANERA Published by the Jayaputa Hindi Society, Balha Jhalrapatan City Cr un 6 Pp 287 Price Rs 1 12

This novel has been translated from the Gujarati. Only a part has been published in this volume and so no correct estimate about the whole plot can be made. The novel has been written on the lines of the Sanskrit Kadambari, the style too, being rather antique. The Durbar life in Rajputana four centuries back, has been depicted in the volume, with much dexterity. The language is rather learned and in some places old fashioned, e.g. the use of the words *वै* *वै* on, p 313. The price of the volume may have been a little less.

M S

GAETEGIE AUR USKE VIKHARA Mr Umrao Singh Karmuk B A Published by the Jaan Prakash Manir, Meeruth 1922 Pp 107 Price 10 Annas

The life story of this self made 'Steel King' and multi-millionaire of America is a source of inspiration. So this Hindi work is most welcome. The chapter containing the maxims of this practical man is very useful and instructive.

PRABHOTEJARA KATNAMALA Translated by Pandit Brahmajit Sarna Published by the Almaswami Jain Trust Society, Ambala City Ip 32 1922

novels that has been written by the Telugu admirers of the Maharatta rulers and their military and administrative system

B RAMACHANDRA RAO

KANARESE

BHARATAKHANDADA JEEVANAITOTIGALE *Cronica*
Oct pp 223 Price Re 1-1-0 Published by the
Karnataka Rastreeya Shikshana Samiti, Dharmar

The title of the book correctly translated into English would run as "the star like lives of the continent of Bharata" It contains the lives of eminent men of India from very ancient times In all the book is a collection of twenty five biographies, the subjects of which the writer has chosen with a view to their being either leaders of thought, devotion or action Gantama leads the list and Laxmibai of Jhansi ends it The later biographies the author has left untouched Among others the pantheon is graced by Ashoka by the three Acharyas, by Vidyananya by Chaitanya, Tulsidas, Shivaji Ramdas and Basवेशwara—the regenerator of the Lingayat sect in Karnataka

The book is a modest attempt to bring within a short compass the lives of the most brilliant luminaries of India The compass, however is so small that the life of even a single one of them can easily overflow the pages before us Evidently the author has tried the impossible Consequently he has failed to give us the soul of those great men, nor has he been able to give us the outlines of their respective philosophies

But perhaps the author was never so ambitious He has given us the briefest possible outline of their lives, in fact a pencil sketch drawn in hurry and with a few strokes What else could he do with such mighty beings within a scope so small Neither the perspective nor the far-reaching consequences nor the various shades of colour could he give us Hence, the book is fit for school boys for an acquaintance of those grand figures in Indian history and it certainly awakens the desire to know more about them This the book is capable of doing in a high degree and I think a book designed for the young should do this more than anything else

Mr H Chidambharayya is an author quite familiar to Kanarese readers His philosophic and devotional works are before the public for long But this work of his has developed a new line—that of a narrative He has plied his hand here too successfully and is always interesting His style is a blend of the Mysorean and Dharmar types of writing With the delicacy of expression of South Karnataka, he has learnt to wed the force of the north

The few illustrations he has given are help-

ful They are about ten in number The Karnataka Rastreeya Shikshana Samiti seems really to be doing solid good work for literature since this is the first book of its kind in the language The Samiti as well as the author have certainly laid the Kanarese reading public under obligation having supplied these sketches The printing and binding, however, do not favourably compare with Mangalore printing which is the best in Karnataka On the whole the book is worthy of perusal and every Kannadiya must feel satisfaction in having it on his book shelf

RANGAYATH DIVAKAR

GUJARATI

BHARAT SILPA (भारत शिल्प) Published by
Mambhai Divedi, Navsari, and printed at the
Anand Press Surat Paper cover Pp 96 Price
Rs 10 1923

This is a translation of Shriyut Abanindranath Tagore's book on Indian Art The subject is technical, besides it is rendered into Gujarati in such high flown language that very few people are likely to understand it

DR. H. RAY (डॉ. ए. ए. राय) Published by Ram
M. Pandas Gandhi, at the Nayyan Printing
Press Ahmedabad Khadi cloth cover Pp 66
Price Rs 10 (1923)

Dr P C Ray's book on indigenous (Indian) colours in Bengali has furnished the text of this brochure As to its inestimable value to those who are working for the improvement of our dyeing processes by means of indigenous colours, there cannot be two opinions The colours, if the directions are followed, can be manufactured at marvellously cheap prices and from articles lying at our very door The colours thus manufactured have been tried and tested and illustrations given of the success obtained It is a step in the right direction for the resuscitation of our dye industry

THE POEM OF A PRISONER (कैदी का काव्य) By
Munshi Printed at the Natarik Printing Press,
Bombay Paper cover With an illustration of
Maulana Mohammad Ali behind the prison bars
Pp 47 Price Rs 12 (1923)

Maulana Mohammad Ali is a fine Persian and Urdu scholar He has written Gazals at various times of his crowded life They are given here in Urdu (printed in Gujarati characters) with a prose Gujarati translation

The full force of the original cannot be felt by the Gujarati reader, nor can it be conveyed intelligently, as the genius and idiom of the two languages differ considerably These limitations, therefore, come in the way of their adequate appreciation

K M J.

GLEANINGS

The Only Black-Faced Lion Killer in Captivity

This ferocious black faced drill first of its kind ever captured is one of the few animals



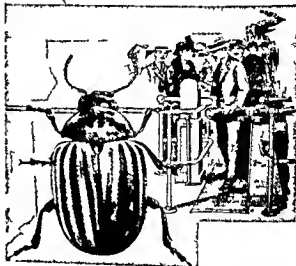
Black Faced Lion killer Drill in Captivity that dares attack a lion. He was brought to Philadelphia recently from Africa.

Will Ravenous Insect Hosts Push Man off This Planet?

Before our eyes today is being fought what scientists say is the most devastating war in the world's history—a war more destructive to life and property than the recent great conflict of nations.

It is the silent war between man and insects

From the four corners of the earth, vast invading hordes of bugs are slowly surely, forcing their way into man's domain. They are ravaging our fields, destroying our crops, robbing us of our food. By ruining forests they are literally gnawing away the roofs over our heads. By destroying wool and cotton they are eating the clothes from our backs. And finally, by inoculating us with disease germs, they are even murdering us. They are threatening to push us off the planet—to take our places as the dominant life on earth.

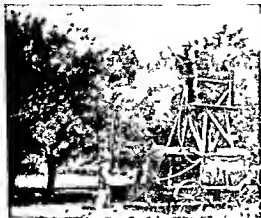


The Potato Bug by Destroying 25,000,000 Worth of Potatoes Collects an Annual Toll of 25 Cents from Every Individual in the U. S. A.

Every year one tribe of these invaders—the cotton boll weevil—collects a tribute of \$10 from every man, woman and child in the United States—money that represents a billion dollars worth of cotton destroyed annually.

Another tribe—the potato bug—collects payment of 25 cents from every American by destroying \$25,000,000 worth of potatoes each year.

The alien bugs, foes are innumerable, untiring, merciless. Not one of us can escape the tax they impose. Still the insects are not satisfied. They want the whole world.



A Modern "Tank" on the Battle Line of Man's War against Insects

And now science has declared war in defense of mankind. It will be war to the finish. Which will survive—man or insect?

The formal declaration of war was made recently by Dr. L. O. Howard, Uncle Sam's chief entomologist, who is leading an army of government scientists sent into the field to drive back the bug invaders.

"Man still is the dominant type on this terrestrial body," said Doctor Howard. "He has overcome most opposing animate forces."

"But the fight with the insects has been going decidedly against him. These enemies threaten his life daily. Rapidity of multiplication, power of concealment and many other factors contribute to their persistence. In many ways they are better fitted for life on earth than is man."

"Insects are the only creatures capable of making a co-operative attack against us. We have ignored them in the past because of their smallness, not realizing that was one of their very points of strength. Before we can call this earth ours, we shall have to bring under subjection this insect horde, and that will require the highest scientific skill at our command."

Convincing proofs to substantiate these fears can be seen on every hand. While some of the most destructive insects are strangers to the average man, other dangerous enemies—the fly, the mosquito, and the cockroach—are familiar in hundreds of thousands of households.

Almost every one is familiar with modern campaigns against the disease-spreading housefly. Vast sums of money are spent by householders each year in buying screens and poisons to combat the fly. Yet flies are as numerous as ever.

The fever-carrying mosquito, against which man has battled for years, shows no signs of defeat.

Insect victories are numerous. Human victories few. It is a far journey from Cochin China to Texas, yet the duck-billed blue beetle, which is now destroying the sweet potato crop of the South, successfully made the trip. The invasion of this pest affords a striking example of how insects travel. They take advantage of every new method of transportation devised by man. By railroads, steamship lines, freight cars, motor trucks, wagons—they advance into every corner of rich countries.

In all, 716 different species of injurious insects are listed among the invaders that the United States Bureau of Entomology is trying to combat with an "army" that numbers less than one man to each species.

One invader that entomologists of the United States fear is the human-devouring ant. The most ferocious of this species is found in Africa. They travel in huge armies and devour everything in their path, including men. A smaller variety, which has been said to eat babies in their cradles, is native to Argentina.

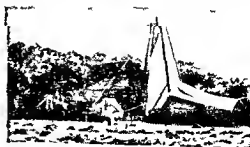
We are not safe from the threat of such horrors as these. The Argentine ant already has found its way into England. We may be visited next.

Is it any wonder then that serious-minded scientists are asking seriously:

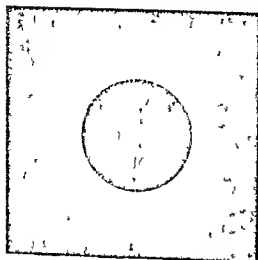
Will man or insect survive?

Crocker Eclipse Pictures Show Sun Streamers

First photographs of the sun's eclipse last September, obtained by the Crocker expedition to Walla Walla, West Australia, were recently shown the public. The pictures were taken with a 40-foot camera and furnish evidence that Einstein's



The Huge Camera Erected in the Wilds of Australia for Photographing the Eclipse of the Sun

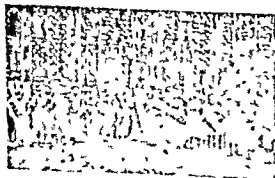


The Eclipse of the Sun as Seen by
the 40 Foot Camera. The Corona
Is the Band of Light Seen
About the Dark Circle

predictions were correct. These photographs show the sun's corona to have been 40,000 miles wide, from which long streamers of light shot forth, one extending 250,000 miles from the sun's center. More than 10 stars were recognized on the camera plates and 25 of these were measured.

Coconut Festival Staged in Solomon Island

Natives of the Solomon Island, who because of their cannibalism, head hunting and other cruel habits have long had an unenviable reputation among civilized nations are gradually becoming less savage. Under strong British, German, and Dutch influence they are largely confining themselves to more humane



Coconut Festival Staged in Solomon Island

practices and ceremonies. One of the more popular of these is the festival of the coconut. Thousands of the nuts are strung along poles, and the tribesmen circle about them in a wild, frenzied dance to the music of tom-toms. Afterward, the coconuts are eaten at a great feast. The interesting photograph here, showing a group of the warriors decked out in their holiday regalia, was snapped just before the festival began. Behind the tribesmen can be seen a section of the coconut poles around which they dance.

Parisian Street Lamps Have Built-In Mail Boxes

The municipal authorities in Paris have taken official notice of the fact that visitors there find it difficult to post a letter, on account of the obscure location of the mail boxes. These were frequently located in doorways and tobacco shops, where their presence was unsuspected by the stranger. A new type now adopted, of which 3,000 has been placed in service, is built into the base of a street lamp, so that even a visitor knows where to mail his letters.



Radio News Sent to China

A commercial telegraph company has succeeded in receiving daily messages from Hillsboro, Ore., at a radio receiving station set up recently near Shanghai, China. Reception is over a loop antenna transmission being through a standard arc used later in the day for working a Portland-San Francisco telecircuit. The wave length is 4,000 meters.

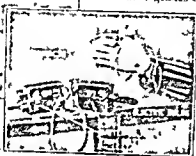
Street Lamps Have Built-in Mail Boxes

Traffic Light in Glove

Fourteen tiny bulbs concealed in a wristlet are a new invention to illuminate the white



The white gloved hand of the traffic officer is lighted by the electrical apparatus shown at right



gloved hand of the traffic policeman and thus provide effective night traffic signals

The current for these lights is obtained from small storage batteries hanging from the policeman's belt. This current is led to two contacts on the hand

Commercial Snake Breeding In California

A huge concrete walled pit where snakes and other reptiles will be kept and permitted to breed under surroundings similar to their natural environment will shortly be established near Griffith Park, Los Angeles, Calif. This novel idea is being carried out by a citizen of Los Angeles, well known throughout the Southwest as an expert on rattlesnakes and reptile life. The pit will cover two acres excavated below the level of the surrounding terrain and inclosed by a high and wide concrete wall with a promenade atop. At intervals, similar walls will cross the entire tract thus giving visitors ready access to any section.

Almost every reptile indigenous to the country, with the exception of alligators and crocodiles, will be found here. Near the center of the tract is to be located a swampy pool for water moccasins of all obtainable varieties

spreading adlers and creatures of the lizard family that thrive in such surroundings.

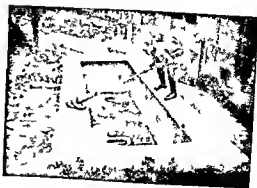
Rattlesnakes will, however, be the main attraction and arrangements for the delivery this spring of 5,000 from a Texas dealer have already been made. Rattlers produce from 25 to 40 young in each litter, and the young attain maturity in one year. Consequently, there will be no lack of 'stock' once the pit is in active operation.

Snakes will be supplied to the moving picture studios and for educational films. Snake oil and venom will be marketed in quantities. The oil is said to be of value in the treatment of rheumatism and is in demand among mechanics who do the rough grades of machine work. There is a steadily increasing call for the venom from physicians, chemists and others who use it for medicinal purposes.

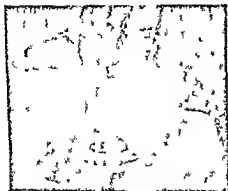
Closely the pit an additional half acre is to be similarly fitted up as a breeding place for rats and mice to be used as food for the inmates of the pit. The weekly bill of fare, at first it is estimated, will be from 10,000 to 15,000 rats and mice. Vice versa, snake carcasses will be fed to the rodents.

This will afford an excellent opportunity to make a close study of the reptiles under various conditions and in the various seasons of the year. The proprietor has been studying capturing and exhibiting reptiles mostly snakes, for the better part of 30 years. He is the authority for some interesting statements.

He says: The rattlesnake is a gentleman among reptiles because he never strikes unless provoked, and even then gives his victim timely



The Owner and the Small Snake Pit
Los Ang



Extraction of Venom from a Snake the upper Jaw is Held over the Rim of the Goblet Note Pool of Venom at Bottom of Glass

and ample warning. The loopsnake of folklore is a myth, and the jointed snake credited with disintegrating itself into living sections at will exists only in imagination. Most snakes are rendered dangerous only because of their own timidity, and occasionally one dies soon after capture, literally frightened to death. The number of rattles is not a certain indication of a snake's age. Sometimes two rattles grow a year. Only one snake native to the United States is susceptible to music. That is the 'silver racer,' found in California and in many of the middlewestern states.

The snake fancier's experiences with snakes started on his father's Iowa farm at the early age of seven. On his way to school one day he



The Owner at Play with Some of His Pet Snakes in His Private Pit

climbed an apple tree in pursuit of a wood pecker that had dodged out of sight into a knot hole. He plunged his hand into the hole and pulled out a blacksnake that had half swallowed the bird. Too frightened to let go, he dropped to the ground with his gorged prize, and taking it home placed it in a box behind the barn.

The thrill of the capture remained with him so he hunted for more snakes and added them to his collection.

His travels have led him into the wildest sections of Old Mexico and over sterile Texas plains. He has captured the deadly water moccasin deep in the mosshung Florida Everglades and in the sodden swamps of Arkansas. He



Los Angeles Expert Snake Trainer, Dresses as a Zuni Indian Chief
taining Dancing a Snake Dance
with Two of His Pets

has endured for weeks the terrific heat of Death Valley in order to get first hand information regarding the reptile life of this sandy waste. When he first came to Los Angeles moving pictures were just getting a start there. It was before the day of the esthetic "silver screen" and elaborately staged productions. Movies to be successful had to have an element of novelty and danger. Hence the advent of Hugo.

Hugo was a South American python 22 feet 8 inches long weighing about 160 pounds. For hours at a time the man worked with the big reptile in a room 12 by 14 feet, with a

padded pillow to ward off the blows of the savage jaws. Finally, however, the snake Hugo became so tractable that he would drape himself over a beam and coil the lower part of his body into a swing for his master.

The Colonel the Python, a prehistoric cinema thriller was Hugo's most notable starring vehicle. During the big scene of the production the trainer allowed the python completely to coil upon him at the imminent risk of being crushed into a pulp. As a matter of fact it took all his skill and 90 minutes of hair-raising effort to extricate himself at the conclusion of the scene.

He accomplished it by tickling Hugo in the tummy!

The trainer's moving picture experiences all had their part in fitting him for the management of his pet which he plans to make his future life work.

Into the Jaws of Death

This London Zoo Keeper must be on pretty friendly terms with his charge to place him



Into the Jaws of Death

himself so smilingly within the jaws of a hippopotamus.

Smallest Adult in the World

Major Clarence weighs only 17 pounds and stands 15 inches high; he is the smallest adult in the world—and he is attempting to pull a truck load



Major Clarence Howerton Stands
15 inches High

of ants whose combined weight is about 1,000 pounds. The shortest is 7 feet 4 inches tall.

Pocket Microscope for Field Work

A handy, compact microscope has been patented recently and placed on the market designed especially for the use of those who frequently



Left: A View of the Microscope made to be carried on Field work. Above—Note the small size of the instrument.

wish to make examination while away from the laboratory, and for students the instrument has a range of magnification from 20 to 220 times, is equipped with a hairline focusing device, removable stage slide clamp, and reflecting mirror. The magnification is obtained

without interchanging lenses by simply with drawing or telescoping its tubes, which are conveniently marked for this purpose, to the desired degree. A dust proof protective cap is provided and the instrument is small enough to be carried in the pocket.

INDIAN PERIODICALS

Baroda

In an illustrated article on "The Diffusion of Knowledge in Indian Villages, the Value of the Baroda Library Movement", published in the July *Welfare*, Mr. St. Nihil Singh describes the rise and growth of the library movement in the villages in the Baroda State, including an account of travelling libraries.

Mr. Surya Prakesh tells the story of socio-religious legislation in Baroda, with comments, in this issue of *Welfare*. His conclusions are —

"(1) His Highness began exceedingly well. At the outset of his rule he saw that evil customs were sapping the bodies and minds of his people, and determined to remove them. Not content with publicly condemning them, and providing education which in course of time would get rid of them, he passed laws to check the abuses.

"(2) Those laws show a strong desire upon the part of the Maharaja to act more vigorously than the non-Indian rulers of British India. In many cases, however, his courage has been toned down by temporisation.

"(3) The administration of these laws, on the whole, has been weak and ineffective. In some cases, provisions which distinguished the Baroda from British Indian measures have been left in abeyance. The most courageous Act has never been put into force.

"(4) During recent years, no legislative measures of such a character have been passed, and the tendency towards temporisation has become stronger. Probably this is due to the fact that the Maharaja has spent so much time abroad during recent years, and has been ill even while in Baroda.

"When all this is said and considered, it must not be forgotten that, in a country where timidity prevents the creation of legislation of a

progressive character, the Maharaja Gaekwar has set a new precedent."

A New Suggestion re Middle-class Unemployment

Writing in *Welfare* on "Unemployment in Bengal", Mr. Ghanshyamdas Birla makes a suggestion in the following paragraph which we do not remember to have met with before —

"It may be argued that there exist real difficulties in the way of members of the 'Bhadraloka' class working in factories side by side with ordinary labourers, however attractive the work might be to the former from the pecuniary point of view. I realise these difficulties, but I think that if separate housing accommodations were provided for such people, this would help the gradual dissipation of the prejudice. This can be done if an earnest endeavour is made to solve the difficulty by utilising the existing factories and workshops for training educated youths and making proper accommodation for their housing. It is very much to be regretted that very little has been done in this direction up to now by the industrialists working in this Province."

As the writer is himself a great industrialist, the suggestion may not be difficult to carry out—at least by way of experiment. He proceeds —

"In the jute mills, for example, there is no Indian enjoying a responsible position such as that of an Engineer, a Spinning or Weaving Master, or a Mill or Factory Mechanic. While industrialists in Calcutta have always shown diffidence in employing Indians in responsible positions, the cotton industry in Bombay is practically managed and supervised by Indians. The people of this Province may not be as enterprising as the people of Bombay so far

as the business side is concerned, but it can not be gainsaid that in technical matters Bengalees are quite as good as people of the other Provinces, if not much superior. The attitude in this matter of businessmen in this Province towards the children of the soil has in the past been far from encouraging, although it is to the advantage of the former to train and employ local men, since they are much cheaper than, and, nearly as efficient as, men imported from abroad. I wish these industrialists would in future follow a liberal and more enlightened policy."

Indian Mercantile Marine

The same magazine contains a timely and informing article on the Indian ship building industry and mercantile marine by Mr. Doongerssee Dharamsee. Special interest attaches to this contribution, as,

"The ancestors of the writer were engaged in this trade with African ports. They sailed with merchandise of silk, clothes, iron implements of agriculture and goods, etc., in small sailing ships, visited the ports of the Persian Gulf and sold their cargoes there, purchasing again dates, dry fruits, pearls, and sailed to African ports, where this cargo was sold and ivory tusks, cloves and other things were purchased and brought to India. The cruise took nearly three years and letters were sent home at long intervals with passing friendly ships. The merchant always returned a rich man from these voyages. And in his whole life he seldom undertook more than two such voyages, his sons or partners being reserved for further cruises. Occasionally accidents to the ships from storm or piracy brought great grief to the family. The merchants fallen into the hands of pirates or hostile kings were ransomed by other merchants, and after suffering in prisonment for a year or more they would return to the bosom of their family. Thus there was no lack of energy on the part of Indian merchants and seamen in realizing to the full the opportunities presented by nature for the development of Indian trade."

Town-planning in Ancient India

Some passages in Mr. Binodbihari Datta's article in *Welfare* on town planning in ancient India show how sanitation was well attended to. For example—

"(8) Outside the house and touching it there should be planted (paved?) a foot path (*sukhla*) (like the two paved foot paths on both sides of the main thoroughfares of a modern

city) which should be as wide as one third of the breadth of the house. This footwalk formed an indispensable part of the house."

"(9) All the houses should face the royal roads and at their backs there should be *utlis* or narrow lanes to allow passage for removal of refuse matters and night soil."

"Between any two houses, or between the extended portions of any two houses, the intervening space shall be four *padas* or three *pa las* (feet)."

Translation of Buddhist Scriptures

Mr. Sheo Narain writes in *The Mahabodhi and the United Buddhist World*—

One form of propaganda work is translation of Buddhistic scriptures in various languages.

Let me point out that translations of scriptures do not always produce desired results. If the scriptures of a particular religion contain absurdities incredible stories, wrong versions of facts, dogmas opposed to scientific truths, if they contain commands, unworthy of a just and benevolent divinity, translations lead to their exposure. Not only intelligent adherents of that religion lose faith in them but they lose their value for converting others.

If on the contrary certain scriptures contain materials of a high order, which, if known, are bound to influence human mind beneficially, they capture the reader and however unwilling to openly acknowledge their superiority and utility, he cannot escape being affected unconsciously. One great good that translations do is that scriptures are released from a privileged language and being rendered in other vehicles of expressions form subjects for comparative study. The obscuring the language the greater is the temptation of distorting. The greater the age of a scripture, the higher is the respect for it apart from its merits. It is true that prejudice of some sort or other at times has been the reason of a wrong translation. Honest translations free from the translators own bias are rare. If a non follower translates scriptures of another religion he should not issue it without verification by the followers of that particular scripture, otherwise the translation will not be trusted. We know there are certain people who are very jealous of translations of their scriptures. There are others who wish to freely promulgate their gospels by translations in every language.

"For the preaching of Buddhism in India we require a translation bureau to issue Buddhistic scriptures in every vernacular."

On the Need of Ideals

Mrs. Annie Besant truly declares in *The Young Culture*

'Nations, as well as individuals, should have Ideals. When Italy was divided into many small States, poets and idealists wrote about 'United Italy, Italy as a single Nation. Mazzini preached this Ideal and presently her young men became fired with the Ideal and a party was formed, which called itself 'Young Italy. Gradually more and more people took this 'United Italy as their Ideal and Garibaldi appeared and King Victor Emmanuel gathered an army, and the people rose in support, and France helped them and Italy became one Nation, and is now one of the Great Powers of Europe. It was much the same with Germany which was also composed of a number of separate States, but her poets sang about 'The German Fatherland and the King of Prussia and his Prime Minister Bismarck and his General Moltke, cried out to the German people, and they sprang up in answer, and they became a Nation. But because some false ideas, thoughts of domination by force and crushing others, joined themselves to the true ones, the One Nation the true Ideal, was poisoned, and Germany fell and is again broken up. Ideals create facts and until there is a living Ideal, facts are not shaped into history.

On the Importance of Missions

Mr Kenneth J Saunders prefaces his account of Buddhist Missions to Japan in *The Young Men of India* with the following passage —

"Japan owes an incalculable debt to foreign missions. Critics who may be inclined to object on principle to the very idea of this attempt to convert other people to one's faith, have only to pause and think in order to find the answer to their objection. If, for instance, the early missionaries of Asoka had taken this line, all Asia would have been the lesser and one of the great factors which have made for friendship between India, China, Korea and Japan would have been lost. Again if the Buddhists of China and Korea had kept their Buddhism to themselves, the greatest factor in her civilization would have been denied to Japan. And if the Roman Church of the early Christian centuries had not been a missionary church, most of Europe would have remained wallowing in barbarism. Or, to bring the argument down to later times, if there had not been a strong evangelical party in Victorian England, it is not too much to say that her Colonial achievements would have been impossible, left without the embodied conscience of missionaries like Carey and Duff in India, or Livingstone and Moffat in Africa, her merchants would undoubtedly have done much hurt in exploiting these lands, and much that

there is of goodness in the work of government, would have lost its chief nerve and inspiration. The critic of missions himself is not infrequently a merchant who is concerned with converting Asia or Africa to the use of his own commodities, he may, for instance, be an oil man, trying to induce these millions to exchange primitive lamps with their simple wicks and animal or vegetable fats for something up to date, which burns the products of the Standard Oil Company. In a word, we are all concerned, more or less actively, in converting other people to our way of doing things, and the more enthusiastic, the more eagerly we shall do this. The zealous Buddhist, like the real Christian is of necessity a missionary."

Some Hygienic Practices in Bengal

In the course of his eighth paper in *The Calcutta Review* on "Fifty eight Years Fight with Malaria in Bengal," Mr Pramathanath Bose refers to some hygienic practices in Bengal which are passing away. Says he —

"In Bengal it has been a long established practice to anoint the body with mustard oil before bathing, and rub it out while bathing. The body thus rubbed is fairly well cleaned, apart from the fact that oil rubbing invigorates and smooths the body. With the spread of 'civilization,' and 'hygienic knowledge,' however, the oil is being superseded by soap to the detriment of health. Influenced by hygienic 'progress' on western lines, my Neo Indian brethren and sisters avoid exposing their body and feet to fresh air, but swathe themselves and their children from head to foot, and with warm clothing when there is not the remotest apprehension of a possible chill. Knitting woollen garments for infants is becoming a favourite occupation of good many of our ladies, as it is with their western sisters. The use of too much clothing and hosiery, and of close fitting shoes and boots, cannot but be prejudicial to health in a climate like ours. The excellent practice of rinsing out the mouth after every meal is falling into disuse as it is not in fashion among the Westerners and instead of cleaning the teeth with fresh twigs, preferably of Nim tree the far less beneficial western practice of using tooth brushes is being more and more largely resorted to. No dentist was needed in old India. He is, however, gradually establishing a roaring practice in new India."

"Vedanta Brain and Islam Body"

We read in *Pratidha Bharata* —

"For our own Motherland a junction of the two great systems—Hinduism and Islam—Vedanta brain and Islam body—is the only hope I see in my mind's eye the future perfect India rising out of this chaos and strife, glorious and invincible, with Vedantic brain and Islam body." Nearly a quarter of a century has elapsed since these memorable words were written by the great patriot saint of Modern India, the Swami Vivekananda. The much talked of Hindu Moslem unity was not then in the air. Neither did the lamentable intercommunal dissensions, so rampant in recent years, which followed the new awakening of the Indian people, sweep over the land in all their intensity at that time. Religious quarrels were of rare occurrence in spite of various provoking causes and ignoble attempts on the part of interested parties to create a division among the people. The two sister communities lived side by side in peace and concord. But in the generality of cases this harmony was by no means perfect. It was based more or less on worldly interests and there existed under it seeds of discord and dissension as later events came to prove. With the vision of a true prophet that he was, the Swami clearly saw its weak points. He therefore placed repeatedly before his countrymen the ideal of a union of hearts beating to the same spiritual tone. He advocated a truly national union founded on a deeper experience of the soul on the exchange and assimilation of each other's ideals and principles, on a synthesis of the democratic practices of Islam with the universal principles of the Vedanta.

Kabir and Nanak, to mention only two of the great reformers of this age, preached by practice and precept the fundamental unity of the Vedic religion and Islam. They received within their fold disciples from both the communities, who in reality worshipped the One God of the universe.

The followers of Vivekananda can see his ideal realized only if they can eradicate caste prejudices in general and "untouchability" in particular, in practice. By the Swami's followers we mean both monks and householders, particularly the latter.

Forest Products and Their Utilization

The *Mymore Economic Journal* has an article on the above topic from the pen of Mr S. S. Aiyar, who says —

"Most of the things of our daily use trace their origin directly or indirectly, to our forests. Forests help us to build our temples, houses, workshops and conveyances. The hundred and one dear old articles of use in our shrines and houses proclaim the bounty of nature. Our musical instruments, the veena, the sitar, the sarangi sing the glory of our forests. The pencil we write with, the paper we write on, and a number of other stationary articles come from the forests. Building of railroad, working of mines and crossing oceans would be very difficult were it not for wood. The indispensable matches and our daily necessity fuel, where are they from?"

"That is not all. The forests have many more things to offer to humanity. Most of the drugs which alleviate human or animal diseases, the tanning materials which help to render hides serviceable and keeping dyes, oak bires nuts matting, basket materials, fruits berries gum resins, perfumes, and incenses all we owe to the forests. In fine, without the bounty of the forests life would not be half so enjoyable as now. Mines may one day get exhausted, but the forests, if properly conserved and scientifically harvested, will for ever be the source of national wealth. While the manufacture and use of the forest products on the one hand, meets human wants on the other it serves as a factor of forest conservation. Ruthless exploitation might prove destruction in the long run, but careful and selective harvesting will only stimulate growth and is more beneficial to forest growth than to leave it untouched. In this judicious combination of conservation, harvesting and utilization lies the perennial source of wealth."

Indian Trade in East Africa

We are sorry to read the following in the *Anglo Gujarati Quarterly Journal of the Indian Merchants' Chamber* —

"We have received a depressing letter from the Secretary, Indian Merchants Association, Nairobi. It refers to the position of Indian traders which is steadily growing worse. Until the year 1910, nearly all the trade of the country was in the hands of Indian merchants including both import and export business. Since then it has been slipping out of Indian hands gradually but persistently, until now, it has entirely passed into European hands. Where in 1910 there were a few large European Stores, depending chiefly on Indian merchants for their supply, to day the European has captured every branch of business, big or small. Many causes, our correspondent goes

on to remark, have contributed to bring about this result. Indian merchants exhibited a deplorable lack of enterprise. Many of them dabbled in money lending and neglected their legitimate calling and allowed the Europeans to capture their trade. Kenya Colony again consumes chiefly European goods and this gave the European merchants a natural advantage.

"The main causes, however of the drifting away of business from Indian to European agency was the advent of three European Banks of high standing. These Banks have opened their branches in nearly all the important trade centres in Kenya, Uganda, Tanganyika Territory and Zanzibar. Naturally enough these Banks are helping European trade and European farming industry."

Indian Delegates at the Women's Congress in Rome

Stri Dharma records —

"INDIAN DELEGATES AT THE WOMEN'S CONGRESS IN ROME"

"Over a thousand women from 43 lands gathered in Rome in May for the ninth Congress of the International Woman Suffrage Alliance. Forty nations were represented. In twenty five of them women are already voters on the same terms as men, but the women of fifteen are still waiting for their enfranchisement. It was the first time India was represented as amongst the progressive countries and the eight Indian delegates came from Madras, Bombay and the United Provinces, each of which has already granted votes to their women on equal terms."

"THE DEMANDS OF THE CONGRESS WOMEN"

"The women assembled at Rome passed Resolutions claiming equal pay for equal work and claiming the right of married women to work, they declared their belief in equal education and training for women, in the opening of all professions to women, in the opening to them of the Civil Service and the right of advancement to higher posts. They pledged the Alliance to National and International action to secure the right of the married woman to retain or choose her own nationality. They resolved that husband and wife should have the right of free enjoyment of their respective earnings and incomes, and a wife should have the right to share in the income of the husband. They called for the maintenance of widows and mothers by the State or the Municipality, and finally they urged all nations to join the League of Nations as the best means of ending War."

The Passing Away of a Woman Martyr

The same journal observes —

"By the early death of Lady Constance Lytton the world of women has suffered a great loss. She was one of the pioneer militant suffragettes of England and suffered untold horrors of forcible feeding in her second imprisonment for the woman suffrage cause when she disguised herself as a factory girl so that her rank should get her no easy treatment. Her book 'Prisons and Prisoners' is one of the most beautiful and saintly in the English language. She was the sister of the Earl of Lytton, Governor of Bengal, who was deeply shocked and grieved by the news of her sudden death. She was beloved by all who knew her for her pure, gentle spirit consecrated to the service of women and outcasts."

Reform Movement Among the Bhils

Mr A V Thakkar's article, in Mr Sarat Chandra Roy's very interesting and informing quarterly *Mun in India*, on "Reform Movement Among the Bhils" should serve to point a moral to educated Indians, and is, therefore, reproduced below.

"The Bhils of Panch Mahals are not behind their Kaliparaj brethren of Surat District and of the Navsari Prant of Baroda in the matter of social reform. Just before the holidays they met in Jhalod Taluka in a village two miles off the Taluka town of Jhalod in large numbers, over fifty villages being represented by their leaders and Patels, and made rules regarding standardising their marriage customs and expenses, abstaining from liquor even on festive occasions and from slaughter of cattle, taking a daily bath, abjuring inconvenient leg ornaments of their women, and other matters. The movement is spontaneous and no outside agency has gone to their assistance in the matter of the reform; they are now attempting on a large scale. Liquor is their great enemy and the influence of Guru Govind in their midst up to about five years ago brought the gospel of abstinence from drink and other reforms to all his Bhil disciples who number hundreds even to day. Large masses of the community are now following the example of these 'Bhaktas' and resolve to improve themselves in matters of personal cleanliness, in their marriage and death customs and in the matter of food and drink. Like the *Kaliparajes* of South Gujarat no god or goddesses are at the back of the Bhil movement on this side

but some educated men and influential put Is from among the community its If are moving their own people for solid social reform

"Following are the main resolutions they passed at the Jhalod gathering consisting of about one thousand men on the 27th February last in the open air under huge Banyan trees in the heat of the day

(1) The bride's father shall not receive more than Rs 101 from the bridegroom's father, out of which Rs 50 will be utilised in making ornaments for the bride. The penalty in case of breach will be twice the excess amount paid. (2) At the time of the betrothal, 'goof' (molasses) should be distributed instead of liquor as at present. (3) The custom of elopement of girls should no longer be recognised as marriage and those who assist the parties will also be punished by the *Casto Panch*. (4) The man who keeps as wife a woman who is married to another but not divorced with the sanction of the *Casto Panch* will be fined up to Rs 500 and the woman at fault will be returned to her first husband. (5) Divorce on the application of a woman may be granted if the *Panch* sees valid reasons for the separation, and, in that case, the second husband, if any, will pay the first husband the sum of Rs 101 and some other expenses. (6) The period of the *glarjimar's* or resident son-in-law's compulsory stay with his father-in-law is reduced from 7 years to 5. (7) Use of liquor on occasions of death-dinner, marriage and other social functions is prohibited. Tin Patel or the Bhagat of every village is to report to the head quarters branches if any that may occur. (8) No cattle or goats should be killed in any death-ceremony or in case of sickness or any other occasion. (9) Water should be used after answering nature's call and a daily bath is prescribed for all adults—male and female. (10) Women shall remove from their legs brass ornaments called 'ghangharas' (These are tapering pieces of brass cylinders worn from the knee down to the ankle and cause great discomfort to the wearers while at work in the fields). (11) A committee of leading Patels was appointed to go round the villages, acquaint all the people with the rules made by the representative *Panch* and appoint local committees to watch the working of these rules and to deal with the defaulters."

The Spirit of Indian Art

Mr. W. G. Raffle has contributed to *The Hindustan Review* a paper on "The Spirit of Indian Art." He holds that,

"In India the methods of religion and art

are as one, for their object is the same—the Unveiling of the Infinite, and the great artist is, therefore, a *yogi*. As all artistic creation is the seeing of the ideal, the artist, as a devotee, sits deep in meditation, his mind single pointed towards the aim of his art, until the veil is lifted within and the ideal appears to him when he transcribes it into whatever form he can master. Was not this also the spirit of all great mediæval art? It is the spirit that Ruskin loved in the Gothic workmanship, but which we have completely lost, even as the spirit of prayer has been lost. Even if it is only a flower that is portrayed, the Eastern artist does not simply have a flower before him. He works rather by many memory pictures and concentration on the meaning of the flower, whence the result is, if he is a competent craftsman, an ideal suggestion rather than actual representation, and not the outer visible thing but the infinitude it suggests. Thus does the artist become the revealer of super-creation."

The Better Teaching of History

In the same quarterly Mr P. J. Gould asks, can history be better taught? and makes the following suggestion among others—

Writers and teachers should systematically inculcate respect for all who serve humanity by self-denial and self-sacrifice, even though the ideals aimed may appear mistaken, and even though the virtue is displayed in fields of social or international conflict. The heroisms of war should be valued, while war should be deplored and condemned. These heroisms should be re-directed (as William James indicated in his essay on *The Moral Equivalent of War*) towards nature conquest and the fight with social evils.

Greater India

As usual, Pandit Benarsi Das Chaturvedi's notes about Indians overseas in *Tu-mirror* are timely and helpful.

Worship of Beauty.

In the same monthly we read of Prof. Dhruva's address to the students of Gujarat Vidyapeeth—

"Dwelling on Self-realization, he asked the students to be truthful, dutiful, and worshippers of Beauty. Of these three, Beauty is neglected most in our seats of learning."

"Most people will agree that the esthetic is woefully neglected in our educational institutions. We had ample scope for it, the professor said, 'in our old orthodox customs in the form of ceremonial, pilgrimage, idol worship, etc. But Western Utilitarianism and Rationalism have weaned away the younger generation from our ancient culture."

"We do not now regret that the younger generation is discarding old Hindu Ceremonial. We only wish that at least in Gujarat, things moved much faster in that direction. Poetry departed from that Ceremonial when it was divorced from Truth. Meaningless forms are encumbrances that act as dead weight on the progress of Hindu society. We are, however, entirely at one with Prof. Dhruva in his regret that while the old has lost its appeal, the new has not yet made its appearance. It is with that idea in mind that we have laid such emphasis in the Vidyapath on music, drawing, and painting in the face of much scepticism."

Multiplicity of Religions in India

Mr. Hukmchand Kumar asks in *To-morrow* —

"Is it by mere blind chance that so many creeds and religions have made India their home? Is it not rather the purpose of the Father of all religions that His children should learn in this kindergarten school of life to live like brothers? If so, is it not to our manifest advantage that we live as harmoniously, as peacefully, nay—as lovingly as possible? Is not this the only justification of any religion worth the name—to bind back our hearts to the One Life in which we live and move and have our being and to help one another in achieving the same goal? The Poet, the Prophet, and the Philosopher, have all pictured to us a 'Balishtanya ki azara na hushad', paradise where there is no injury. Is it a mere word picture or is it a thing to enjoy now and here? 'Thy kingdom come' was not spoken of some far off event. Let us all join together to bring it down and establish it here and now. All talk of Hindu Moslem unity is sham, or at best expediency, until and unless it is based on this Mutual Understanding and Tolerance. If we refuse to learn this lesson, Time will teach it us."

"A University in the Shakuntala"

Mr. G. R. Kulkarni's paper in the same review on "A University in the Shakuntala" is suggestive and thoughtful. He thinks

that the sage Kanva's Ashram was really a University.

"With a great poet like Kalidasa every passing word has its meaning, every action its purpose. No word should be passed unnoticed, no action without its proper thought, lest we should lose our track and get at a false interpretation. Even within the first few pages, the reader does not fail to mark the word 'Kulapati' as applied to the sage Kanva. The meaning of this word is given in the verse

"Maninām dasasāhasram yo'nnaḍāuḍi poshanāt,
Adhyāpayati viprasair asan kulapatiḥ
smṛitah' —

which means that a sage who feeds and educates ten thousand students is called a 'Kulapati'. The poet Kalidasa cannot possibly apply a term of such high dignity to the name of a person, simply for the sake of eulogy. Besides, the term has been used as a permanent epithet of the sage throughout the play. The original story of the Mahabharata gives a graphic description of Kanva's Ashram. It is plainly stated, therein, that thousands of sages were seen in the Ashram, by King Dushyanta, engaged in the study of different lore and sciences. It, therefore, clearly follows that the term Kulapati is not without its meaning in the play and that the Ashram really consisted of not less than ten thousand students coming from different parts of the country.

It would be extremely entertaining to the imagination to try to depict a mental picture of an educational institution that consisted of ten thousand students, all bright, pure, inspiring faces, living together, learning together. Even such a big number in an educational institution was not a novelty in Ancient India."

Indianization of the Army

Sir K. G. Gupta, who was a member of the Fisher Committee, pronounces the following opinion on the Indianization of the army in *The Indian Review* —

"The Indianization of the army should not mean that certain regiments are to be exclusively officered by Indians, but it should mean the gradual substitution of European by Indian officers, — in the same way as is being steadily done in the civil departments. At one time some people used to throw out proposals for putting a few districts entirely in charge of Indian officers, but fortunately those proposals were never accepted, and one finds that Indian and European officers are working together in the administration of the various civil departments. I suppose, the main idea underlying the formation of a separate

regiments entirely officered by Indians is that no English officer must work in subordination to an Indian officer, but no such idea has, at all events, been put into practice in regard to the administration of civil departments. There is no reason why an English officer should not be subordinate to an Indian officer in the army. My own experience is that an Englishman is generally loyal and constitutional. When I was Commissioner of Orissa, all my district officers and all my District Superintendents of Police were Europeans, and during the three years I held that appointment, I had no occasion to complain of any disloyalty or want of discipline on the part of any of my European subordinates. Surely English Army Officers do not come from a separate race. The way to carry out the Indianization of the army is not by creating units officered entirely by Indians, but by recruiting an increasingly large proportion of officers from among Indians and giving them the same training as English officers so that in course of time, the number of English officers will become gradually less and less, while that of Indian officers will be on the increase. And both classes of officers must work together, no distinction being made in regard to their promotion and to their being placed in offices of command according to their fitness. Of course the recruitment of Indians should be made with care, and with due regard to educational, moral and physical qualifications and they should be drawn from a larger area than is the case at present. The selection should not proceed on any preconceived notion of fitness, nor should undue importance be attached to family claims.

What the Crushing of Germany Means to England

As there is little love lost between England and Germany, and England and France are allies, the following extract from the leading editorial article in the *Indian and Eastern Engineer*, which is a British periodical, is significant—

'At no time in British history has it been recorded that we as a nation applauded or encouraged the crushing of a vanquished enemy, and yet the history of to day when it comes to be written may find those ready to accuse us of negligence in not asserting our authority and influence in France's action towards Germany, which can only be described as the kicking of an under dog. For ourselves the political aspect of the case has little interest in these columns, but the economic aspect forces itself strongly upon us, for not only is Great Britain in serious business difficulties, but we

in India are passing through a stage of business depression such as has not been experienced heretofore, nor so long endured.

'France, in her nervousness of Germany, is destroying one of our best pre-war customers, and the public, in their very natural sympathy for the wounds of France, are apt to overlook the fact that France has regained the wealthy provinces of Alsace and Lorraine, torn from her in 1870, and with her virtual possession of the Saar and her strangling hold on the Rhine, is to day in a position of great economic strength. Mr. J. R. Cahill, H. M. Commercial Counsellor, Paris in a report, which is shortly to be issued, states—'The present economic position of France is strong.' Indeed France's surplus of imports over exports is actually less proportionately than before the war, while in her devastated areas the collieries, textile mills, chemical works and engineering shops are producing at a gradually increasing rate aided by the improved technical equipment which has been installed.

While we in England have over a million unemployed, and our workshops and factories are being closed or run on short time, France in January of this year only had 2,362 unemployed in receipt of relief, and her industries were forging ahead. Germany being our best customer, the loss to us is considerable, and it is a matter which passes our comprehension why the British Government, whose duty to its manufacturers is obvious, should have adopted a policy which is not comprehensible, and by its policy is paying out millions by way of doles and is receiving nothing in return. And what of Germany herself? We hold no affectionate brief for that country, but industry in its highly complex state is not capable of working smoothly if even one link in the chain be weak and for practical purposes the link represented by Germany may be said to be non-existent, rendering the free movement of industry impracticable.'

A Co operative State

The Bengal, Bihar and Orissa Co-operative Bombay Chronicle the following extract from the *Bombay Chronicle*—

'Surguja is a feudatory State in the Central Provinces, covering an area of 6,055 square miles and with a population of about 4 lakhs. With the nearest railway stations at a distance of about 120 miles from the capital and without any industries worth mentioning, the economic life of the State is typically mediæval. The people, mostly aborigines were entirely at the mercy of traders from outside who were also

money lenders. The revenue yielded by agriculture, almost in a primitive condition, could not suffice for the purposes of modern administration, and the economic plight of the people of Sirguja became deplorable. A policy of *laissez-faire* would have driven the State into bankruptcy, but fortunately the Ruler, His Highness Maharajah Ramananj Saran Sing Deo, conceived the big idea of applying the sovereign remedy of co-operation to the ills of his people. 'With such an object,' writes Mr B L Sinha in the *Bengal, Behar and Orissa Co-operative Journal*, 'the Prince, People and Co.,' was established in the year 1919 with the sanction and approval of His Highness the Maharajah who is the President of the Board of Directors. It is a pure and solid co-operative organisation, embracing the Ruler and all classes of his subjects, without a single exception, viz. labourers, agriculturists, industrialists and traders for the common object of achieving an all round prosperity and all round brotherhood.

"The State has been divided into 16 circles with co-operative unions of agriculture, trade, industry and labour in each, all these unions being governed by the central authority, having common responsibility to safeguard the interest of all. Each circle has a co-operative store where villagers make purchases and sales, and a department of transport has been organised to carry goods to the railway stations. The entire business and resources being in this way centralised and controlled by a responsible government, each individual subject, active or invalid, is virtually entitled in his own right to adequate protection from the Company which is bound to see that no member suffers for want of a profession and work of sufficient earning for himself and his dependents. The middle man has been practically eliminated, as outsiders who are not members of this all-embracing co-operative organisation do not find themselves in a position to stand in competition to it."

FOREIGN PERIODICALS

What's Wanted.

The Living Age writes —

'What's wanted—not by any particular patron of the advertising columns, but by civilization in general—is listed as follows by Sir William Bull for the British Institute of Patentees —

- Glass that will bend
- A smooth road surface that will not be slippery in wet weather
- A furnace that will conserve 95 per cent of its heat.
- A process to make cannon unshrinkable
- A noiseless aeroplane
- A noiseless gun
- An aeroplane that can be easily and safely managed by a boy or girl
- A motor engine of one pound weight per horse power
- A key that will not lose its identification
- A method to reduce friction
- A practical method of making use of the power of the tides
- A process to extract the phosphorus from vulcanized India rubber so that it can be, so to speak, boiled up and used again
- A pipe that can be easily and effectively cleaned

A temperance drink that will keep and not pall on the palate

A cinema film that will speak "

As Indians are not lacking in the power of discovery and invention, their attention is drawn to the foregoing list

Schools of Japanese Story-writers

Sumitama Idichu says in the *Herald of Asia*,

"A striking feature of Japanese literature is the great development which has been achieved in the field of the novel in recent years "

He speaks of several schools of Japanese writers of fiction

"A group of sons of aristocratic families, who had literary inclinations, banded together, and began to issue a magazine, called *White Birch*. The *White Birch* came to be a new force in the world of letters. The principles of the writers who were connected with the magazine were not professedly for the upholding of aristocratic interests. On the contrary, the writers were those who felt some uneasiness in their conscience in accepting the privileged position into which

the accident of their birth had thrown them, and who had some doubts as to the system of nobility to which they belonged.

"The concerted work of the band is not now as active as before, but two figures stand pre-eminent among them—Saneatsu Mushakoji and Takero Arishima. The former is now retired in Hyuga in the south of Kyushu, where he has founded a new community with his followers somewhat along the line of Brook Farm, the latter has shown his belief in a Tolstorian principle by rendering without compensation to the tenants a vast tract of farms in Hokkaido which he inherited from his father. Indeed, we are often reminded of Tolstorian doctrines in the acts and principles of the *White Birch coterie*."

The second school consists of the writers of proletarian literature.

"The leaders of the proletarian literature, it must be remembered, do not wage war directly against the aristocracy, their enemy includes the middle class as well. They maintain that the literature of the country has hitherto been the work and sport of the bourgeoisie and that a new literature which appeals to the proletariat should be created."

"Principles of these two opposing movements, or rather currents, are reflected in the novels. From the point of view of pure literature, works of the aristocratic school are superior to those of the proletarian school. As a matter of fact the proletarian school is yet in the making; no writers of the first order have yet appeared. But the work of Koichiro Mayedagawa is a fair promise of the possible development of the school."

The third is the humanitarian school.

"Another group of writers whose works have more or less the same tendencies is what may be called the humanitarian school. Among the prominent writers of this school may be mentioned the names of Takero Arishima, Genjiro Yoshida, Hyakuro Kurita, author of *The Priest and His Disciples* and Toyohiko Kagawa, author of *Beyond the Death Line*. It is worthy of note that writers of the school are at one in being animated by religious sentiment. Their works savor of religious faith in the final salvation of humanity."

A fourth group is thus spoken of—

"There is another class of writers who are best sellers and whose works also rank high as works of art. They are the best writers of the day and have a strong hold upon the reading public."

"Best representatives of this school are Junichiro Tanizaki, Hiroshi Kikuchi, Tom Satomi,

and Kazuo Hirotsu. Their works, different as they are in form and style, reflect the taste and life which prevail among a large section of people. We find two qualities which characterize their works. One is sensualism, and the other is melancholy."

As to the causes of the development, the writer observes—

"It may safely be said that the present development of our novel is principally due to foreign influences. The vast difference between the fiction of the Tokugawa period and that of to-day must be attributed to the introduction of European methods of story writing. The abandonment of the tradition of the Tokugawa period really marks the beginning of the present form of fiction."

"Writers of to-day have received influence from foreign authors. The influence of French and Russian novelists is most remarkable. Of the French writers, Zola and Maupassant have more influence than others. Of the Russian authors, Tolstoy, Turgenev, and Dostoevsky are the three writers who have influenced our novelists in a great measure."

"It is curious to note that comparatively little influence is felt of English novelists, although English literature in general is more widely studied than that of any other country. The fact looks more curious when we remember that French and Russian writers are read by our novelists almost always in English translations. But it is perhaps due to the fact that Japanese national character is more akin to that of continental countries."

Race Fusion in Korea

"The latest move in Japan's effort to conciliate Korea is the abolition of all legal discriminations discouraging marriage between the two nationalities. Admiral Saito, in a recent number of the *Japan Diplomatic Review*, argues that such marriages may serve a political purpose. 'The Japanese nation,' he 'contemplates the admixture of Korean blood. The experiment of race fusion started in Asia and has gone on for ages with complete success.' Therefore let the melting pot bubble merrily, and Korea's hostility to her Japanese rulers may eventually change to fireside affection."

L. A.

Nationalisation in Rumania

"Rumania's new constitution just adopted after a struggle which has cost the lives of several ministries, contains an article decreasing

that 'all mineral and underground wealth of whatever nature is the property of the State' Compensation is not mentioned, but Parliament is allowed to fix the share of the eventual profits from such wealth that the present owners are to receive. The clause has naturally caused some alarm to investors not only in Rumania itself but likewise in other countries. In practice, however, it promises to do little more than expressly authorize the Government to collect a royalty on petroleum and minerals. Similar royalties are already collected in the form of a tax by some Canadian provinces, by Pennsylvania on coal, and by Minnesota on iron ore.

"The Rumanian Government has formally declared that it has no intention of exploiting the mines and the oil wells of the country directly, but that it proposes to prevent these forms of wealth from falling into foreign hands. However, the presence of this provision in the constitution—and it will be impossible to repeal it, because the newly enfranchised peasants are its enthusiastic supporters—is regarded as a step toward eventual nationalization, and the Radical parties contemplate such action as soon as they gain power."

L. A.

Responsibility for China's Plight

The New Republic observes —

"A heavy share of responsibility for China's plight must rest with the foreign powers. It is true that the Chinese themselves have not as yet shown much genius for the type of Western democratic government with which they have been experimenting for the past decade but it is also true that the powers have never given China a fair chance of self-determination. The whole scheme of spheres of influence, the wide application of extra-territoriality, the system of foreign post offices, and above all, the foreign control of the only sources of revenue available for a federal government, have operated against the creation of a strong central authority. The Japanese policy, of which the Twenty One Demands and the long occupation of Shantung have been only the outstanding evils, has been the worst single influence, in the whole situation. The Washington Conference, while in many ways beneficial to China, confirmed her in a position of inferiority when it failed to admit her as a signatory of the treaties which most directly affected her interests. Everyone who faces the facts must admit that dark days are ahead for China and that no immediate relief is in sight."

The League of Nations Opium Committee

Neither in India nor in any other country of the world is it legitimate to use opium for any other purpose than what is strictly medical and scientific. We can, therefore, understand with what feeling *The New Republic* has written —

"Not even the bungled business of the Saar will so discredit the League of Nations in American eyes as will the report of the League's Opium Committee. Despite Lord Robert Cecil's brave promises when in the United States, the 'American plan' for restricting the production of opium throughout the world to what is needed for medicinal and scientific purposes was adopted by the committee only with such drastic reservations as make it of little real value. One of these reservations states that 'the use of opium according to established usage in India is legitimate under the Hague Convention,' which, if it means anything at all, says that the Indian addict is not a member of the human race and is not subject to the simple laws of nature which are observable in operation throughout the rest of the world. Other reservations prepare the ground for a very pretty legal quarrel over the meaning of the Hague Convention in general. The action of the Committee boils down to this: that all countries desire that this most odious of traffics be ended, except those which profit by its production, and the latter are strong enough to prevent definite action by the Opium Committee of the League. There is still a chance, of course, for better conduct by the League Assembly when it meets next autumn, but the prospect is darkened by the Opium Committee's failure. American friends of the League must doubly regret the serious handicap put upon their efforts at a moment when the prospect of cooperation with the League by our government was brighter than it had ever been."

'Force and Fear.'

Commenting on the British Government's decision to make a large addition to the Air Force at the command of the army and navy, *The Inquirer* of London says —

"The Duke of Sutherland, it is true, speaking as Chairman of the Organizing Committee, enlarged on the pacific potencies of the flying machine—it seemed to him to promise the spread of a 'spirit of camaraderie and good feeling between all nations and all peoples.' May it be so—but it is not with that end in view that governments are carrying forward

the rivalry of armaments into this particular line. Obviously the destructive power of an Air Force is tremendous, especially in alliance with the new chemical inventions which are already in hand. It is this potentiality that renders the Government's decision significant, and it is really more fear, not more safety, that is being added to the world by every such step."

Science and Literature as Means of Education

We read in the same paper —

"Science may perfect our relations with present life in so far as physical stimulus and response go, but by literature we are linked with the life of generations, we are made to feel the reality of things past and things to come, and our problem is so to train the child that in him will be developed the consciousness of an abiding being, which throughout time manifests itself in the varied impulse of the nations, in the triumphant call of the prophetic and heroic life, in the passionate note of the poet, and in the dull dreary round of our common existence. So, from the beginning we need to educate in the child this sense of continuity with a larger spiritual existence. In very truth, he is the heir of all the ages, and the promise of the glory that shall be, and literature will deepen within him the feeling of his heritage and race responsibility."

"Science has its function in the development of powers of observation and reasoning; literature plays on the soul of the child and awakens the sense of a life that is beyond the things that appear, of a life that stretches throughout history, that reaches to heaven, that sounds the depths of sorrow and the grave. Much of Wordsworth's poetry of childhood offers adequate opportunity for the right education of soul and the development of spiritual perception, and we do wrong when we neglect such means of grace in favour of mechanical skill and mere physical fitness."

Feminism in Egypt

The *Woman Citizen* tells its readers that

"Egyptian women are clamoring for emancipation from the strict seclusion in which they have hitherto been kept, and while at present the men are ignoring it, the movement is constantly developing. They wish to discard the veil, following the Turkish precedent, and they want radical reforms in the education of women, as well as a consolidation of the suffrage

branches which have sprung up throughout Egypt. The Moslem press is denouncing the movement as counter to Koranic injunctions."

The Pulitzer Prizes

It is recorded by the same paper that

"Willa Sibert Cather has been awarded the Pulitzer Prize for 1923 for her novel 'One of Ours.' The prize—\$1,000—is given each year for 'the American novel which best presents the wholesome atmosphere of American life and the highest standard of American manners and manhood.'"

"Edna St. Vincent Millay was awarded the prize for poetry."

A Woman's Air Record

We read in the same paper —

"The National Aeronautic Association has for the first time granted a license to a woman. Miss Amelia M. Earhart of Atchison, Kansas, has won this honor after piloting her plane to an altitude of 11,000 feet, which is believed to be the highest a woman has ever flown."

Prohibition in Indian States

The annual report for 1922-23 of the Anglo-Indian Temperance Association of London, published in *Albany*, contains the following summary of temperance activities in the Indian States —

"Most of the Indian States conduct their Excise administrations on lines similar to those of the adjacent British provinces. We are glad to be able to report that there have been some departures from this rule during the year under review. It was announced in February that Her Highness the Begum of Bhopal has decreed the total prohibition of the liquor traffic within her State, which has a population of over a million, ranking next to Hyderabad among the Mohammedan States of India. Hitherto Bhopal has derived a revenue of about Rs 5,000,000 per annum from liquor contracts, but the sacrifice of revenue, it is anticipated, will be fully compensated for by a corresponding improvement in the material condition of the people."

"In Dhavnagar State (Bombay Presidency) total prohibition of the manufacture and sale of country spirits has been ordered as from 1922 after an experimental period of drastic restriction which resulted in the increased happiness and contentment of the people. A policy of Prohibition has also been introduced in the

neighbouring State of Palitana. The larger States have been content with less decisive action, but from an interview which our Secretary had with H.H. the Maharaja Gaekwar last September, he gathered that in Baroda the principle of Local Option had been successfully applied, and His Highness said that the movement had his fullest sympathy and support. It is further announced that all liquor shops have been removed from Hyderabad the populous capital of the Nizam's dominions.

'Portable Wisdom' versus 'Mobile Brains'

A writer contends in the July *Century* that as it is absolutely impossible for any man to master all available present day knowledge, the object of education should be training more than the mere imparting of knowledge.

"Lord Acton once said of Tocqueville that he had a 'portable wisdom.' That is a very thought provoking phrase. It fastens upon the distinctive characteristic of modern knowledge. The only wisdom that any of us can afford to day is a wisdom which is portable. The man who does not succeed in preserving the mobility of the human mind will be written off as unfit for the struggle."

"The problem created by this fact becomes year by year more acute and perplexing. For the scientific and cultural 'baggage of this world' as St. Augustine has it is piling up at a dizzy pace. The back of the knower bends under the burden of fact loaded upon it, and the time comes when nothing but a ruthless eclectic system of knowing can insure the mobility of the knower and the portability of his knowledge."

"An English novelist once said 'Religion is not something without any connection with a man's life. It is the answer to the problems that life puts to him, not to someone else.' So also an education is not something without any connection with the problems that life in this world breeds. It is a man's power to answer, with his own critical and creative thought, the problems which his own experience and his time put to him. Second hand answers never solve first hand riddles. It is not, therefore, what other men have thought that helps, but rather the true method and wit of all thinking."

"The Gospel of the meek and lowly Jesus, the light rifle, and the clean cartridge supplants the unfriendly world which measures and menaces our meager stock of information. It gives place to a friendly world which challenges and invites our resourceful thinking. What modern

education seeks is not portable wisdom, but mobile brains."

Man versus Machines

After spending four months in a model factory in America, where everything is done for the physical health and comfort and mental recreation of the wage-earner, Annie Marion MacLean writes of him in *The Century Magazine*:

"The longing of his very human heart is for self expression in his work, and for a measure of self determination of the conditions of his laboring life."

"Freedom is a large question, and I suppose few of us are really free. But that man is least free, it seems to me, who earns his bread as a cog in a machine over which he as a man has not the slightest controlling voice, where he can be dropped without notice at some one's whim or because orders are short and where he can have, consequently, no sense of security. I do not believe the world was made to be dominated by machines. It was made for human beings, and if the method of making machines takes one away from the spiritual stature of a man, then, I say, scrap the machines and save the man."

"The Seven Deadly Sins of American Journalism"

What Dr. Glenn Frank calls in *The Century* the seven deadly sins of American journalism, are probably its deadly sins in other countries as well,—they are so in India at any rate. A somewhat full summary of his views may, therefore, be of some use. In his opinion "the seven deadly sins that stand most in the way of the maximum social usefulness of our [and of other peoples'] magazines [and newspapers]" are—

"First, American journalism has a policy and convictions. The assumption that every magazine must have a policy has been, I am sure, responsible for more harm than good. Inflexibility may prove as great a fault as versatility in journalism. I do not mean by this that good editing demands a spineless editor. I do not intend a plea for that arid and soulless thing called the open mind. The professionally open mind is notoriously drifty. I am suggesting only that it is impossible for a magazine to render a service of intelligent interpretation in a changing time like this if it brings to its

consideration of affairs a fixed point of view and a set of crystallized convictions.

'This is, of course, the case with nine out of ten American magazines. The result is that most American magazines are clearly catalogued as conservative magazines, liberal magazines, or radical magazines. And the moment a magazine becomes known as the inveterate exponent of an inflexible point of view, its audience is pretty thoroughly restricted to the men and women who share its point of view. No generalization is thoroughly accurate, but it is nearly accurate to say that, taken by and large, conservatives read conservative magazines, liberals read liberal magazines, and radicals read radical magazines. Fixed points of view and firm convictions are the barricaded frontiers that separate these three intellectual classes. There is not enough interstate commerce of the mind between these groups; there is not enough visiting across these frontiers.'

What, then, must be done for this "interstate commerce of the mind"?

"It should not be necessary for the members of each of these classes to read three sets of magazines in order to share in that cross-fertilization of minds, that wholesomely tolerant competition between divergent points of view without which a coherent national life remains an impossible achievement. This interplay of points of view should not take place between magazines but in magazines. The ideal magazine should have no policy except a profound reverence for facts.

"The ideal editor will follow the facts wherever they lead, with the result that he is likely to be conservative in his January issue, liberal in his February issue, and radical in his March issue.

"The tendency of the public to pigeon-hole magazines and the intellectual habits of editors that make labeling possible unecessarily slow down progress and keep a nation in a continuous state of emotional and intellectual civil war."

Dr Frank goes on to say --

'Second, American journalism avoids the things that people are most interested in. The most profoundly interesting things about religion, about business, about industry, about education, and about politics, the things in all these fields that are so vital that a real discussion of them will throw clubs and communities into a realistic conduct, are taboo in most editorial offices. The great adventure of American journalism is a search for the greatest common divisor, a search for the things that will interest the largest possible number of

readers enough to make them buy the magazine, but not so disturbingly interesting as to lead any considerable number of readers to cancel their subscriptions. Just interesting enough, but not too interesting.' This is the unacknowledged editorial motto. The editor is frequently more concerned with capturing the readers' interest than with discovering and discussing the readers' interests. The editor who is concerned only with capturing the reader's interest is likely to be merely a merchant of sensations, the editor who is concerned primarily with his reader's interests may be, in the best sense of an abused word, a statesman.

"I have no desire to suggest a counsel of perfection. Magazines cannot be run on a policy of alienating readers. I am suggesting only that in many cases where caution now rules, greater courage might be even commercially sound and certainly the social value of journalism would be enhanced."

"Third, American journalism underestimates the intelligence of its readers. I fear that too many of us in editorial offices fall into the fatal error of creating a mythical 'average reader' who does not exist, never has existed, and never will exist. Many of us spend more time speculating about writing over the heads of our readers or writing down to our readers than we spend on finding out what is going on inside the minds of our readers.

This habit of underestimating the intelligence of readers is the outstanding sin of low-brow journalism. There is no saving the fact that much of our popular journalism is based on the assumption that the American mind may be tickled but must not be challenged.

'Fourth, American journalism overestimates the information of its readers. This is the outstanding sin of high-brow journalism. I think it was William Hazlitt who suggested that it is always safe to assume anew each morning the world's ignorance. The fact is that very few of us know very much accurately about anything. There is a great deal of vital stuff locked up in the columns of high-brow journalism, which multiplied, thousands of Americans would eagerly read if they could read it without having to surround themselves in the process with a dictionary, an encyclopedia, an index to periodical literature, and a corps of experts in history, literature, art, science and philosophy.

"The ideal magazine will overestimate the intelligence and underestimate the information of its readers. The ideal magazine article should, I think, be written as if the men and women who were to read it had just dropped from the planet Mars, able to read the English language, but with minds in virgin ignorance of the field and the facts with which it deals.

That is to say, every article should carry its own background with it. This is, of course, an extreme putting of the case, but until serious journalism perfects a technic looking in this direction, our more serious magazines must remain more in the nature of confidential communications than real journals."

"Fifth, American journalism is not written in the vernacular. This sin is committed by both high brow and low brow journalism. Sloppy slang is not vernacular, any more than the fog and fustian of academic jargon is vernacular."

"It is difficult to overestimate how much the whole tone of American life could be lifted if high brow journalism would drop its jargon and begin talking in the vernacular, thus stopping the private consumption of good ideas by the favored few, and if low brow journalism would drop its slang and begin talking in the vernacular, thus stopping the wholesale debauchery of American speech."

"Sixth, American journalism is too timely. There is, I am sure, something essentially unsound in the editorial race for timeliness. I think this charge can be made with equal justice against daily, weekly, and monthly journalism. I am not thinking merely of the fact that a seasoned judgment is better than a snap judgment. That is obvious. I am thinking rather of the fact that an editorial written the day a thing happens or a magazine article published the month a thing happens is not published at the moment of the greatest real timeliness. May be I should have said that American journalism is not really timely rather than that it is too timely, for the most timely, moment, in the sense of the most socially useful moment, in which to discuss any incident or any issue is after it has been long enough in the news columns to have become a real part of the nation's conversation. Editorial timeliness is not primarily a matter of the calendar, it is determined by how quickly interest in an issue or an incident spreads far enough to insure that the maximum possible number of persons will turn to a discussion of the issue with genuine interest."

"Seventh, American journalism defends Americanism. Americanism is assumed to be a static something inherited from the fathers. Now, Americanism is not a static something to be defended, Americanism is a growing something to be developed. If we spent half the energy we now spend upon defending Americanism in the more creative adventure of developing Americanism, we should probably discover that its development is its own best defense. There is just a chemical trace of comedy in the fact that many editors who are most ardent in defending Americanism

could not possibly give a valid definition of Americanism. It is one of the tasks of American journalism to transform the agitation for one hundred per cent Americanism into a vast spiritual adventure in the development of a cultural Americanism whose inherent value and virility will be its best defense."

In India, too, we are accustomed to see people defending "Indianism", "Hinduism", "Indran culture", "Indran civilization", etc., on the assumption that these things are static and have reached their full development. But the fact is that they are not static, they are still growing, still developing, and it ought to be our duty to see that they grow and develop along right lines.

A Modernised Principle of Vanaprastha

Hindus know that the first āshrama or stage of life is the life of a student, followed, after marriage, by the life of a householder. This in turn is followed by vānaprastha, the life of an anchorite, the last āshrama being sannyāsa or the life of a mendicant. According to the highest ideal, the last two periods of life should be spent in contemplation and doing good to man.

A noted American editor has, as the result of independent thinking, practically followed a similar ideal. We read in *The Century*—

"Mr Bok retired from the editorship of *The Ladies' Home Journal* and from executive responsibility in the Curtis Publishing Company while still in the full flush of physical and intellectual vigor not in order to loaf, but in order to devote the rest of his life to public service. In explaining his resignation he has formulated a gospel of retirement that he commends to his fellows. He has said that he thinks every man's life, after adequate preparation, should be divided into two distinct periods—a period of personal acquisition and a period of social service in behalf of the public good."

Mr Edward W. Bok contributes an article on the subject to the same magazine and concludes—

"No, I do not think that my doctrine is wrong. The way of public service does not lead, as Mr Frank says, to 'only a loving cup.' That may come. But that is merely the tinsel of the world. To a deeper and more satisfying reward leads the way of the man who, with aspirations which cannot be satisfied by business, gives true service, fully and freely, without regard for self, without thought of award,

without the hope that he will reap what he has sown—the reward of an inner satisfaction that comes from the spirit of selfless service, undivided and untrammelled. But no man can feel what this is or means until he has experienced its full expression.

"And I wonder if therein does not lie the difference between Mr Frank and myself in this discussion: he speaks from theory, I speak from experience. 'I have drunken of the waters, and they are good'."

Commercial Espionage in India

Under the above caption, the *Indo German Commercial Review* has the following lines:—

"As the object of the *Indo-German Commercial Review* is to stimulate India's technical and industrial development and to encourage direct commercial relations between India and such countries as Germany, we draw attention to the following warning that has been issued to German manufacturers and exporters by the "*Deutscher Aussenhandel*," organ of the German Association for Foreign Trade.

"The branches of the Commercial Intelligence Departments, in Bombay, Delhi, Madras, and other cities, as well as British Chambers of Commerce, very often enter into business relations with German firms, with the sole object of acquiring a large assortment of catalogues and price lists. These are then forwarded immediately to the large catalogue collection of the Overseas Trade Office in London, where they are placed at the disposal of English industrialists for information. The abovementioned organisations have not the slightest interest in encouraging the import of German goods into India, the very contrary is the case.

"We trust that no Indian firm or individual will lend himself to this form of espionage."

'The Statesman of Asia's Revolt.'

Such is the title of a very interesting and thought-provoking article in the *June Forum*, by Mr. Upton Close, a journalist whose experience during the last seven eventful years in the Orient included the editing of several newspapers, explorations in the famine and earthquake regions of China, and service on the staff of General Wn pei fu. The opening paragraphs of the article are quoted below:

"The western boundary of Asia is no longer in the Ural Mountains. It lies just east of

Poland. Russia has severed from Europe and aligned herself with the Asiatic peoples. That is the greatest fact of post war history. Fifty years from now, historians of the world, concerned not so much with petty rivalries between Western European states as with the trends of the races and civilizations, will set it down as the most important effect of the First World War.

"Asia is today in bloodless revolution against Christendom—culture against culture. This is a revolution of self assertion against the white man's assumption of the unarguable superiority of his system—unchallenged for half a century. Asia understands the occidental's religion to be, not the Sermon on the Mount, (that is Oriental) but the sincere and militant belief that scientific and material excellence, reaching their acme in majority away and national power constitute the ideal for human kind and must be recognized and revered as such by all nations and put by them into practice as rapidly as possible. Asia's demand just now is for recognition of cultural equality, although of a different type, but is rapidly developing into an insistence upon political non-molestation. It has many manifestations: the Turkish renaissance, the Indian non-cooperation, the Chinese student and Christian movement and governmental flouting of foreign obligations, the Japanese racial equality declaration.

Russia, reverting at this critical time from the Europeanization of the Romanoff regime to her true Asiatic instincts and obligations, has assumed command of the Asian revolution. She is today the backbone of Asiatic resistance, cultural and political. She is the iconoclast who has smashed Europe and America's idols, flouted their traditions, torn up their ultimatums, made comedy of their diplomatic conferences, defied their combined armies and yet survived. She has been saying to Turkey, to Persia, to India and China:

'See! Their vaunted power is bluff and their pretended superiority never existed. You have been conquered by your own credulity. Cast off your submissiveness! I am your friend. I am ready to make alliance with you. But if you are uncertain about it, take your time. I will not hurry you. (Russia knows the Oriental temperament) But I am of you and with you.'

'The man through whom Russia has been saying these things to Far Asia, is Abraham Adolphe Joffe—better transliterated 'Toffe'."

He arrived in Peking last August and now he is in Tokyo. The writer thinks,

"There is nothing new in spirit or contrary

to tradition in this latest reapproachment in Pacific Asia. And Yoffee assures China and Japan that Russia can go much further than in the past because she has cast off all nationalistic imperialism, and, while joining hands against Europe (and America) will no longer endeavor to aggrandize herself. In evidence whereof, the name of Russia has been dropped from the new official title of the Moscow regime, which now accredits its envoy to the far Eastern nations as the representative of the 'Affiliated Soviet Republics of the World'. No wonder special dispensations are being granted to Chinese and Japanese merchants in Siberia, and that Lenin's first question, upon descending from his sick bed, is 'What progress is Yoffee making in the East?'

"Asia, having almost accepted the white man's creed, has with the example of the war before her, reconsidered and turned against it. The revolution is now bloodless. Revolutions which begun bloodlessly do not always continue so. Should this revolution, in spite of the efforts of men of vision and good will of both cultures, not remain so, Euro-America will have occasion to regret the circumstances and rue the diplomacy which drove Russia back among her Asiatic brethren."

"Mental Training: A Remedy for Education"

Dr. Nicholas Murray Butler, president of Columbia University, said on one occasion, according to *The Forum*:

"When one reflects upon the ravages which have been committed in the name of education there is some excuse for wondering whether it would not be advantageous to agitate for compulsory illiteracy."

"Gladstone once said 'The most distinguished professional men bear witness, with an overwhelming authority, in favor of a course of education in which to train the mind shall be the first object, and to stock it the second.' James Beattie put the same idea in other words when he said 'The aim of education should be to teach us rather how to think than what to think—rather to improve our minds so as to enable us to think for ourselves than to load the memory with the thoughts of other men.' Thousands of our thinkers have echoed the same thought."

"We have ventured to suggest a new model, a new ideal, a new inspiration which we shall call 'Mental Training' to differentiate it from the old education. It would make training

the mind itself, the first and supreme aim, giving as much knowledge as could be given in exercises and in conjunction with the training. It would prepare the individual for the seven lives we all must live: a physical life, a mental life, a moral and ethical life, a civic life, a social life, an aesthetic and emotional life, and a spiritual life."

Women as Inventors.

We read in *The Literary Digest* —

Do women possess real inventive ability? There have been a few spectacular instances, but may these not be simply 'the exceptions that prove the rule'? Questions of this kind coming in quantity to the Woman's Bureau of the U. S. Department of Labor have induced Mary Anderson, its Director, to issue a report on "Women's Contributions in the Field of Invention," based on a study of the records of the U. S. Patent Office. The results show that although the actual number of patents granted to women is still small, the rate of increase is notably high. The range of this growing activity is not limited to the home, but extends into industry, commerce and science, and the inventions are not confined to minor accessories, but embrace basic processes and substances."

The conclusions arrived at from the results of the survey are stated in the report as follows —

"First. In view of the handicaps under which women inventors have always labored, the rate of increase in the number of inventions patented by women and the range and quality of their inventive achievements furnish an argument for expanding women's opportunities for research and experiment and securing easier access to facilities essential in patent procedure."

"Second. Women inventors, even more than men, are in need of facilities for marketing or promoting their patented creations, because women are generally more restricted in funds and less informed concerning the methods of profitable patent disposal."

"Third. The Patent Office records on the whole, furnish a reasonable guaranty that with a reduction in the excessive discouragements due to frequent failures to realize money quickly on patents, with an expansion of opportunities for research, and with easier access to the facilities essential to patent procedure, the nation will be rewarded by the increased measure of inventive service from women of creative abilities."

NOTES

Why 'Communal' Franchise in Kenya would be Reactionary

It has been pointed out a hundred times by the enemies of the Indian cause in England, that it is entirely illogical to accept a communal franchise in India and at the same time to refuse it in Kenya. Here, the fallacy, which is beneath the surface, is not realised. It is supposed, that a logical issue must be the same, even where circumstances are widely different. What is not clearly understood is that circumstances alter cases or, as a homely English proverb puts it, 'one man's food is another man's poison'. The only valid reason for communal electorates, in certain parts of India, was the safeguarding of religious minorities. Personally, I think that this itself was but a doubtful advantage, and that the minorities would have been much better served in the long run if they had thrown their lot in with the nation and had not demanded special privileges for themselves. I feel certain that the rock, on which all the present councils will be wrecked, if it is not avoided or removed from the course, is communal representation. The delegates, who came to London on board the 'Kaiser Hind', told me, that there was no hope for the political future of India so long as communal representation continued. They declared vehemently (to return to the English proverb) that, in India, communal representation was 'poison' and not 'food' at all, in this mild Indian form. But granted that there may be some justification for allowing, as a concession to weakness, a communal electorate for certain religious minorities in India in order to strengthen their position in the Councils and prevent them from being swamped, this does not meet in any way the Kenya case. For, in Kenya, the objection to communal franchise is purely racial. The Indian delegates were willing to provide every statutory safeguard so that the European interests should not be swamped, whatever the numbers of Indians might be, who were entitled to a common vote. But from first to last, the Europeans have frankly and

openly taken up the position, that their objection to a common franchise was racial. This racialism could not have been more clearly expressed than at the time of the original foundation of the Kenya Legislative Council in 1919. At that time, a European with liberal views proposed, that only those educated Indians, who held degrees in recognised Universities, should be permitted to vote on a common register with the Europeans. But even this modest proposal was rejected, on the ground that no one, who was not a European by blood, must be admitted on to the register.

Thus the whole question in Kenya is that of 'white prestige'. From first to last, white race supremacy is being advocated. From first to last, the colour bar has been drawn by the white man. From first to last, the white man stands for that colour bar in Africa. Even in churches he is ready to stand for it, and he insists on separate 'white' churches. Any one, who sides with the Indians, is treated as if he were a pariah from his own race. I was myself called, a hundred times, a 'bastard' Englishman; the phrase was so common, that I almost got used to it after a while. This, surely, is quite a different situation from any circumstance in India, which has led for the demand of communal representation. The one solid reason why the white men in Kenya would take up their rifles, rather than admit Indians on to a common register, has been the prestige of the white race. They regard it as undignified for a white man to solicit the vote of a coloured man—'There's the rub!'—If, in the decisions, which will be announced before this is published, a common franchise is decided on *without reservation*, the Indian delegates have won. If a communal franchise is decided on, the Indian delegates have lost.

C. F. A.

Haji Amood Bayat

One of the noblest men, whom I met in South Africa, is Haji Amood Bayat of

Maritzburg He has recently been most influential in carrying through to a successful issue, as its President, the South African Indian Congress. He is a devout Masalman, who has done honour to the religion he professes by his faithful performance of his religious duties. I shall never forget his wonderful love and care for the orphans and school boys in Maritzburg, and how he himself had become a father to them all. In any other country he would have risen high in the service of the whole nation. He would have been a leader of men far beyond the bounds of his own religious community. But that is impossible in Natal, where Indians are rapidly being deprived of every public right, by which they might help to build up a true and organic South African Union. That word 'Union' has become a misnomer. It has meant, as yet, only a 'Union' of the white races (the Dutch and the English), in their supremacy and domination over all other races.

C I A

Settler Domination

There is a remarkable statement made in the Report of the Select Committee of the House of Commons, which had been appointed to consider and report on the protection of the aboriginal races in Africa, in the year 1837. The date should be carefully noted. It was three years after the Abolition of Slavery. This reads as follows —

'The settlers in almost every colony, having either disputes to adjust with the natives, or claims to urge against them, the representative body is virtually a party, and therefore ought not to be a judge in such controversies.'

This was written and published just after Queen Victoria's accession. Yet we learn that the colonial office now, nearly a century later, is prepared to give full responsible Government to 30,000 European settlers in Rhodesia, to be 'judge' over nearly a million Africans, and the late Secretary of State for the colonies was on the point of giving full responsible government to the 9000 Europeans in Kenya to be 'judge' over 2,500,000 native Africans in Kenya. Only the Indian Question fortunately intervened, and prevented this great disaster to the

Africans. We have gone back, instead of forward, since those early Victorian days.

C I A

Indians and Africans

An esteemed friend and helper of the Indian cause, now in England, who is a passionate lover of the Africans, has written to me as follows —

'Thank you for both your letters from Merselles and Port Said. The only way of moving men's real minds is by giving them the facts, in proportion and in relation, so that the life (which the facts signify) stands out visibly and makes its own claim. This has not yet been done for the Africans in Kenya. There is never more than one right policy for every real situation, just as there is only one Fifth Act for King Lear. That policy is discoverable in life. I do not mean that there is anything inevitable about the sequence,—in the sense that the change can come without reflection and struggle and sacrifice. But I do mean that the next step in human affairs is rightly discovered, not by reference to a consciously constructed plan, but by comprehending fully the context of the corporate mind.

'It follows, that all policies, which do not express the corporate will, fail to come alive. I have the feeling about Kenya, that however long delayed the true and right policy may be, the ambitions and avarices of the settlers apparently so omnipotent, are really powerless—except as factors which Africans get strength by struggling against. And, in India, I hope it is also true, that the blindness, on the part of the rich and powerful exploiters, makes their work in the end sheer futile blundering.

'All this that I have written, comes from wondering just how the various groups in India will react to this new persecution in South Africa, referred to in the cutting which you sent me. For things there, as in East Africa, seem hurrying to a crisis! But I don't if in that crisis, when it comes, the issue will be purely racial. To take one point, that strikes me at once on reading what you have sent me,—why is the Indian colony so self-absorbed in Natal? Why is it so aloof from those movements among Africans, which are the beginnings of African emancipation? Granted, that

tyranny debases its victims and turns their thoughts inwards,—should it not also extend at the same time their sympathies towards others in distress? I saw the same phase in the Pan-African Congress at Liverpool. Many of the African speakers based their claims,—as against European exclusiveness and arrogance,—not on their being men and women, but on their being civilised, and therefore on quite a different level from the savage. What I am trying to say is, that there may be an exclusiveness and a selfishness towards the African native, which is not far distant from the arrogance of the European."

With regard to Kenya, I do not think that there is anything more necessary in India, at the present crisis, than that thoughtful and earnest people, who take up the Indian cause, should study carefully, at the same time, the native African problem, and should throw all the moral weight they possess into the prevention of the appalling exploitation, which is decimating the African population. If nothing is attempted from the Indian side to right those cruel wrongs, if no voice at all is raised against a system of forced labour, which has helped to reduce the native population by 21 per cent in ten years, there must be something radically wrong. The English humanitarian writer just quoted, who is entirely on the Indian side, and has done more than any single man in England to support the Indian cause, has put his finger on a weakness in the Indian position, which should not be allowed to remain. He has the right to speak, for he has suffered much at the hands of his own countrymen for his championship both of the Indian and the African, and he speaks in the name of humanity.

C. E. I.

Constitution making in India

According to a Renter's telegram, dated London July 13, Mr. Montagu has written a foreword to a book on Indian electioneering by an "Indian" civilian, Mr. E. C. Hammond, which is "being published." In this foreword Mr. Montagu says:

"Nobody can prophesy what form of constitution and methods of representation may ultimately be devised for India, but the ultimate permanent form of the Government

machinery must be devised by Indians in India and will be designed to meet the particular characteristics and genius of the Indian people."

Mr. Montagu then goes on to speak of "the right of Indian politicians and Indian statesmen to secure the growth of and formulate India's constitution." In his opinion the constitution "given them by the British Parliament" is a "temporary constitution." Renter concludes by telling us, that, in Mr. Montagu's opinion,

"The task of those wishing to adapt an English system to Indian use is to obtain from the system of popular government the best that the West can give and exclude any undesirable features of its growth in the United Kingdom or elsewhere and retain for India all that is good in her own political heritage."

It is a new note that Mr. Montagu has struck—a note which is not to be found in the Montagu Chelmsford Report, we mean, a note which is new so far as he and the generality of Englishmen are concerned. The only recent public document which may be regarded as part of India's own contribution to the contemporary history of constitution-building and political experimentation, is the "Report of the Committee appointed to work out the details of the Scheme" of "Constitutional Developments in Mysore." The "form of constitution and methods of representation" devised in it by "Indian politicians and statesmen," have been "designed to meet the particular characteristics and genius of the Indian people." An attempt has also been made in it "to obtain from the system of popular government the best that the West can give and exclude any undesirable features of the growth in the United Kingdom or elsewhere, and retain for India all that is good in her own political heritage."

We have also other good reasons to presume that the new note which Mr. Montagu has struck is the result of a personal of this Mysore Report. In fact, our impression is that it is this report which has led him to think that the ultimate form of the Indian constitution must be devised by Indians in India and will be designed to meet the particular characteristics and genius of the Indian people, and that we must obtain the best from the system of popular government that the West can give, excluding undesirable features of its growth in the United Kingdom and retaining for India all that is

good in her own political heritage. He admits that we have a political heritage of our own which is worth keeping.

This report has already evoked criticism and may evoke yet more criticism. There is nothing unnatural and unexpected in all this. While reading it, we also could not endorse all that has been written by the Committee. But we could not but be struck with the fact that nothing similar has hitherto been written and that it is an honest and statesmanlike and, in part, original effort to work out the details of a constitution for an Indian State, from which not only Mysore but all other Indian States and the whole of British India may and ought to derive benefit. All M. L. A.'s, M. L. C.'s, members of the Council of State, journalists and publicists should read it. With some slight editing, it may very well be recommended to be read by our students of political science in our universities.

A Constitution for an Indian State

Such being, in our opinion, the value and importance of this masterly and statesmanlike Mysore report,* we make no excuse for telling our readers what its authors have attempted to do.

As we pointed out in our last number, the chairman, Dr. Brajendra Nath Seal, and the members of the Committee had not a clean slate to write upon. The Dewan announced the reforms after the Mysore Government had determined what they were to be. The work of the Committee was merely "to work out the details of the scheme" of "constitutional developments in Mysore," as announced by the Dewan. No doubt as we have pointed out in our last issue, the Committee did not take a mechanical view of its work or entertain a narrow idea of its responsibilities. Nevertheless, it has to be borne in mind that it had a strictly defined scope and were not free to offer suggestions independently or *de novo* in building up a new constitution for the State. The terms of reference did not empower them to lay down

a new policy or to modify the settled policy of the State.

The Committee have done their work within these limits. They have so visualised the reforms and embodied them in such a constitutional pattern as to open out a great future for Mysore and the Mysoreans—and that at no distant date, and establish a plan of popular government which would be far better than a mere parliament of intermediaries. There is room in it not only for a legislative body, but also, for *Initiative and Referendum*. And this initiative and referendum would in the near future be conducted according to the mandates of the primary assemblies of the people. But for the present, as in rural constituencies only 3 or 4 per cent of the male rural population would have the franchise, as there are communal differences, jealousies, bickerings and strifes, and as large communities of Panchamas, peasants, artisans, traders, etc., are in a state of helpless illiteracy and ignorance, if the power of mandatory referendum be given now to the representatives of only 3 or 4 per cent of the male population, it would be tantamount to placing the masses of the people under the absolute power of a narrow oligarchy. For this reason, before the introduction of mandatory power or obligatory mandate, extension of the franchise and spread of education are required, both of which has been suggested in the Report. There is need of growth for some years, especially of concerted action and cooperation among the communal divisions. It may be mentioned here incidentally that for reasons like the above, both Africans and Indians in Kenya have pleaded for the continuance of Crown Colony Government there for some years to come. As regards Mysore, we have even heard that there are some representatives of the backward communities and minority communities who are at present opposed to making the Representative Assembly and the Legislative Council all in all, as that would, in their opinion, be an absolute oligarchy! Perhaps their fears are, partly at any rate, unfounded or exaggerated, but their existence cannot be denied.

The Committee were bound to accept the reforms as announced by the Dewan as their ground plan. Taking the Government scheme for granted they have so filled in the details and foreshadowed the future as to

* *Constitutional Developments in Mysore Report of the Committee Appointed to Work Out the Details of the Scheme*. Bangalore Government Press. Price One Rupee.

result in a constitution which is calculated to lessen communal differences, extend the suffrage, and help in the speedy growth of a government of the people by the mass of the people—not by a mere oligarchy of propertied classes or so-called intellectuals.

It has been shown in the Committee's report how India, steering clear of 'imitation mania', can build a constitution, which, while conformable in its spirit and its basic features to the Indian social and political tradition, is yet in a line with the most modern twentieth-century developments of polity in world history, such as we find in Switzerland, for example India and China alone are now in a position to make original contributions of this sort to the history of constitution making and of political experimentation. This has been attempted by the Committee, though, of course, keeping in view the actual local conditions and condition of the masses in Mysore.

For performing a task of this nature, a comparative study of constitutions, Western and Eastern, and of world culture, is needed. But unfortunately in India, the 'politically minded' men generally study—if they study at all—only the British Parliamentary constitution. There is in that constitution 'responsible government' in the technical sense. But neither in the United States, nor in Switzerland (we need not speak of Japan), i.e., in real democracies, is there any such 'responsible government'. Instead, we find there are Executives who are irremovable but who at the same time are the servants, not the masters of the people.

The pattern of the British Parliament has become out of date and as recent history goes to show, unworkable. Hereditary legislators are an anachronism. Only a few years ago the revising powers of the House of Lords have been curtailed. The two-party system has become effete, for, with the growth of a complex civilisation, and the evolution of opinion and of social legislation, have come many groups—shifting and loosely co-ordinated groups, instead of only two parties. So England has been obliged to try the system of Coalition. But that is against her party system and, moreover, it cannot secure a stable or effective Government. So Britishers have been appointing commissions for finding out new constitutional devices.

In these circumstances, the Committee had to seriously consider what kind of constitution ought to be adopted in an Indian State. For a State like Mysore, with a compact agricultural population of six millions, a bicameral legislature, 'responsible government' and 'party government' with removable executive, and a parliament of intermediaries (i.e., practically an oligarchy) without the Initiative and Referendum of the primary assemblies of the people, were neither safe nor calculated to produce good results. Mere shibboleths and 'imitation mania' cannot build up a nation or a people.

Moreover, unless we can make village government by the village communities real, popular government in India must remain popular only in name.

The Mysore Report

In the first chapter of the Report the Committee have sketched a general plan, pointing out, as it were, a goal towards which the reforms as announced could be made to move. In the second and third chapters, they have presented to the public what the Government has actually given at present. Reservations to the prerogative of the Sovereign and other similar actualities were binding on the Committee according to the Announcement. But the Committee have repeatedly hinted that these are incidental to the transitional stage. With the extension of the suffrage there will grow the mandatory character of the referendum—not only by conventions, but also by the momentum of the people behind their representatives in the Assembly.

Mandates of the Representative Assembly in reference to the Legislative Council are expected to 'arrive' in the near future. The Committee have said in their report that the Representative Assembly, in no distant future, must represent the primary assemblies comprising all the adult citizens.

The Reservations to the Royal Prerogative are for passing regulations only for removing deadlocks, for new constitutional boons (i.e., for parting with more of the prerogatives and bestowing corresponding power on the people) and for the safety and tranquillity of the State. When the Representative Assembly obtains the power of the mandate, these reservations to the royal prerogative will no longer be needed.

For, in a unitary sovereignty, the people are the sovereign—the Ruler represents that sovereignty as a symbol—and as soon as the people's mandate is established, the prerogative acts in accordance with the mandate. But for the development and establishment of the popular mandate, extension of suffrage and political education are absolutely necessary—and necessary *immediately*.

Whether we consider the population, size, or traditions and conditions of the Indian States, their future becomes hopeful only if they have this unitary constitution with a Referendum and Initiative in the hands of the real body of the people (the primary assemblies in the country comprising all adult citizens). This is real democracy. Otherwise that kind of representative government which consists in a mere parliament of intermediaries or middlemen, 'representing' the people because they manage to get themselves elected, is only a disguised oligarchy. There the representatives soon grow into a bourgeoisie or bosses or a group of labour *sardars*, they form rings and cartels, with vested interests. The real people—the millions in the fields, factories and workshops, ore deprived of all share and voice in the government,—even universal adult suffrage cannot prevent this, for the middlemen or intermediary representatives manage the whole show in their own interests. Then, in consequence, follows revolt of the primaries, through direct action, strikes, riots, &c. Thereby social happiness and well being are constantly jeopardised and impaired, and government and administration become equivalent to civil war or social war. But if there be a regularly constituted body for referendum, the body politic is insured against all such disturbing factors and forces.

This sort of referendum is the only means of securing real responsible government, for, real responsibility cannot be secured by a mere parliament of intermediaries. For example, Mr Lloyd George came into power by securing a majority on certain election issues then now issues emerged—he and his party no longer represented the people—but, nevertheless, for years he remained Dictator, and governed against the wishes and political convictions of the people. On the other hand, the ministers may represent the majority of the people outside Parliament, but may yet be defeated by a clique or combina-

tion of parties in Parliament. This happens frequently in France. Therefore, reference to the body of the people, i.e., to their delegates charged with mandates as regards the legislative or financial programmes from year to year, is essential, and this reference ought to be regular, not spasmodic or catastrophic.

Such referendum is usually to individuals by ballot. But it is now understood that only principles and objects should be referred—not individual clauses of bills; and there should be a better method than ballot by individuals. After discussion in the primary assemblies, the delegates should come with mandates for discussion in Assembly, for giving shape to the people's mandates on the principles, ends and objects underlying Bills. Provision of this nature has been made in the Mysore Report. The existing Mysore Representative Assembly has been so "visualised" as to provide for this. This Assembly is not a Legislative Council that it would continue to sit in the seat of the Government for months at a stretch. The members of the Assembly are to meet twice a year for a week or two at a time, and will then merge into the body of the people in the heart of the country. This sort of referendum is a sort of panchayat of panchayats or *soper panchayat* of the *real people* of India. It is the crown and consummation of that which is distinctive of the political genius of India in the history of the world. This is true Nationalism—the true contribution of India out of the depths of her age-long experience to the contemporary history of constitution building. At the same time it will be of an advanced modern type,—for the complex law making process in a modern state requires not only a Legislature (single or double) but a popular initiative and referendum organ or machinery as well.

The Mysore constitution of the near future foreshadowed by the Committee is an ideal constitution for small states. It is better than the Provincial and Central British Indian constitutions. Even the British Parliament is a parliament of intermediaries without referendum but with only a catastrophic or periodic dissolution. With a House of hereditary legislators, it is a mediaeval constitution not fit for the present day. It is only conventions which are the growth of seven centuries and the splendid political sagacity of the British people and the aristocracy which have secured

for it what success it has had in our day. Still with adult suffrage Labour fares ill in Great Britain.

The Mysore Report provides for an irremovable executive who are the servants of the people, a bureaucracy who are not mediators but only media.

Of course, we speak of the type here. There may be different kinds of provisions, all conforming to the same type, but varying according to the condition of the people. The franchise may be more or less extended, the composition of the Representative Assembly and of the Legislative Council may be different, the reservations to the prerogative of the Crown may be different, and the referendum to the Legislative Council may be immediately mandatory or mandatory in the more or less distant future.

In Mysore, having regard to the condition of the people, the electorate cannot at present be enlarged more than four or five times, after the first two elections—say six years hence, a further considerable extension would be possible and necessary. In both the Representative Assembly and the Legislative Council a nominated element has been kept. In the R A ten out of 250 members will be nominated, they will represent minorities that are not yet organised. Labourers have no Unions, some depressed classes have no Associations. So long as they are not organised, the Government may nominate their representatives for them. This is better than denying them representation in the Reforms on the excuse that they have no Unions or Associations. Of course, as soon as they have Unions or Associations, they will elect their representatives.

The nominated members of the R A are a very small minority and can do no harm. But in the Legislative Council, the nominated members will be 20 out of a total of 50 (which is the maximum strength of the Council fixed in the Announcement), 20 of the nominees being officials and 8 non-officials. There are to be 22 elected non-officials. We should have preferred an elected non-official majority, instead of which the Committee have provided an elected *cum* nominated non-official majority. This is not satisfactory, as nominated non-officials generally side with officials.

What may be said in favour of the Committee, is, that they have recommended that the number of members of the Legisla-

tive Council be increased, so as to include some representatives of the eight district boards, and also some interest and function groups. This will, of course, be without any increase of the officials, and the additions will all be under elected members. If the twenty official members are an indispensable minimum—if they are all ministers in fact, corresponding to the Ministers in Parliament and other assemblies, representing separate departments or boards, their number could not have been reduced. Therefore, the real remedy is to increase the strength of the L C from 50 to 80, the additional 30 to be elected, and at once you have only 25 per cent officials and 75 per cent non-officials,—28 per cent nominated and 72 per cent elected. In paragraph 200 of the Report, the Committee have recommended increase of the strength of the L C in the immediate future.

As regards reservations to the Crown, it has to be observed, that hitherto the Crown has possessed absolute power. The Committee have recommended the maintenance of these reserved powers only in three circumstances: (a) for removing dead locks between R A and L C, (b) for further constitutional developments and (c) for safety and tranquility of the State.

In addition to these,

The Legislative Council Regulation now in force provides for the exercise by His Highness of the prerogative of sanctioning a bill with any alteration His Highness may consider necessary and that there shall be no motion or discussion concerning the exercise of this prerogative. This is the power of interpolation reserved to the Head, and this has not been touched by the Reforms.

Even in the United States, the President has the power of vetoing a bill which has been duly passed by the two Houses of the legislature. But he does not possess the power of sanctioning bills with alterations, nor do we know of any other advanced constitution which gives the Head of the State this power. We do not dispute that in Mysore as she is at present, this power may be necessary. But if there are precedents in any modern constitution for such a power, these ought to have been mentioned in the Report.

In the United States, if a Bill be passed by the Legislature twice by a

prescribed majority, it cannot be vetoed. We do not know if, under their terms of reference, the Mysore Committee were competent to make a similar recommendation for Mysore.

Last comes the question of mandates of the R A to the L C. In the Report the Committee say again and again that such mandates (as regards principles, objects, methods, &c., of bills of law, taxation and budgets) are bound to come and come very early, only some more primary education (Mysore has compulsory education in some areas and must extend it) and extended suffrage are necessary. Otherwise to give absolute mandatory power immediately to the representatives of only 3 or 4 per cent of the adult males would be, as pointed out before, in the circumstances of a State like Mysore, to create an absolute oligarchy. Any community with such absolute mandate might pass iniquitous measures against minorities (whether of numbers or of political or social status, e.g., Panchamas, Kurubas, Mohamedans, Brahmins, &c.) There is the veto of the Crown, no doubt, but it is the part of statesmanship to see that there are as few occasions for a veto as possible. Besides, when L C and R A unite, the veto would be difficult to exercise, and would create bitter unrest and commotions. Hence, in a body politic divided into multiple communities fighting one another—with an uneducated and easily swayed proletariat,—with a franchise to propertied classes forming only 3 or 4 per cent of the male population, there should be two safeguards, viz., the action of the L C, and the veto of the Crown. And these have been provided.

We have given so much space to a consideration of the Mysore constitution, because the general principles we have dwelt upon apply to the 700 Indian States and to British India as well. For, British India also must move towards a unitary sovereignty (the sovereignty of the people of which the Crown or the elected Head is the symbol and the representative, the representative character of the Crown or the elected Head being made real and articulate through a referendum machinery). Provincial British India must also provide for a referendum, not through a Representative Assembly like that of Mysore, but through some other machinery suited to the vast dimensions concerned. British India

(we mean both the Central and the Provincial Governments) also must give representation to function groups and interest groups over and above territorial or neighbourhood groups, as this is an indispensable requirement of twentieth century social, economic and political conditions. Above all, British India must, as Mysore has done, provide not only for legislative formulation by Legislative Council, but also for an initiative and referendum body or machinery, and expert boards for regional survey, experiment and advice, both for legislation and administration—especially development, intensive development. British India must also eschew the doomed two-party system with so called responsibility to intermediaries or middlemen, and evolve an irremovable executive (like Switzerland, U.S.A., and other advanced democratic countries), who will be servants, not masters, of the people, to carry out the people's will as expressed through the three-fold law-making organ described in the Report as follows—

"In fact instead of two stages, there ought to be normally at least three, in a modern law-making organ of a State—

'(1) There is the representation of wants and grievances, with power of initiative, from the primary assemblies—(corresponding roughly to the functions of the Representative Assembly)

'(2) There is next the formulation of law, policies and programmes, by a body representing the collective wisdom and experience of the people—(corresponding to the work of the Legislative Council),

"(3) Subsidiary or preliminary to (2) there must be consultation of trained experts in the complicated technical business which devolves on a modern legislature, if its laws are to be, as they must be, in conformity with scientific norms and standards, or with natural, biological and sociological law (This corresponds to the work of Standing Advisory Committees or Boards, internal or external to the legislature)

'The legal drafting and codifying comes under (3) rather than under (2), and need not be separately enumerated.

'NOTE.—The referendum completes the circle.

"16 This is the natural three fold division in the process of law making, requiring three organs differently constituted and differently functioning,—but a double deliberation in two Chambers is at once defective and redundant."

In British India also, as in the proposed Mysore constitution, the bureaucracy must be a mere limb or instrument of the Unitary,

Sovereignty—not co sharers in sovereignty. In British India, also, whenever the veto is exercised, there must be an obligatory referendum to the people outside the Legislature of introduction.

We have said above that in British India also there must be unitary sovereignty of the people, and an irremovable executive who are the servants of the people, giving effect to the will of the people not only in legislation but also in administration, including financial administration. Among several other features these two constitutional features are bound to come. *But this will be possible only after the Indianisation of the bureaucracy.* The present, mainly foreign, bureaucracy claim—and it is a recent claim, that they represent the sovereign Parliament of Britain as agents, and perhaps this is constitutionally maintainable also. Consequently at present the Government of India is of a dualistic type in fact. Our great problem is to convert this dualistic type into a unitary type. It will not do to merely abolish dyarchy. We want unitary sovereignty of our people, not a sovereignty divided between two parliaments or two people. The Head of the Government—whether called Governor General or by any other name—should be a symbol and representative of that unitary sovereignty of the people, making his representative character real by the working of the reference or referendum machinery.

One of the most statesmanlike and instructive sections of the Report is that which deals with the protection and representation of minorities. The methods recommended are the best that we have seen. The following extract from a minute of dissent gives an idea of their character—

"The essence of the solution is that what is a minority is determined by the test of representation secured which is applicable to all. If the representation secured through the general Electorates is not a *legitimate*, then the best course is to give such minorities representation through Associations. It is further provided that these Associations should satisfy some simple tests to show that they are living institutions and not merely a congeries of individuals banded together for the sole purpose of securing the franchise. The main tests proposed are the number of members working as evidenced by regular meetings and Registration as showing that it has the interests of the Minority at heart. Facultative representation has the

supreme merit of stimulating the Minority to active interest, in the well being of the group. On the contrary, without such safeguards, it is likely to degenerate into artificial 'Old Sarums', and cease to be a constitutional device."

The rights of bringing representations before the Representative Assembly and of petition to the Legislative Council are valuable, and should be introduced in British India.

It seems to us that the majority of the Committee were wrong in considering the question of the removal of the sex disqualification of candidates to be outside the terms of reference. For in the terms of reference we find the following: "(5) To propose the qualifications and disqualifications for candidates to the Assembly." "As regards the Legislative Council—(1) To propose the qualifications and disqualifications of candidates." We agree with Messrs S. Venkatesaiah and C. Srinivasa Rao that women ought to have been given the right to become candidates for election on the same terms as men, in addition to the right of voting, which they have been given.

We expected to find the entire Announcement reproduced somewhere in the Report, but have not found it.

Political Partisanship

It is well known that the Montagu Chelmsford reforms have not proved in practice and in actuality what the Indian Liberals expected them to be, and many of these Liberals have themselves admitted this fact.

For this reason one frequently finds non-cooperating journals assuming a superior air and telling the Moderates or Liberals in effect: 'We told you so, you fools and dopes! We knew beforehand that the reforms were dead sea apples, and the promises held out would either be explained away or not kept. But you fools had great faith in the sense of justice and generosity of British statesmen in India and Britain, and so you have been served right.' Such taunts and such airs of superiority are not in harmony with the spirit of ahimsa and that brotherly love and forbearance and that meekness which, in theory, ought to characterise all followers and co-workers of Mr M. K. Gandhi.

The Moderates or Liberals, too, have been similarly wanting in brotherly feelings.

They, too, along with Anglo Indians, have again and again pointed out that Swaraj has not come within the period promised, that in spite of Mr. Gandhi's teachings and example, there has been *himsā* instead of *ahimsā*, that the outturn and use of *khaddar*, instead of increasing, has been gradually decreasing, &c.

The fact, of course, is that the faith and hope of both the parties have proved illusory. But such disappointments and disillusionment are not new in the world's history. We are all human, and have human limitations.

It is not given to any of us to know for certain what lies hidden in the womb of futurity. Some of our forecasts turn out true, some false.

So, the faith and hope of all of us may sometimes prove delusive.

But charity remains. It is the part of wisdom to be charitable. In and out of season we Indians often prate our spirituality. A practical proof of this spirituality would be given if we could be more charitable, forbearing and meek.

The Nabha Abdication

The "abdication" of the Maharaja of Nabha has produced much excitement, particularly among the Sikhs, as it was bound to.

The treatment meted out by the British Government to the Maharaja of Nabha has shown, as was evident also from the Government's dealings in the past with some other rulers of some other Indian States, that these unlucky big folk do not possess even those rights which even humble individuals of the subject Indian race possess. Generally, such Indians have an open trial, when they are accused of some offence. They can engage counsel in self defence, and produce exculpating and rebutting evidence. They are in many cases tried "by their peers", when the presiding judge conducts the trial with the help of a jury. In most cases, the accused person, when convicted, has the right of appeal.

The Maharaja of Nabha has not had an open trial. The Government has not published the details of the case. It is not known whether the Maharaja was allowed to retain and engage Counsel in self defence, or whether he was allowed to produce any ex-

culpating or rebutting evidence. He has not been tried by his peers. He has not had the right of appeal.

The establishment of the council or chamber of princes, yecept "Narendra Mandal", was announced with much fanfare. It has held some sittings, too, attended with much pomp and pageantry. Cases of dispute between two princes are eminently fit for being placed before this chamber of princes. If the case between Patiala and Nabha had been placed before the chamber or before a committee of its members chosen by itself, the Maharaja of Nabha would have felt and his countrymen, too, would have felt that he had been tried by his peers. If such cases are not to come before the chamber, Indians may ask, will the chamber simply 'cut grass'?

The Government of India have enacted a law for the protection of princes against the onslaughts of those formidable creatures, the "native" journalists of India. But it cannot be and has never yet been alleged against the worst of that pestilential tribe that they ever brought about the abdication or deposition of any ruling prince. But the political officers of the Government of India have more than one such exploit to their credit. It is not contended that in every such case the politicals were in the wrong and acted deliberately in an unjust and tyrannical manner. But neither can or should it be asserted that they were always right. For after all, even a political is a human being, and has the shortcomings and limitations of all human beings. So, for the Protection of Princes against Politicals, there ought to be a law, conferring on the princes the right to demand and obtain an open trial by or with the help of their peers, according to the ordinary processes of the law.

From all that has appeared in the papers, it seems reasonable to conclude that the abdication of the Maharaja has not been voluntary, he has been obliged to abdicate in order to avoid a worse fate.

The offence with which he has been charged is that some of his officers got some Patiala officers punished on charges which were false, and that he was aware of these proceedings, but did not do anything to put a stop to them or punish his offending officers. The Government has not divulged what were the offences of which the Patiala officers were falsely alleged to

have been guilty and what punishments were unjustly inflicted on them. Unless these are known, it cannot be decided whether the practical deposition of a potentate has or has not been an excessive punishment.

Nabha is not an independent State, but still the status of its ruler is, in theory at least, higher than that of a magistrate or a police superintendent of a British Indian District. Many cases are reported from time to time in the newspapers of some magistrate or some police superintendent having punished or having brought about the punishment of some innocent men, in order simply to break their spirit or because the men were political agitators or non-co-operators or had given offence to the aforesaid officer in some way or other. But who ever heard of such officers being dismissed or compelled to resign?

From the side of the Sikhs it has been said that the Maharaja of Nabha was a pious man, a great upholder of their *Panth*, a friend of the Akalis, and a man who was possessed of a spirit of independence. So the Sikhs think that his forced abdication is a blow indirectly struck at them and at their rising temper.

It has also been recalled that when the Maharaja was the Tikka Sahib he was a member of the Indian Legislative Council of those days, and, along with the late Mr. G. K. Gokhale, voted against the seditious meetings bill.

So it is not improbable that, though technically the offence charged against him has been the occasion of his ruin, the real cause of his downfall was his spirit of independence and his devotion to Sikhism.

The Alliance Bank Affair

The meaning of the Imperial Bank coming to the rescue of the Alliance Bank after its failure has now become clear. The 50 per cent of the liabilities of that bank which the Imperial Bank has undertaken to pay to the creditors, is nothing but a loan advanced to the Alliance Bank on the credit of the Government of India. And it has been said that the Government has given this loan, amounting in round numbers to 4 millions of rupees, to prevent a panic, etc. Now, the Alliance Bank is a European bank. Immediately

following its failure, two other banks failed, which were Indian. Why did not Government come to the rescue of these Indian banks? When the People's Bank of Lahore failed, why did not Government advance any loan to it?

Should the liquidators of the Alliance Bank fail to realise the full amount advanced to it by Government, the Indian tax-payers would have to suffer. Why should they suffer? And what moral right has Government to spend any money without getting such expenditure voted as part of the Budget?

In all big transactions of the British Government in India there is racial discrimination. And yet Earl Winterton and men of his ilk boast of the British Empire brand of justice for which millions in Asia would, in his opinion, give their all!

Traffic in Immorality

Though it is true that no social evil can be eradicated by legislation alone, it is also true that legislation is one of the effective means to that end, and that if there be a determination to destroy the evil, laws can give great help. We are, therefore, in favour of legislation to get procurers, brothel keepers, house-owners who let their houses for such immoral use, those who solicit or help in solicitation, and such other persons punished.

But along with and in addition to such legislation, it is necessary to undertake an inquiry into the genesis and spread of the evil. Those earnestly interested in reform in the direction of social purity ought to investigate why some girls and women take to the path of vice.

What proportion of them do so willingly, and why? If the economic and moral causes are ascertained, proper remedies can be applied. Many girls and women are undoubtedly tempted and ensnared. What means and methods are adopted and what inducements are offered by the agents of hell? If these are known, preventive and educative steps may be taken. It is known that sometimes when a young widow takes or is made to take one false step, there is no forgiveness for her;—she is lost to society for ever, and there is no way left for her but to follow the path of shame. If such widows could obtain refuge and were trained to support them-

selves by honest work, they would be saved, and the gain to society would be immense.

Another subject of enquiry ought to be the connection between the social evil and the child marriage of girls and the practically enforced lifelong widowhood of even girls of tender age. That many girl widows are recruited for immoral traffic is well known. So the connection between the social evil and enforced widowhood is apparent. But the connection between female child marriage and the social evil is not so apparent, but there is a connection. We are convinced that one of the effective means of combating the social evil would be to put a stop to child marriages and to encourage the remarriage of girl widows.

Big cities like Calcutta, Bombay, etc., are great haunts of vice. And in these cities the disparity between the numbers of men and women is very great. This disparity means that there are large numbers of men who live outside the pale of home influence and without the companionship of their wives (if they are married) and other female members of their families. This is one of the causes of the social evil. All possible means should be adopted to lessen the disparity between the numbers of men and of women in cities. Suburban areas should be opened out, and cheap sanitary and morally wholesome houses built thereupon. There should be cheap light railways (under ground, where necessary) connecting the suburbs with the city centres.

Along with these steps, the distribution of wealth should be made more equitable, so that wage earners may be able to live with their families, in the suburbs at any rate, if not in the cities.

Villages should be so improved and modernised and village life made so remunerative as to prevent further emigration to towns from villages. This is, no doubt, a large order. But as the stamping out of the social evil is a still larger order, we have to speak of all possible means.

Big industrial centres where there are large factories equipped with power-driven machinery, are haunts of vice. The reason is partly the same as that which has given to cities their bad name. In these industrial centres there are thousands of men living far from their home, villages and families. Monotonous and, sometimes, excessive labour make them prone to vice. Thanks to the

excise policy of Government, industrial areas have been provided with liquor shops. These add to their vicious tendencies. There are also women labourers living far from their houses and families. The quarters in which these men and women live are not such as to promote morality. Moreover, these men and women have little moral and religious education.

If vice must be stamped out, there are only two possible alternatives. All owners of factories like those we are speaking of should be obliged by law to provide decent family quarters to their laborers and to pay them such wages as would enable the workers to at least feed and clothe their families, and to provide for the physical recreation, the moral education and morally harmless entertainment of the labourers. Other improved conditions are needed, but we cannot here enter into details.

It may be objected that industries can not be carried on, not at least with profit, on such conditions. We do not think that that is true. If capitalists be content with equitable dividends and do not want to become bloated masses of morbid fat, industries can be carried on without moral and physical injury to multitudes of men and women.

But if it be a fact that vice must be an unavoidable accompaniment of large scale industries, we say, scrap them. Money will not enable any society to continue to exist if it be honeycombed with vice.

We have said how large scale industries may be made morally innocuous. If our suggestions be unpractical and of a visionary character, the only alternative that remains, is to have only cottage industries, home industries, village industries. Large scale modern industries are a comparatively recent growth. It cannot be said that before their introduction and establishment, the nations of the earth were less civilized, less moral, or on the whole less happy than now.

Whatever serves a purpose, continues to exist, even though it be not a commendable purpose. There are large numbers of men who do not patronise houses of ill fame and are considered men of respectable character, who witness the performances of dancing women and the acting of actresses in Indian play houses. We are not here concerned with the moral aspects of these performances themselves. Our argument

will not be affected by taking it for granted that these are morally harmless for the audience. What we say is, that, in Indian society, professional danseuses and actresses are women of disreputable character, as they lead immoral lives. They belong to the same class as the women of ill fame and are recruited in exactly the same way. Therefore, if Hindu and Musalman society must have and must patronise professional danseuses and actresses, they cannot consistently, logically and effectively declare a crusade against the social evil and traffic in immorality. Some years ago there was a strong anti nautch movement. It would be perfectly consistent and logical for the anti nautch party to wage war against the social evil. But it is not only inconsistent and absurd to try to suppress immorality and at the same time to insist upon and patronise nautches and professional theatrical performances with the aid of disreputable actresses. You cannot say, "Abolish prostitutes but keep professional danseuses and professional actresses" for the latter are also women of ill fame. It is no answer to dwell upon the character of European and American or Japanese professional danseuses and actresses. They may or may not be exactly what their Indian sisters are. We are concerned here with the problem of Indian society. Europeans and Americans and Japanese may be left to deal with their problems.

We may be asked, "Would you then abolish dancing and the theatres?" Our reply is that that is not the point. What we say is that those who want to eradicate the social evil must also declare a crusade against the nautch and theatrical performances by immoral actresses also. If they cannot dispense with these amusements, they must cease to give themselves airs of moral superiority and pose as moral reformers. No one has a right to amuse himself in a way which involves large numbers of unfortunate women in moral ruin. The claims of purity are supreme. Those who sincerely admit these claims must and easily can do without the aforesaid amusements. There are many who have never in their lives amused themselves in this way, and they feel not a whit the worse for it. Moreover, if plays and dances be considered indispensable by men and women of good character, they ought themselves

to dance and act. There is nothing intrinsically immoral in dancing and play-acting.

The fall of fallen women is, in the majority of cases brought about by vicious men—it is for the most part the men who tempt and seduce, not the women. But whereas the women are branded as fallen and become outcasts, their male partners in vice are allowed to move about in society without any let or hindrance. It is this double moral standard which must be done away with. Of course, we must level up, not level down—we must treat vicious men as fallen, just as immoral women are treated as fallen. There is at least as much necessity for the reformation of fallen men as for that of fallen women.

Already there is in Great Britain and some other Western countries a very large and alarming percentage of the inhabitants (including women) tainted with syphilitic poison, because of the wickedness of men. Here in our own city of Calcutta the report of the Health Officer dwells gloomily on the many cases of infant mortality due to the same poison.

Unless social punishment, disapprobation and reforming efforts are directed as much against male vice as against female vice, the day of the suppression of immoral traffic would ever remain as far off as now.

Recently a case has occurred in the Central Provinces which shows how male vice flaunts itself in high places. A man named Dixit wrote an insulting letter to an Anglo-Indian or European woman. The latter sued the man. Thereupon this male specimen of the genus homo pleaded in self-defence that as he had kept that woman as his mistress, the letter which he had written was not insulting. The trying officer accepted this plea and acquitted the man. It would seem then that if a man injures a woman, it is legal for him to insult her also. But that is not our point here. The point is that this Dixit is a member of the Central Provinces Legislative Council! In some provinces, when the question of woman suffrage came up for discussion, some male worthies opposed it on the ground that if women had the suffrage, prostitutes also would become voters, and they were scandalised and horrified at the thought! But every one knows that in the Council of State, in the Indian Legislative Assembly,

selves by honest work, they would be saved, and the gain to society would be immense.

Another subject of enquiry ought to be the connection between the social evil and the child marriage of girls and the practically enforced lifelong widowhood of even girls of tender age. That many girl widows are recruited for immoral traffic is well known. So the connection between the social evil and enforced widowhood is apparent. But the connection between female child-marriage and the social evil is not so apparent, but there is a connection. We are convinced that one of the effective means of combating the social evil would be to put a stop to child marriages and to encourage the remarriage of girl widows.

Big cities like Calcutta, Bombay, etc., are great haunts of vice. And in these cities the disparity between the numbers of men and women is very great. This disparity means that there are large numbers of men who live outside the pale of home influence and without the companionship of their wives (if they are married) and other female members of their families. This is one of the causes of the social evil. All possible means should be adopted to lessen the disparity between the numbers of men and of women in cities. Suburban areas should be opened out, and cheap, sanitary and morally wholesome houses built thereupon. There should be cheap light railways (under ground, where necessary) connecting the suburbs with the city centres.

Along with these steps, the distribution of wealth should be made more equitable, so that wage earners may be able to live with their families, in the suburbs at any rate, if not in the cities.

Villages should be so improved and modernised and village life made so remunerative as to prevent further emigration to towns from villages. This is, no doubt, a large order. But as the stamping out of the social evil is a still larger order, we have to speak of all possible means.

Big industrial centres where there are large factories equipped with power-driven machinery, are haunts of vice. The reason is partly the same as that which has given to cities their bad name. In these industrial centres there are thousands of men living far from their home, villages and families. Monotonous and, sometimes, excessive labour make them prone to vice. Thanks to the

excise policy of Government, industrial areas have been provided with liquor shops. These add to their vicious tendencies. There are also women labourers living far from their houses and families. The quarters in which these men and women live are not such as to promote morality. Moreover, these men and women have little moral and religious education.

If vice must be stamped out, there are only two possible alternatives. All owners of factories like those we are speaking of should be obliged by law to provide decent family quarters to their laborers and to pay them such wages as would enable the workers to at least feed and clothe their families, and to provide for the physical recreation, the moral education and morally harmless entertainment of the labourers. Other improved conditions are needed, but we cannot here enter into details.

It may be objected that industries can not be carried on, not at least with profit, on such conditions. We do not think that that is true. If capitalists be content with equitable dividends and do not want to become bloated masses of morbid fat, industries can be carried on without moral and physical injury to multitudes of men and women.

But if it be a fact that vice must be an unavoidable accompaniment of large scale industries, we say, scrap them. Money will not enable any society to continue to exist, if it be honeycombed with vice.

We have said how large scale industries may be made morally innocuous. If our suggestions be impractical and of a visionary character, the only alternative that remains, is to have only cottage industries, home industries, village industries. Large scale modern industries are a comparatively recent growth. It cannot be said that before their introduction and establishment, the nations of the earth were less civilized, less moral, or on the whole less happy than now.

Whatever serves a purpose, continues to exist, even though it be not a commendable purpose. There are large numbers of men who do not patronise houses of ill fame and are considered men of respectable character, who witness the performances of dancing women and the acting of actresses in Indian play-houses. We are not here concerned with the moral aspects of these performances themselves. Our argument

will not be affected by taking it for granted that these are morally harmless for the audience. What we say is, that, in Indian society, professional dancers and actresses are women of disreputable character, as they lead immoral lives. They belong to the same class as the women of ill fame and are recruited in exactly the same way. Therefore, if Hindu and Muslim society must have and must patronise professional dancers and actresses, they cannot consistently, logically and effectively declare a crusade against the social evil and traffic in immorality. Some years ago there was a strong anti-nautch movement. It would be perfectly consistent and logical for the anti-nautch party to wage war against the social evil. But it is not only inconsistent and absurd to try to suppress immorality and at the same time to insist upon and patronise nautches and professional theatrical performances with the aid of disreputable actresses. You cannot say, "Abolish prostitutes, but keep professional dancers and professional actresses" for the latter are also women of ill fame. It is no answer to dwell upon the character of European and American or Japanese professional dancers and actresses. They may or may not be exactly what their Indian sisters are. We are concerned here with the problem of Indian society. Europeans and Americans and Japanese may be left to deal with their problems.

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and in the Provincial Legislative Councils, there are "honourable" members (please note, not mere voters but members) who lead vicious lives. Of course, there are members of pure character, too, and we hope they are the vast majority. But we want to know, whether these respectable persons treat their immoral colleagues as such despicable and unclean fellows ought to be treated. If they do not, if they have not the courage to rebuke male vice, it is to be hoped that they will not be hypocritical enough to pose as moral reformers by trying to suppress immoral traffic.

And how are the Central Provinces gently going to honour their Dixit?

Just as men can be and sometimes are more cruel, more deliberately and persistently cruel, than the lower animals, so men have become worse than animals in the indulgence of the animal instinct which is meant for the preservation of the human race. In order that men may become better, the notion that women were made mainly for man's pleasure must be got rid of. This degrading notion cannot be uprooted, unless women have an honoured place and noble and serious work, and become fit for leading noble lives by proper education. Unless they become morally, intellectually and spiritually capable of leading worthy lives, they would continue to be looked upon as female animals (even though they be called *Deus* or goddesses), and so long as that is the prevailing attitude of mind in society, one must ruefully observe, "The day of social purity is not yet."

A Civil Marriage Bill

The Civil Marriage Bill sponsored by Dr H S Gour has been passed by the Council of State. Though it is restricted in scope, it will remove a long felt want, and make it easily possible for men and women belonging to different Hindu castes and sub castes to contract legally valid marriages. There have been High Court rulings declaring such marriages valid, and even such a high and orthodox Hindu authority as the late Justice Gooroo Dass Banerji held that they were valid. But the latest Act places the matter beyond doubt.

Kenya

The Kenya problem has been "solved" in a way which is highly unsatisfactory, and even insulting, from the Indian point of view.

According to the census of 1921, the total numbers of Europeans, Indians, Arabs and Africans there are 9,651, 22,822, 100,102, and over two and a half millions. The European population is the smallest. But as the British Empire is a "white" empire in spite of the non white population being far larger than the white, the white settlers are to elect *their* members and the Indians who are more than twice their number are to elect only *five* members. Still greater injustice has been done to the Arabs. Though they are ten times as numerous as the Europeans, they are to have only "one elected member in addition to the nominated Arab official member, for whom provision already exists." The greatest injustice of all has been done to the native Africans themselves, for whom, it has been observed again and again in the official Memorandum, with stinking hypocrisy, the country is held in trust by the British Government. The said Memorandum says —

'As regards Africans the governor has the advice of the chief native commissioner and, with his official majority, can ensure the enactment of measures for the betterment of the natives which may be approved by His Majesty's Government. It has been decided, however, that a nominated unofficial member, chosen from among the Christian missionaries in Kenya specially to advise on such matters, must be added to the council until the natives are fitted for direct representation.

We have not the least doubt that there are some worthy Christian missionaries in Kenya who are real well wishers of the Africans. But the local missionaries as a body have, in recent controversies, sided with the white settlers, and leading Africans themselves have repudiated the right and competency of the white delegates to Great Britain to speak for the indigenous population. Moreover, we have it on the authority of Mr C F Andrews, that the propaganda of the missionaries has stood greatly in the way of a proper solution of the Kenya problem. And even Christian Africans are not treated by the missionaries as brothers in Christ, for there are black churches and white

churches in Africa. Under these circumstances, we do not think that as a general principle a nominated representative of the Africans should come from the ranks of the white men, even though they be missionaries. We think that those who could send a cable to repudiate the claim of any white delegate to speak for them, as we shall presently see, can certainly supply a few fit men to represent their community.

The Memorandum declares —

"Primarily Kenya is an African territory, and His Majesty's Government think it necessary definitely to record their considered opinion that the interests of the African natives must be paramount, and that if and when these interests and the interests of the immigrant races should conflict the former should prevail."

"In the administration of Kenya, His Majesty's Government regard themselves as exercising a trust on behalf of the African population, and they are unable to delegate or share this trust, the object of which may be defined as 'the protection and advancement of the native races'."

"There is no room for doubt that the mission of Britain is to work continuously for the training and education of Africans towards a higher intellectual moral and economic level. Everything possible will be done for the advancement and development of Africans. The paramount duty of trusteeship will continue, as in the past, to be carried out under the Secretary of State for the Colonies, and by the agents of the Imperial Government and by them alone."

"His Majesty's Government are convinced that the existing system of government is in the present circumstances best calculated to achieve the aims which they have in view, namely, the unfettered exercise of their trusteeship for the native races and the satisfaction of the legitimate aspirations of the other communities resident in the Colony."

There cannot be the least doubt that an African country should be governed mainly and primarily in the interests of the Africans. But how have the Europeans hitherto discharged their trusteeship in Africa? In country after country, the Europeans have deprived the natives of their land. But let us confine ourselves to Kenya. We have already seen in one of Mr Andrews' notes in the present issue that forced labour has reduced the population by 21 per cent. But let us allow Mr Andrews himself to speak. Writing on "The Kenya Problem" in *The East and The West*, he observes —

'There is a sorrow brooding over the land that can at times almost be felt. It seems to be present in the very air one breathes. It is a sense of suffering unrelieved that belongs to no other land that I have ever visited. The shadow of the Cross lies dark upon Africa. Humanity has received in that continent its deepest wounds. Christ is there, an hungered and athirst, naked and a stranger, sick and in prison.'

Can sorrow brood over a land where the trustees have done and do their duty properly?

Of "the treatment which the African receives from the European concessionaires", Mr Andrews writes —

'Only a few years ago the natives of Kenya were brought out of their reserves by a forced labour ordinance which compelled them to work against their own will and consent for the private owners of the large Kenya estates. Every pressure was put upon the native chiefs to get the tribesmen to leave their own cultivation and to go out and work for the Europeans. This forced labour in Kenya Colony has now been abolished with regard to private individuals, chiefly through the efforts of the Archbishop of Canterbury, the Bishop of Zanzibar, Mr J. H. Oldham of the International Review of Missions, and others who exposed the whole system. Great credit is due to Mr Winston Churchill, the then Secretary of State, for its final prohibition.'

"But apart from this, the European settlers have used all their powers on the Legislature in order to press through a series of measures which bring back what is virtually 'forced labour' in another form. The chief method by which this is accomplished is by high direct taxation. This has to be paid in money and the tax often amounts to one third of the African native's wages for the year. Deducting the 'rents', 'taxes', 'fees', 'levies', 'charges', 'duties', 'pay' The rate of wages for ordinary African labourers now varies from one halfpenny to one penny per hour. The private employers or concessionaires, through the Legislative Council and by other methods have established a practical control of the policy of the country in all labour affairs. They have tried to confine native effort to the production of raw materials for Europeans on the great estates, and they have kept down the rate of pay as low as possible in order to enhance their profits. But this is not all. The heavy taxation imposed did not prevent the native Africans from leaving their employers and going home to cultivate their own lands. A means had to be found which would bind them more fast than ever to the estates. It was made

a criminal offence for the native to leave employment, and the employer could get his expenses paid if he prosecuted.

"But even this did not at first succeed. The country is so vast that the labourer could escape detection if he ran away. Then came the cruellest thing of all. An Act was passed in the Legislature, called a Registration Act, which enforced the registration of every African male person. Each African has to wear a small case, which contains what is called his 'pass'. It has upon it one column for 'desertions'. I have seen such a 'pass', with its different columns, recording the whole past history of the individual native. Under this new and burdensome system of registration every magistrate and Government official can be called in to arrest any native who has left his work on the estates. The administration of this Act, which is wholly for the interests of the employers, is said to cost the Kenya Government £20,000 a year. There were 2,000 arrests under it in the first year of its existence. The irony of the situation lies in the fact that a great part of the money spent in administering this Act comes from the natives themselves through enforced taxation. A further irony lies in the expenses of the European planter, who prosecutes the native 'deserter' being paid from the same enforced taxation of the native.

"It may be asked whether the natives have been able to offer any resistance to the imposition of this new form of serfdom. There have been native risings, but these have been crushed immediately, hitherto, by the almost irresistible might of modern death-dealing weapons of precision. This native, whose only weapon is the spear, has no chance at all against machine guns.

No wonder that Mr. Andrews received a cable purporting to come from the East African Native Association, Nairobi, which contained the following words —

"The East African Native Association, consisting of young Kikuyu, Kavirondo, Nandi, and other natives, wish to represent their own grievances in Kenya, and are sending their own delegation. Our troubles emanate from the white settlers only. We are afraid to declare our mind here for fear of imprisonment. We request you to afford opportunity for the representative of the natives to wait upon you before taking decisions as to the fate of our country. We want to remain a Protectorate, not a white colony. We understand that the chiefs were coerced to sign certain documents, and we dissociate ourselves from their contents. Signed, Abdul Kariuki, Secretary."

It may be added here that Mr. Andrews written in his article in the August

Welfare, entitled "The Indian in Kenya an Economic Asset" —

"This cable declared that Dr. Arthur, the missionary, did not truly represent them. But the Kenya Government immediately got wind of this movement of the natives to send their own deputation, and Sir Charles Bowring, who is well known for his strong pro-European opinions, prevented the deputation from coming. This action itself is an indication of the weakness of Government under the pressure of European opinion. He stated that 'no useful purpose would be served', because Dr. Arthur was already 'representing the natives'."

We will next quote some passages from Mr. Andrews' article, relating to the missionaries.

"On another occasion, when I was staying at Kampala, these same Indian friends said to me, 'We must take you out with us and show you some Roman Catholic Fathers who have been very kind to us.' Our first sight of the Father Superior was in the midst of a crowd of tiny African boys who flocked round him and pulled him about with infinite glee and laughter. The 'prestige of the white man' (which betokens usually fear) was profoundly lacking, but a new prestige had come in its place — the prestige of Christian love. At once the Indians who accompanied me went forward to greet him as one who was very dear to them, and they received the warmest welcome in return. The Father was old and somewhat crippled with rheumatism, two Sisters of the poor came up shortly after with faces that did one good even to look at. They were all desperately poor in this world's goods, but rich in the charity which 'suffereth long and is kind.' It was very beautiful to witness the depth of the affection which existed between the old Father and his Indian friends. He told me how generous they had been to him in their support of his mission work, and what a joy it was to see them. His only regret was that 'they were not Christians.' I thought of Christ's own words, 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven but he that doeth the will of my Father which is in heaven.'"

In the address of welcome which Mr. Andrews received in Nairobi, the following words occurred, "the Indians and the Missionaries are our best friends." In Uganda, however,

"The Young Baganda Association, a group of young men, the sons of the Chiefs, with very strong nationalistic tendencies, asked me to come and meet them. They added a significant request that I should not bring any missionary

with me, but should meet them entirely alone. When I went to see them I found that they had very little to say against the missionaries, except that they were "holding them back," and that the "younger missionaries who had come out were not so sympathetic as those who had been with them in earlier days."

In the leading columns of the chief newspaper of Kenya Colony itself,

"The different Missions were classified in accordance with the degree in which they kept up that 'white prestige' which was so important for the 'development of the country on right lines.' Certain Missions were mentioned in which the missionaries observed a 'becoming dignity of behaviour' but in one Mission some of the lady missionaries had actually gone so far as to take the native babies in their arms and kiss them! If I remember rightly this editorial broadly hinted that it would be well to withhold subscriptions from Missions which allowed such misconduct as that to go on unrebuked."

Again—

"The tragedy of Kenya appears to me to lie in the fact that with one or two notable exceptions, the missionaries and chaplains appear to be allied with the Europeans in an anti-Indian campaign. They have not even remained neutral. The Indians in Kenya and in Uganda do not differ in character, they are the same Indians. Yet in Kenya this deplorable antagonism has arisen. We witness the peculiar circumstances in that Colony of certain clergy who are players as well. These men appear to be wholly with the settlers in the quarrel. This combined occupation of planter and padre may account for a good deal. The Convention of Associations in Kenya which has been often called the 'White Man's Parliament' had made much of the fact that missionaries attended its meetings and consented to its anti-Indian findings. The Convention itself has again and again declared that, in its anti-Indian policy, it is seeking to preserve Kenya for 'Western Christianity' by means of prohibition of Indian immigration. The fair religion of Christ does not gain anything but is rather obscured by such advocacy." (Italics ours.)

In the sermon which Mr Andrews preached in the Danish Mission Church, Madras, on the 9th July last, he said

— "There are in Africa churches where only Africans meet and in America churches where only Europeans meet. There is a colour bar in the heart of Christianity itself."

In his first note in this issue Mr Andrews has shown that the Indian objection to com-

munal franchise in Kenya is the objection to racialism—to the colour bar. Referring to this racialism and colour bar, he spoke as follows in his aforesaid sermon—

"I know here in this land [India] we have had the spirit of race in our own midst. Caste is nothing else ultimately but racialism that must be got rid of just as much as this racialism and colour bar in Africa and America. I wonder if those who have spoken out so sternly about the evils of caste in India have spoken with equal sternness about the evils of racialism in Africa and America. After all, caste in India to-day, I believe, is passing away. I believe it is a thing of the past, which we hate and we are determined to get rid of. But there in Africa and America we have a new caste system, a new untouchability which is not dying away but which is getting stronger every day, which is dividing whole territories and even continents. This bad caste system in the West is a thousand times more terrible in its ultimate effects upon humanity than any caste system that has ever, as far as I can see, been perpetrated in India or elsewhere. Can they not see this caste system of a white Australia, white Canada, white South Africa which is blasphemous by arrogating to itself vast areas of the earth's surface and is saying that not a single man of Asia shall reside there?"

"The Kenya question which we have been fighting in London is nothing else than the question of the colour bar. To prove this is as simple as possible. In 1919 when the enfranchisement was sought to be established in Kenya, certain liberal-minded Europeans of Mombasa got up in the Assembly and proposed that the franchise door might be opened for at least such of the Indians of Kenya who had taken university degrees either at Oxford or Cambridge, Madras, Bombay or Calcutta. But the proposal was rejected, confining the franchise to Europeans and for those of European blood. At that time it was plainly stated that it was impossible to put those of another race upon the white men's franchise list."

Mr Andrews has shown in his note how the existence of communal representation in India was exploited by the white delegates to support their advocacy of the communal franchise in Kenya. Whatever we may say to explain the difference between the two cases, it is obvious that those who insist on communal representation in India have given a handle to our opponents and have thus done a great disservice to the cause of India.

There are several paragraphs in the Memorandum so intricately worded as to prevent

the reader from clearly grasping what has been decided. However, the following words show that practically the highlands have been reserved for the white settlers —

"His Majesty's Government have decided that the existing practice he maintained as regards both initial grants and transfers

'An area of land in the lowlands will be temporarily reserved in order to ascertain what demand exists for agricultural land on the part of Indians willing to give a suitable guarantee of their intention to develop the land themselves. After the expiration of the limited period, reservation of this area in the lowlands will be reconsidered in the light of the experience so gained."

The Indians were in Kenya long before the English and before the establishment of British rule in India. They have done notable work to make the country fit for civilised men to live in. Though some Indians, too, have exploited the Africans, Indians are among their best friends. According to the Treasurer of Uganda, who is an African, "If the Indians had not come to our country, we should be going about in bark cloth today." *The East and The West* article, from which we have already quoted many passages, has the following —

'What I have really witnessed has assured me, if I needed any assurance, that a remarkable friendliness exists between the races. One thing I can say with confidence. I have never seen a blow struck, and I have scarcely ever heard an angry word uttered by any Indian against any native African. On the whole a kindly good humour prevails. Where the Indian and African are both Mohammedans there is something closer. A brotherhood is then present and a sense of religious equality which affords a striking contrast to the Western attitude often exhibited towards Christians of other races.

For good reason, therefore, the Indians must be segregated.' The effect of segregation is thus described in *The East and The West* article —

"Down below the hospital, in Kampala, I saw the fatally selfish effect of the segregation of races. The Indian community had been forced to take the lowest place. It had been callously congested on the very borders of a swamp, and had not been allowed to build houses on the hill side which had been reserved for Europeans. So little was this upper area used, owing to the poverty of the Europeans, that a golf course had been established within about two hundred yards of the most congested part of the Indian area.

The result was that the Indian quarter was insanitary, neglected, and malaria ridden.'

Mr C F Andrews wires from Santiniketan under July 27th —

"With regard to the Colonial Office memorandum on Kenya there can be no satisfaction in India. By the final confiscation of Kenya highlands for Europeans, Indians have been given definitely an inferior legal status. The highlands include Nairobi and are the centre of Kenya Colony. Without any right to purchase land there even in the neighbourhood of Nairobi or other rising townships, Indian interests are doomed just as they will be doomed in South Africa from the moment General Smuts brings in the Segregation Bill which he has now announced. The best portion of Kenya is now just as effectively as Natal or the Transvaal marked off for the white race. Indians may continue to occupy inferior posts but will never be treated equally, however high their qualifications be. With their legal right of purchasing lands taken from them all their rights will rapidly deteriorate. The position of Indians in Kenya will now follow step by step that of Indians in South Africa. The offering of an Indian reserve in Kenya lowlands is so feeble a pretence that it will deceive no one. The reservation of the highlands for the white race is the main issue. All else is subsidiary. One gain must not be overlooked in the intense disappointment. The position of the African native has been safeguarded as it never was before, and Kenya will not follow the constitutional course of Rhodesia and Natal.'

'The Kenya Indian Delegation have cabled to the Government of India very strongly protesting against the Imperial Government's decision violating the pledges. The decision combined with General Smuts' provocative proposal of segregation is couched in a language grossly offensive to the Indians. It will inevitably create an impression that the white races are determined to reduce the Indians in Africa to a position of utter humiliation.

'The cable urges the recall of the Indian delegates from the Imperial Conference, the refusal to participate in the Empire Exhibition and all possible measures of retaliation."

'Interviewed by Renter Mr Sastri condemned the Kenya settlement as a profound humiliation and the deepest affront to India. Mr Sastri said — "The India Office and the Government of India are dealing with an enormous population. Enormous interests have been pushed aside, not for the first time, before the advancing spirit of South Africa. The colour bar on which she insists has been sanctioned by the Imperial Cabinet. In fact the people of India are no longer equal partners in the British Common-

wealth but unredeemed helots in a Boer Empire."

As if they ever were equal partners in an Empire, misnamed a commonwealth so far as we are concerned!

General Smuts' Segregation Proposal

General Smuts' speech relating to the proposed bill for the segregation of Indians in Natal has been summarised in the following Renter's telegram—

London July 25

The Capetown Government's policy of the segregation of Indians in Natal, which will be submitted to the next session of Parliament opening in January, was outlined by the Prime Minister at the Maritzburg Congress to-day, when he said that the position in Natal had so developed that a substantial measure of segregation had become necessary.

The Premier said "It is for us to see justice done to all, including the 'white' community, who cannot protect themselves. We want to be perfectly just and fair to the Indians as well as to the whites, and we want to pass legislation through the Union Parliament by which it will be optional for towns in future to set aside an area, say for Indians, both for residence and for trade."

General Smuts emphasised that to put Indians away in impossible places would be an injustice which Government would not tolerate and regarding which Government would reserve the final word.

He declared, he did not see why such a policy should be resented by the Indians, or why a break up of the British Empire should be threatened. He had heard of such a thing as caste in India, of one Indian entirely refusing to associate with another Indian, and he could not see why these catchwords of "freedom" and "equality" should be applied by Indians to South Africa.

"It is a case," continued General Smuts, "for treatment on its merits and if after the passing of such a law our people in South Africa prefer to go and bny in the India bazar it will not be the fault of Government. We want to do what is just and fair, to place the Indian where he should be and to leave the rest to the people of South Africa."

The European community, he continued, had a plain duty before them and could only carry out that duty, and he hoped that in doing that duty they would try to give as little offence as possible to the Indian people in South Africa and elsewhere.

"We ask to be masters in our own house and to regulate South Africa according to our own ideas. We want to remove patent anomalies and injustices from our Government here in the Union, and if measures of segregation be considered essential by the white community in its own interests, I do not see why it should be resented by Indians in India or here."

Referring to the Indian demand for equal franchise, General Smuts pointed out that Indians in British Columbia had been refused the vote, and he thought they could only take the same line in South Africa.

This arrogant and offensive speech is a striking commentary on the theory of British trusteeship in Africa. In South Africa, as in the rest of that continent, the Africans form the majority. Yet in South Africa, General Smuts declares, "We ask to be masters in our own house." There is no mention of the Africans anywhere in the speech, and by "the people of South Africa" he means only the whites there! We shall soon hear exactly the same language in Kenya—the talk of trusteeship being mere pretext.

General Smuts wants "to place the Indian where he should be"! What concentrated arrogance and contempt!

That the white community cannot protect themselves is a noteworthy admission. It shows that the Indians are not inherently inferior to the whites in Natal, but are superior in some respects.

General Smuts' reference to caste is the sort of half truth which is worse than a lie. He should read Mr Andrews' estimate of the comparative demerits of caste and white racialism quoted on a previous page. It is only in some parts of Southern India and only in the case of some orthodox holy Brāhmins and other lunatics of the same sort, that one hears of "one Indian entirely refusing to associate with another Indian." In the greater portion of India, and among the vast majority of Indians of all races and creeds, there is as much association as among the rest of mankind. Indian caste as it exists at present is not, on the whole, worse than the racialism and the colour bar which exist in Africa and the United States of America. Besides, two blacks do not make one white, nor two wrongs one right. If the "benighted" "heathen" Hindu follows a wrong custom, does that form a precedent for an "enlightened" and "chosen" people to do likewise? It is

a sight for the gods, this walking of "superior" people in the footsteps of an "inferior" race

General Smuts' speech shows once more how our social defects and iniquities, whether pertaining to all of us or confined to a minority, are flung in our face whenever we demand to be treated like men. Though *purdah*, for example, does not prevail all over India and though in the regions where it prevails the women of the classes forming the mass of the people—the majority, do not observe it, yet it is brought forward as a proof of the backwardness of the people of India as a whole. With regard to untouchability also, though it is of limited prevalence, it is adduced as an evidence of the unrighteousness, wickedness, and unfitness for civilised treatment of the whole people.

What is the remedy?

We should be ashamed to whine out "No, Sir, we of this class or of that class do not believe in or practise the rules of untouchability, therefore, please, Sir, treat us like men."

The only manly course is to shoulder the blame and make common cause with all who have been wickedly and inhumanly called and treated as "untouchables", ourselves to behave as if untouchability never existed, and to try our utmost to make others behave in the same way.

Our political disabilities in our own country and abroad have also been repeatedly flung in our face. Therefore, the utmost efforts should be made by us to be masters in our own house. This should be the common endeavour of all parties. The paths may differ, but the goal is the same. Why then quarrel about the paths, or about the words describing the goal?

We thank General Smuts for reminding us that there is neither freedom nor equality in India, and that we are not masters in our own house, and therefore we are refused the vote abroad.

Temperance and the Elections.

The Anglo Indian Temperance Association is appealing to the voters to elect to the Legislative Councils only such candidates as promise to support Local Option Bills.

This is very timely, and just the thing

to do. The newspapers should educate the electorate in this matter.

In the electoral programme of the "Constitutional Party" of Bengal, there is no mention of the attitude of this party towards drink. The party may fight for pure water, town and village sanitation, increased medical facilities, more industries, &c., but their game will be spoiled unless they can slay the Drink Devil and his brother the Opium Imp.

The Christian Jewish-Mohammedan Society

The Literary Digest informs the world that a number of Christian, Jewish and Mohammedan leaders in Brooklyn "have taken the daring step of forming a league of the three great monotheistic creeds which they hope will become vitalized into 'a tremendous movement to down prejudice and develop mutual understanding among all faiths'." It is said that as "hatred often proceeds from a misdirected love of God", the "founders want to strike at the roots of bigotry." But it is difficult to understand how a league of only the three Semitic faiths can, strike at the roots of bigotry or develop mutual understanding among all faiths, for there are other faiths besides the three Semitic ones. They are tolerated by God, and perhaps for that reason, their points of view also require to be understood. One who does not want to be a bigot should have patience with men of all creeds and no creed—with monotheists, polytheists, atheists, agnostics, positivists, 'animists', and all those who are contemptuously styled heathens and pagans. We do not mean to say that all these groups have equally reasonable and valuable beliefs or non-beliefs. Our object is to point out that bigotry cannot be got rid of by a compact between the three Semitic faiths only.

The Literary Digest gives the following further particulars of the society—

The Christian Jewish Mohammedan Society was organized last December by a group headed by the Rev. Alfred J. Penney, but was only recently presented to the public at a mass meeting held in the Brooklyn Academy of Music, addressed by Catholic, Protestant Mohammedan and Jewish leaders. The society is definitely

opposed to proselytizing in any form, its purpose being to emphasize what is held in common and to minimize points of disagreement. It is a forward looking step which receives the benediction of the New York *Jewish Tribune*, to whom some such accord has long been a hoped for, if at times apparently remote, possibility. The society, said Dr Parvus Alexander Spain, a prominent Brooklyn physician who is president of the new alliance, has "a work to accomplish throughout the world, on a larger scale, just what is being accomplished here to-day, on a smaller scale—that of bringing together under a common roof, and upon a common platform, men and women of different creeds and religious beliefs, to enjoy good council and good fellowship upon a common ground."

"We are all essentially the same," said Dr S Parke Cadman, pastor of the Central Congregational Church in Brooklyn, who is widely known in all denominations as a writer on religious subjects. As *The Jewish Tribune* further quotes him, he declared: "We agree on many fundamental principles. We all have the one universal Father. It is our duty to make the most of our similarities, and not emphasize our differences." So, if one is a Roman Catholic, "it is our duty to leave him alone to his faith; if he is a Jew, it is our duty to leave him alone to his faith; if he is a pacifist, leave him alone; if he is one of those who, fired by the idealism of the late war, helped to defeat Germany, leave him alone. I believe in leaving every man to his own beliefs." Touching its principles, Dr Penney informed his hearers that—

"This society is not at all in sympathy with proselytizing between Christians, Jews and Mohammedans. Each religion has sufficient missionary work to do among its own people."

"If Christians will remain Christians, Jews remain Jews and Mohammedans remain Mohammedans, recognizing one another as religious denominations and not as heathens, with a real desire to promote the good and happiness of one another, a determination to remove misunderstanding, dispel clouds of suspicion between them and work together as a great religious body to heal and bind up the bleeding wounds of society, this world will be a much better place in which to live."

After all, we have the same purpose in life—to come closer to God, said Rabbi I H Levinthal, speaking in the same key. "But why hate each other because our paths differ, as long as our goal is the same? A plan for mutual understanding and appreciation was voiced also by Father John L Belford, a Catholic priest, who declared "Prejudice is a two-edged sword, which hurts him who has it and him whom it hits."

The words of some of the leading members would point to a wider toleration than those of Rev Alfred J Penney, founder of the society. According to Dr Spain the work of the society is "that of bringing together under a common roof, and upon a common platform, men and women of different creeds and religious beliefs, to enjoy good council and good fellowship upon a common ground." Dr Cadman said, "I believe in leaving every man to his own beliefs." But according to Dr Penney, the founder, the principles of the society are more circumscribed. "This society," said he, "is not at all in sympathy with proselytizing between Christians, Jews and Mohammedans." They are to recognize "one another as religious denominations and not as heathens," etc. So in his opinion all those who do not believe in any Semitic faith are heathens.

However, it would be really a step forward, if only Jews, Musalmans and Christians recognized that they "are all essentially the same," and "agree on many fundamental principles."

The All-India Hindu Mahasabha

Somewhat similar to the Semitic religions league founded in America is the All-India Hindu Mahasabha, which is to hold its seventh session this month at Benares. A Hindu is defined in its rules as "any person professing to be a Hindu or following any religion of Indian origin, and includes Sanghants, Arya Samajists, Jains, Sikhs, Buddhists and Brahmans, &c." It seeks to establish communication, intercourse and association with the Hindus in Bali, Java, and other islands of the Indian archipelago. Its objects are—

"(a) To promote greater union and solidarity among all sections of the Hindu Community and to unite them more closely as parts of one organic whole."

"(b) To promote good feelings between Hindus and other communities in India and to act in a friendly way with them with a view to evolve a united and self governing Indian Nation."

"(c) To ameliorate and improve the condition of all classes of the Hindu Community, including the low castes."

"(d) To protect and promote Hindu interest, whenever and wherever it may be necessary."

"(e) Generally to take steps for promoting

the religious, moral, educational, social and political interests of the Community.

"The Sabha shall not side or identify itself or interfere with or oppose any particular sect or sects of the Hindu Community.

"Every Hindu above the age of 18 who accepts the above objects and subscribes at least 5 annas per annum to the funds of the All India Hindu Mahasabha, whether male or female, shall be entitled to become a member of the Mahasabha."

Just as the Christian Jewish Mahomedan Society is not at all in sympathy with proselytizing between those three sects, leaving each to his faith, so the Hindu Mahasabha will not interfere with or oppose any particular sect or sects of the Hindu Community.

In one respect the Hindu sabha has a wider outlook, according to its published objects, as its objects (b) would show. The American Semitic religious league does not profess to have the object of promoting good feelings between the followers of the Semitic faiths and the followers of other faiths, but the Hindu sabha wishes to promote good feelings between Hindus and other communities. There is another difference. The American society groups together three religions not only because of their common geographical region of origin but also because of their partial identity or similarity of doctrinal beliefs. The Hindu sabha groups together all religions of Indian origin, laying stress on that fact, though some doctrinal resemblances between them may also be pointed out.

In India, Nanak and Kabir in the middle ages had a wider and more spiritual outlook than both the American society and the Hindu sabha. In modern times, the same may be said of Ram Mohun Roy, Ramakrishna Paramahansa and Keshub Chunder Sen. The religious liberalism and the idea of a spiritual brotherhood of these old and modern religious teachers were not narrowed by regional, ethnic or racial considerations.

The Turkish Peace Celebrations

That the Turks have been able to compel the Allies to be juster to them than they were disposed to be and have secured juster peace terms than those hitherto offered is a matter for sincere congratulation. If the Allies had, before the Kemalst victories, generously agreed to be fair to Turkey (if

such a possibility can be thought of), it would have been good for both the reputation and the prestige of those Christian powers, but it would not have established the prestige of Turkey to the same extent as the recent peace has done.

Mr Lloyd George's chagrin has found vent in a characteristically bitter speech. He wanted to be unjust to the Turks, because he wielded the bigger stick. But the French helped the Turks to play the man, and the twentieth century crusader Mr Lloyd George was deprived of the glory of crowning the work begun by Peter the Hermit centuries ago. So Mr George has for the nonce spoken the truth—the peace has been a humiliating one for Britain, and possibly the other Allies, too.

Let Turkey now set her house in order, and give the go by for ever to dreams of Empire. Her recent acquisition and exhibition of strength has been due to no small extent to her having gradually lost her alien dependencies, which were encumbrances which did not add to her strength, but drained her of much of her resources in men and money to keep them under subjection.

To Bengali Students

Baba Bhagawan Das, Honorary Secretary, Shyam Sunder Memorial Intermediate College at Chandausi, U P, informs those Bengali Matriculates who have not been able to get admission into any Calcutta or other Bengal College, that they need not despair. Says he —

"I would offer them a solution only if they be not too much home sick. Let them migrate to the United Provinces. A number of Intermediate Colleges of which Shyam Sunder Memorial Intermediate College at Chandausi is one, have recently been started in these provinces under the new regulations of the Local Government. These Colleges I am confident will welcome this overflow of Bengali students. I for one, would gladly accommodate a score or two in my College. I may mention here for the information of students and their guardians that the past records of this institution are highly satisfactory and the College is manned by a highly qualified and efficient staff. Two commodious and well ventilated hostels are attached to it. The subjects taught in the College are English, Mathematics, Modern History, Logic, Persian, Sanskrit, Physics and Chemistry. There is, besides, the Commercial Diploma Class. Chandausi enjoys a

healthy and bracing climate and living is cheap. I or the Principal of the College will be glad to answer any further inquiries that may be made."

By his friendly and fraternal suggestion Babu Bhagawan Das has earned the thanks of the Bengal public. Bengali Matriculates who want to go to Chandani, U P, should write to him at once for particulars as to expenses, &c

The Importance of Temperance and Prohibition Propaganda

Large scale industries of the Western type have come to India to stay, whether we like it or not. There will be more and more of them as years pass. And unless we are up and doing, the evils associated with western industrialism will characterise it in India, too. And one of these evils is drink—the other, the social evil, we have already spoken of.

We must all combine to fight the Drink Demon. In this good fight, all soldiers have a valiant and helpful comrade in "The Temperance Clip Sheet" published by Rev J W Pickett of Arrah. An Urdu edition of it is also published, and other editions are in contemplation.

Newspaper Advertisements of Liquor

The Times of India, commenting upon a resolution of the Naini Tal Temperance Conference appealing to newspapers to exclude liquor advertisements from their columns, argues that no one is influenced to drink intoxicating liquors by seeing advertisements in a newspaper, but that the only effect of such advertisements is to persuade the readers to purchase one brand of liquor rather than another. If the article of the *Times* were accepted as true by the liquor trade many liquor advertisements would be withdrawn. This liquor trade is one of the best organized trades in the world. They are not spending their vast sums for advertising simply to cut each other's throats. The writer personally knows two educated Indians who were influenced to begin drinking by reading advertisements describing the alleged health-giving qualities of a certain whiskey.

There are at least two reasons for the vast expenditure of the liquor trade on newspaper advertising.

(1) It stimulates trade—recruiting new

customers and persuading old customers to increase their consumption.

(2) It puts the newspapers under obligation to the trade and influences their editorial policy.

T C S

Exactly

Some Calcutta newspapers, Bengali and English, owned and edited by Hindus (some of them professing the most orthodox views), publish or have occasionally published advertisements of liquor, to drink which is according to their Shastras one of the mahāpātikas or great sins. Whatever sophistical arguments may be advanced by those who publish advertisements of liquor, the real object is to get some money somehow. Some of these papers write against drink and the excise policy of the Government, too! What hypocrisy!

Drink and Bombay Mill-Hands

The fondness of the depressed classes for drink is so well known throughout India that many people make the mistake of thinking that drinking habits are practically confined to them. A recent study of the family budgets of the labourers employed in the mills of Bombay reveals startling facts as to the general conditions under which these middle class people live and particularly as to the part played by drink in increasing their burdens of poverty and wretchedness. It is notoriously difficult in any investigation to uncover the whole truth as to such habits as drink of which people are naturally ashamed. Men living in conditions of poverty do not readily admit how much of their income is wasted on such things as drink. Nevertheless, the figures elicited by investigators in Bombay indicate that from 5 to 10 per cent of the total income in drinking families is spent upon intoxicants. Commenting upon this fact *The Servant of India* says that the only remedy is Total Prohibition through legislation, and further adds "Liquor is mainly responsible for the poor efficiency, domestic misery, heavy indebtedness and absenteeism of the worker, and tinkering with the problem will spell nothing but waste of time and energy." Wages in the Cotton Mill Industry in Bombay have advanced 87 per cent since 1914 while the consumption per head of country spirits has increased 32 per cent.

Whether the poor drink because they are poor, or poor because they drink, is a question that has been much debated in other countries. In

In India there has been too much willingness to accept the drinking habits of the depressed classes as inevitable, and there has been too little recognition of drink as a prime cause of the lack of ambition, the physical inefficiency, the mental inactivity and the moral weakness which combine to keep the depressed classes in their state of degradation.

The relation of drink to the horrible housing conditions that obtain in Bombay is very real. It is stated that in London 6 per cent of the population live in one room tenements and a determined effort is being made by social reformers to remedy this condition. Yet in Bombay two thirds of the population are living in one room tenements! There are said to be 1,955 one room tenements containing two families, 658 three, 242 four, 136 five, 42 six, 34 seven and 58 eight families and over, is it to be wondered at that in the midst of such appalling over-crowding many resort to drink? And is it conceivable that sober men their minds and spirits liberated from the slavery of drink, could long tolerate these conditions? Drinking habits are both a cause and an effect of such conditions as these. These conditions cause much other immorality, too.

While from 8 to 10 per cent of the income of drinking families is spent upon drink, the same families are carrying intolerable burdens of debt. The usual rate of interest charged upon loans to the mill hands and to the more depressed classes is not less than 75 per cent per annum, and is very frequently as high as 300 per cent. It is estimated that there are as many as 1,000 Patan money lenders alone in Bombay city and its suburbs. The usual rate of interest demanded by these Pathans is four annas per rupee each month or 300 per cent per annum. If the money that is spent on drink were paid for the redemption of debt, or, if it were used to meet the expenses of living so that debt were not incurred, vast sums now spent for interest would be saved. The total cost of drink must include a large amount paid to the money lenders. Prohibition has demonstrated this fact with such clearness that not even the blindest can fail to perceive it. Wherever the drink trade has been stopped, the numerous money lender has been practically driven out of business.

There are many indications that Indian industrial magnates are getting aroused to the menace drink creates for them. A representative of the mill owners of Bombay has given evidence before the Excise Committee and has urged 'a scheme of partial Prohibition'. Indian men of business who are in touch with leaders of American industries are being influenced by the latter's almost unanimous endorsement of Prohibition.

What Bihar-Orissa Has Done

The Bihar and Orissa Government deserve congratulations for having prohibited the sale of *charas* within the province. Their decision involves some loss of revenue but is eminently wise. If because *charas* is not sold, even one person is saved from its appalling effects, the decision will be justified.

How many of its subjects can rightly be sold, into drunkenness and the wretchedness and degeneracy that flow from drugs and drink in order to enable a Government to balance its account? That is a question that Governments everywhere should ask themselves.

Retaliation

Indian politicians and statesmen seem generally to be in favour of retaliatory measures against those self governing parts of the British Empire which discriminate against Indians in various ways. The measures advocated by them may be described generally as doing unto these dominions as they do unto us. Perhaps if we could effectively retaliate, these purse proud, power proud and race proud people could be brought to their senses. But we doubt whether we can retaliate effectively. The number of Indians in the colonies is far larger than the number of colonials in India, and the colonists can ruin these Indians more completely than we can ruin the colonials in our midst. For moral and spiritual reasons also we are opposed to doing things in anger. Therefore, we are inclined to attach some importance to the Viceroy's observations on retaliatory measures—though usually we look with great suspicion on anything that falls from British or other official lips. Said he—

"It is but natural that there should be a desire in your minds to express publicly your determination to befriend and support Indians overseas to the best of your ability, but I must express serious doubt whether your object will be effected by these means."

Will their position be improved, politically and materially, by steps in the nature of retaliation? May it not have an opposite effect and make their situation more difficult? Have they been consulted? Is it their wish? Apart from other considerations, will it help India?

In our last issue we published a Japanese gentleman's letter to General Smuts in which the former pointed out how Japanese, like

other Asiatics, are insultingly treated and discriminated against in South Africa. They also, like us, are discriminated against in Canada and the U S A. Now, Japan is an independent country and in the front rank of the world powers. The Japanese possess political acumen and wisdom also. So, it would be well for our politicians to obtain accurate information as to what steps Japan has taken or intends to take in order that her sons and daughters may be treated as the equals of the whites of Africa and America. Has Japan retaliated or does she intend to retaliate? If so, in what ways? And do we possess the same means and opportunities of retaliation? If Japan has not retaliated or does not intend to, let us ascertain the reasons.

As true co-operation is between equals, and as there cannot be any co-operation without mutual respect, no co-operation, even when it is merely external, can be thought of which involves loss of self-respect. Therefore, we are always for non-co-operating with those who despise us, without any thought of anger.

We are for measures like shutting out South African bounty-fed coal, because it is bounty-fed, and because ours would be a just measure of self-protection.

Those of us who want to retaliate, ought to remember that though Great Britain does not directly discriminate against Indians on her own soil, as her colonies do, she sanctions or connives at such treatment in her colonies, and is therefore a partner in the guilt. If retaliatory measures are to be taken, logically they would have to be taken against Great Britain, too. Are we in a position to do so? If large numbers of Indian labourers and traders had gone to work and trade in Great Britain competing with British labourers and traders, it is certain that the justice-loving Britishers, too, would have discriminated against us in their home country.

The thought of retaliation leaves us cold. We do not want to rest content with being weak and angry and resentful. We would rather be strong and self-possessed and generous. And in the mean time we would non-co-operate when ever and wherever self-respect demands it.

Let us so raise ourselves—ourselves meaning both sexes and all classes,—let our achievements in all fields of human activity be

such, that the world may feel that it cannot do without us. Then there need not be any thought of retaliation.

We ought each of us, for our own private satisfaction, to gauge the exact depth of desire to befriend Indians overseas in the light of the fact that some Fiji returned Indians had to starve in India and others to go back to Fiji. Our genuine love for Indians overseas ought to be far greater than our resentment against the colonials.

The Export of Japanese Textiles

According to *The Japan Magazine* —

The export of Japanese textile goods has made great strides in recent years. Before the war, it amounted in value to 88 000 000 yen, and increasing steadily since 1915, reached in 1917 an amount two and a half times as much as the pre-war figure. The increase was 570 per cent, and 600 per cent respectively over the pre-war figure in 1910 and 1920. In 1921, the trade was somewhat affected by the economic crisis, yet its volume over-reached the pre-war amount by 350 per cent. In 1922, the percentage rose again to 400 per cent. It is noticeable that every year the textile manufactures exported increased in proportion to the materials exported, as may be seen from the following table —

(In Tl thousands of Yen)

Years	Value		Proportion.	
	Textile Materials	Textile Manufactures	Textile Materials Per cent	Textile Manufactures Per cent
1913	276,519	88,021	100	100
1914	509,963	81,300	90	92
1915	231,734	113,963	83	174
1916	369,346	143,931	133	163
1917	591,650	225,798	181	256
1918	588,217	408,650	212	464
1919	768,372	502,723	285	571
1920	501,576	532,549	213	67
1921	517,370	316,451	187	359
1922	610,319	354,103	293	402

Spending Indian Money in England

The Government of India borrows huge sums in England for expenditure in connection with India. To what extent this is done for the welfare of India and to what extent to provide work for workers in Britain and

dividends for British capitalists, it is difficult to say. But that these borrowings and expenditure are partly at least meant for the benefit of British capital and labour, admits of no doubt. The debate in the Commons relating to the East India Loans Bill makes it clear.

Mr Robert Hutchinson moved an amendment to clause 3 of the Bill to stipulate that 75 per cent of the money raised be spent in the United Kingdom.

Mr Chamberlain said that even if the cost was a little more in the purchase of railway material (1) the money should be spent in Britain, unless a case was made out to the satisfaction of the Imperial Government or Secretary of State that there was an undue combination against the Government of India and they were not getting a fair price in our market, and it was our duty to see that we were not left wholly without work and employment.

Earl Winterton said that the last government had accepted through Mr Montagu a resolution on the subject of these contracts fulfilling the Government of India's requirements on railway and irrigation matters passed in September 1921 by the Legislative Assembly with reference to buying in the cheapest market consistently with quality and delivery. The real crux of the case lay in the figures showing that in the financial year 1922-23, £6,867,500 was spent abroad on company managed railways, out of which £6,665,000 represented articles manufactured in Britain and £1,735,000 on State worked railways of which all but £200,000 was placed in Britain. Earl Winterton said that the later figures for six months ending June 1923 showed that only 5 per cent was spent on goods actually manufactured abroad. Figures showed that under the existing free buying system 95 per cent was purchased in Britain. This was the strongest answer to the case put forward. Earl Winterton asked if Mr Chamberlain suggested that all borrowers or only India should come under the suggested proviso and thought there would be practical difficulties if the proviso were applied to all. Earl Winterton admitted the Secretary of State's general responsibility for the Government of India's finance but said that there was no reason why we should ignore the Indian Assembly's expressed wish when such wish was not objectionable and not opposed to the principle of raising money in the best way and purchasing the best and cheapest goods in the best market.

Continuing Earl Winterton suggested that in view of the figures he had quoted the proposed course would not be wise or states-

manlike, and he did not think it would be showing regard for the *amour propre* of the country which was one of their best customers quite apart from Government departments. He sympathised with the principle of the amendment, but did not believe that it would help the general volume of trade in the long run.

Mr Alexander Shaw said that Mr Chamberlain's speech would be read with profound regret in India. He thought that the step would greatly prejudice their moral standing, not merely in India but all over the world.

Mr Lloyd George denied that it was a matter of free trade or protection but was a business proposition. He admitted that the amendment would set up a precedent, but it must be remembered that the challenge came from India. There was the Government of India document issued when Mr Montagu was Secretary of State for India, which said that India was going to buy in the cheapest market wherever she borrowed, but Britain was perfectly entitled to say that she was also bound to see that her market was used to the best purpose and in the country's interests. He did not think that there was anything offensive or unfair in it and hoped that the Government would reconsider the matter.

Earl Winterton said he did not think it would be fair to describe the Assembly's resolution as a challenging one.

Mr Hatchinson said that the purpose of moving his amendment had been achieved and asked for leave to withdraw it, but Independent Liberals refused permission.

Mark the insolence of Mr Lloyd George's speech. His nation so governs India that the Government of India is obliged to borrow money in Britain for India. The money lent by British capitalists is not given to India as alms, they get interest for it at as high a rate as it is practicable for them to get anywhere in the world. After paying this interest India is certainly entitled to buy things with the money in the cheapest market. But, says Mr George to India, "You must not only pay interest, you must not only repay the loan at the time fixed, but you must also spend at least 75 per cent of the money here in Britain." Of course, what British capitalists can say is that unless India spends the greater part of her British loans in Britain, they will not lend her any money, *allowing her at the same time to borrow wherever she likes*.

Let us now try to understand the proposition. Suppose the loan is to be paid back

after 20 years, the interest is at the rate of 6 per cent, and the loan is floated at par. What Messrs Lloyd George, Chamberlain, Hutchinson & Co., Unlimited, want is that for £100, lent to India, India should pay back after 20 years £100, and also pay 6×20 or £120 as interest, and at least £75 to the labourers and industrialists of Britain by spending this 75 per cent in that country, which means that for £100 borrowed India should pay at least £295.

And because Indians have said that they want to buy in the cheapest market, Mr George says this was a challenge. Or, in other words, he says, "You forget that you are a subject country, and that we are the masters. You must borrow, when and where we tell you to borrow, you must pay interest at the rate we order, and you must also buy things from us at our price. If you don't agree, why, you are challenging us your masters to a trial of strength."

Mr Chamberlain was of course quite frank, and so was Mr George. The former said, "it is our duty to see that we are not left wholly without work and employment." Mr George also was for using the money lent, "in the country's (meaning, England's) interests."

We think the best politician of them all was Earl Winterton. He said "Look here, why make so much ado about nothing? You want back £100 (the sum lent) + £120 interest + £75 (spent in Britain) = £295. I give you figures to show that we actually get £100 + £120 + £75 = £295. In addition to this, India remains satisfied with fair words. Why disturb her *amour propre*?"

The Daily News of London was, therefore, quite right in describing Mr Hutchinson's resolution as "gratuitously mischievous." And so it really was. If India rests content with passing a resolution to buy in the cheapest market, a resolution which is not in practice found inconsistent with buying in the British market, whether the cheapest or not, why disturb Indian's sleep? Let India have fair words, and the right to issue any number of "challenges", and let Great Britain have all the cash that she can, while the sun shines.

No Earl Winterton has the making of a great statesman in him, and next to him, Mr Hutchinson who wanted to withdraw his amendment, having got what he wanted.

Borrowing and Buying.

Great Britain has allowed the Indian Legislative Assembly to pass a resolution to the effect that the Government of India is to buy her railway materials and other stores in the cheapest market, quality &c., being the same. This has been allowed to be passed, because, as the figures quoted by Earl Winterton show, it was known that, whatever the resolution on paper may be, almost the whole of the purchases would be in the British market. So, we think the next resolution which should be moved in the Legislative Assembly is that India be allowed to borrow in the cheapest money market in the world. We are sure the British officials and financiers at "home" would always be able to convince the Government of India (which also is a British institution) that there is no cheaper money market in the world than what is to be found in the City of London. So it is to be hoped that the resolution in favour of borrowing in the cheapest market would be allowed to be passed.

Restitution of Conjugal Rights

In the Council of State Mr Lallubhai Samaldas's motion for consideration of the Bill to amend the Civil Procedure Code of 1908 to enforce decree for restitution of conjugal rights not by putting the wife in jail, but by attaching her property, was carried by 16 to 6 votes, a few Indian non-official members not voting. Some of the official members voted for the Bill. Eventually the Bill was passed.

It is really hateful to try to compel a woman to live with a man she loathes under threat of imprisonment. Are men anywhere imprisoned for not living with their wives? The men consider themselves very just and generous if they give only a subsistence allowance to their deserted wives.

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The Government of India has recently sustained several verbal and paper defeats in the Indian Legislative Assembly, but is none the worse for it. For, whatever resolutions may be passed in the Assembly, the Government can go on in its self-chosen path unchecked and unhindered. Nevertheless, it cannot be said that the defeats are

dividends for British capitalists, it is difficult to say. But that these borrowings and expenditure are partly at least meant for the benefit of British capital and labour, admits of no doubt. The debate in the Commons relating to the East India Loans Bill makes it clear.

Mr Robert Hutchinson moved an amendment to clause 3 of the Bill to stipulate that 75 per cent of the money raised be spent in the United Kingdom.

Mr Chamberlain said that even if the cost was a little more in the purchase of railway material (!) the money should be spent in Britain, unless a case was made out to the satisfaction of the Imperial Government or Secretary of State that there was an undue combination against the Government of India and they were not getting a fair price in our market, and it was our duty to see that we were not left wholly without work and employment.

Earl Winterton said that the last government had accepted through Mr Montagu a resolution on the subject of these contracts fulfilling the Government of India's requirements on railway and irrigation matters passed in September 1921 by the Legislative Assembly with reference to buying in the cheapest market consistently with quality and delivery. The real crux of the case lay in the figures showing that in the financial year 1922-23, £6,867,500 was spent abroad on company managed railways, out of which £6,665,000 represented articles manufactured in Britain and £1,735,000 on State worked railways, of which all but £200,000 was placed in Britain. Earl Winterton said that the later figure for six months ending June 1923 showed that only 5 per cent was spent on goods actually manufactured abroad. Figures showed that under the existing free buying system 95 per cent was purchased in Britain. This was the strongest answer to the case put forward. Earl Winterton asked if Mr Chamberlain suggested that all borrowers or only India should come under the suggested proviso and thought there would be practical difficulties if the proviso were applied to all. Earl Winterton admitted the Secretary of State's general responsibility for the Government of India's finance but said that there was no reason why we should ignore the Indian Assembly's expressed wish when such wish was not objectionable and not opposed to the principle of raising money in the best way and purchasing the best and cheapest goods in the best market.

Continuing Earl Winterton suggested that in view of the figures he had quoted the proposed course would not be wise or states

manlike, and he did not think it would be showing regard for the *amour propre* of the country which was one of their best customers quite apart from Government departments. He sympathised with the principle of the amendment, but did not believe that it would help the general volume of trade in the long run.

Mr Alexander Shaw said that Mr Chamberlain's speech would be read with profound regret in India. He thought that the step would greatly prejudice their moral standing, not merely in India but all over the world.

Mr Lloyd George denied that it was a matter of free trade or protection but was a business proposition. He admitted that the amendment would set up a precedent, but it must be remembered that the challenge came from India. There was the Government of India document issued when Mr Montagu was Secretary of State for India, which said that India was going to buy in the cheapest market wherever she borrowed, but Britain was perfectly entitled to say that she was also bound to see that her market was used to the best purpose and in the country's interests. He did not think that there was anything offensive or unfair in it and hoped that the Government would reconsider the matter.

Earl Winterton said he did not think it would be fair to describe the Assembly's resolution as a challenging one.

Mr Hutchinson said that the purpose of moving his amendment had been achieved and asked for leave to withdraw it, but Independent Liberals refused permission.

Mark the insolence of Mr Lloyd George's speech. His nation so governs India that the Government of India is obliged to borrow money in Britain for India. The money lent by British capitalists is not given to India as a loan, they get interest for it at as high a rate as it is practicable for them to get anywhere in the world. After paying this interest India is certainly entitled to buy things with the money in the cheapest market. But, says Mr George to India, "You must not only pay interest, you must not only repay the loan at the time fixed, but you must also spend at least 75 per cent of the money here in Britain." Of course, what British capitalists can say is that unless India spends the greater part of her British loans in Britain, they will not lend her any money, *allowing her at the same time to borrow wherever she likes*.

Let us now try to understand the proposition. Suppose the loan is to be paid back

after 20 years, the interest is at the rate of 6 per cent, and the loan is floated at par. What Messrs Lloyd George, Chamberlain, Hutchinson & Co., Unlimited, want is that for £100, lent to India, India should pay back after 20 years £100, and also pay 6×20 or £120 as interest, and at least £75 to the labourers and industrialists of Britain by spending this 75 per cent in that country, which means that for £100 borrowed India should pay at least £295.

And because Indians have said that they want to buy in the cheapest market, Mr. George says this was a challenge. Or, in other words, he says, "You forget that you are a subject country, and that we are the masters. You must borrow, when and where we tell you to borrow, you must pay interest at the rate we order, and you must also buy things from us at our price. If you don't agree, why, you are challenging us your masters to a trial of strength."

Mr. Chamberlain was of course quite frank, and so was Mr. George. The former said, "it is our duty to see that we are not left wholly without work and employment." Mr. George also was for using the money lent, "in the country's" (meaning, England's) interests."

We think the best politician of them all was Earl Winterton. He said "Look here, why make so much ado about nothing? You want back £100 (the sum lent) + £120 interest + £75 (spent in Britain) = £295. I give you figures to show that we actually get £100 + £120 + £95 = £315. In addition to this, India remains satisfied with fair words. Why disturb her *amour propre*?"

The *Daily News* of London was, therefore, quite right in describing Mr. Hutchinson's resolution as "gratuitously mischievous". And so it really was. If India rests content with passing a resolution to buy in the cheapest market, a resolution which is not in practice found inconsistent with buying in the British market, whether the cheapest or not, why disturb India's sleep? Let India have fair words, and the right to issue any number of "challenges", and let Great Britain have all the cash that she can, while the sun shines.

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quite without any importance or significance. They show that, if India had real self-rule, she would have done just the opposite of what the Anglo-Indian bureaucracy are doing in many things. The British rulers of India profess to rule here with the consent of the governed, and many of them have declared in effect that British rule is not based on force. But the defeats in the central and provincial legislatures show that this theory cannot be sustained. Therefore, either the theory must be given up, or the Government must adapt itself to Indian opinion.

Of course, it would be quite easy to prove mathematically that the opinion of the Legislative Assembly was not the opinion of India; because, as *The Pioneer* recently put it, the total number of electors for that body was 909,603, the total number in the constituencies in which contests took place were 711,576, and the total of those who actually voted was only 179,540. But one may tell the bureaucracy and the non-official Britishers in reply that they cannot have it both ways. If they say that the legislature established by them is not a representative body, they must plead guilty to the charge of having given us an apology for popular government. But if they contend that they have given India at least the minimum of the real thing, they must also admit that that minimum has grown restive and that, they do not enjoy India's full confidence.

India to Go out of British "Commonwealth."

It has been given out that the Kenya decisions have gone against the Indians owing to a feeling in influential British circles that sooner or later India will go out of the British "Commonwealth." Taking it for granted that she will go out, it is difficult to understand the wisdom of embittering her feelings by injustice and by placing on her brow the brand of racial inferiority. For, it will not be contended that any influential British party is anxious to drive India out of the "Commonwealth." Neither will Britain willingly let go her hold on India; India will have to win her freedom by a strenuous struggle of some sort. That would take some time. Is it more profitable (to put it on no higher ground) for Britain to have connection with an unfriendly India so long as it lasts, or with a friendly one? And

when and if India becomes independent, would India's friendship or her enmity be of greater advantage to Britain? It must be borne in mind that an India which would be able to free herself would be, not the weak present-day India, but a powerful India. Is it of greater advantage to have a powerful ally or, a powerful enemy?

The Fiji Poll Tax.

The Suva Legislature, Fiji, has adopted a residential Poll Tax of a pound yearly, to the great resentment of the Indian community, which petitioned the Viceroy and also the Colonial Secretary without any avail. The Indian nominated as member of the Fiji legislature has resigned as a protest against the Poll Tax. A pamphlet issued by the Fiji Indian Association states that about £28,000 is intended to be raised by the Poll Tax and over 90 per cent of this sum will have to come from the pockets of the poor Indians, though they are contributing their due share in other forms to the revenues of the colony.

According to the *Statesman's Year Book* for 1923, there are in Fiji 3,878 Europeans, 84,475 Fijians, and 60,634 Indians. So the Indians do not form the majority of the population; yet they must pay the major portion of the Poll Tax. This could have been justified if the Fiji Government considered them the most influential and prosperous community in the Islands. But it does not do so. For, in the aforesaid year book, it is stated that the Legislative Council "comprises eleven nominated official members, seven elected members, two nominated Fijian members, and one nominated Indian member." So the community which has been considered fit to have the least representation (and even that by a nominated member) has been burdened with 90 per cent of the Poll Tax. This is the British Colonial Office brand of justice.

Pandit Malaviya's Appeal for Hindu Uplift.

In our "Foreign Periodicals" section in the present issue, we have given an extract from an article written by an American editor who has promulgated and acted upon a modernized principle of Vānaprastha. It

is that while a man still possesses sufficient vigour and energy to work, he should give up acquiring money and devote the latter part of his life to the service of the community.

Pandit Madan Mohan Malaviya is an Indian leader of whom it may be said that years ago he gave up a lucrative practice at the bar and has been devoting himself to the service of the community ever since, according to his lights. Opinions will naturally differ as regards his views and methods of work—and he would be the last man to make a grievance of it, but that he has voluntarily given up the acquisition of wealth is an indisputable fact.

It is also well known that he has since spent his time and energy in doing public work. But requires no elaborate argument to prove that an appeal issued by him for the good of his community in particular and of Indians in general, is entitled to serious consideration. It says that the All India Hindu Mahasabha meets on the 19th and 20th August at Benares. Briefly put, its objects are to promote the religious, educational, social and political interests of Hindus. It is not hostile to other national communal organisations.

After depicting the deplorable miserable condition of Hindus economically, educationally and socially, their ever-decreasing population, physical deterioration, diminishing vitality, decreasing longevity and declining power of procreation, the appeal says that Hindus having pursued their aims regardless of the effect of their actions on society, mutual trust and co-operation, which is the soul of corporate life, have disappeared. There is not much unanimity and combined action among them. The Hindu society is utterly disorganised, disintegrated. The ancient religion of the Indian teachers is for each man to regard himself the unit of a great whole and to live and work for the good of that whole.

The inability of Hindus to defend themselves against the organised attacks of the bad elements of a sister community has brought out both the physical and moral deterioration of the Hindus and brought home to their minds the necessity of a systematic well-organised endeavour to improve their condition. Such endeavour was needed, not merely in the interests of the Hindus as a community, but in the national interests also, for if large numbers of men of a community continue to be weak physically and morally, unable to defend themselves, their hearths and homes, they constitute a standing source of weakness to the country

and by encouraging raffianly elements to attack them at will, unwillingly become the contributory causes of cheating another. If the country is to enjoy self-government, it is essential that the men and women of whatever community in the country should be made strong, efficient, able to defend themselves and their neighbours' country. As the Hindus are particularly weak, many thoughtful Hindus have become alive to the undermining consequences of some of their social and religious customs and rites.

Not the least important of the questions to be considered will be what steps can Hindus take in concert and co-operation with Mohammedans in particular and other communities in general, to insure that irrespective of the numbers of men of any persons on in any area, the bad elements of any community shall not be encouraged or allowed to make a communal attack upon the other community, to set up a united influence and strength to prevent such attacks and punish offenders so as to minimise the danger of repetition of such attacks.

Among the problems which are mentioned as demanding solution, are, social and socio-religious customs and practices, particularly those relating to marriages, which most vitally affect the community, the condition of a distressingly large number of widows, and the condition of the depressed classes and measures to uplift them. The problems have been well stated. Their solution requires true reliance on God and the resulting ability to do one's duty in the face of unpopularity. In order to make the Hindus vigorous, premature and child motherhood must be stopped. The prevention of child marriages is one means of preventing child widowhood. Though the remarriage of girl widows is not the only means of improving the condition of widows, it is one of the chief means—a fact which must be boldly recognised in practice. The elevation of the depressed classes requires that real spirit of social democracy which informs the Islamic brotherhood more than any other religious community. And the *sangathan* or organisation of any community is an impossibility without this spirit of democracy.

The appeal concludes—

“We earnestly desire that all our country men, high and humble of all creeds and castes should become religious minded, strong, patriotic sons of India with a living faith that we are worshippers of a common God and children of a common motherland. We shall co-operate with them with all our

heart in every matter we can, to achieve this holy end 'May God help us'

There is no sectarian narrowness here, but true spiritual liberalism breathes through the passage

Swami Shraddhananda on Cow-Killing

Addressing a mass meeting at Benares, Swami Shraddhananda is reported to have appealed to his audience with tears trickling down his cheeks "to tolerate, if any Mahomedan fellow-countryman slaughters cows, and not to raise a hand on Mahomedans" Without such toleration, Hindu-Muslim unity cannot be achieved

The Secret Anglo-German Convention of 1914 Regarding Asiatic Turkey

It was argued at the end of the world war that Turkey was deprived of some of her territories because of her offence in fighting against the Allies. But even before the war the "Allies" and Germany had settled their plans for practically dividing up Asiatic Turkey, in proof whereof, read the secret Anglo-German convention of 1914 regarding Asiatic Turkey, published in full in the *Political Science Quarterly* of New York, and the introductory article Britain, Russia, Germany, France, and some British, Dutch and other Companies were to have shared in the loot

Indian Chemical Research

We publish below a statement showing the number of original papers contributed in 1922 to chemical journals by Indian chemists, and by non-Indian chemists resident in India, with their names, and also their places of work, as far as we have been able to ascertain them. We have compiled it from the Supplementary Number of the *Journal of the Chemical Society*, 1922. We desire to publish a similar statement relating to other branches of science, compiled from similar publications, if they be available and if we can procure them

NAME OF CHEMIST	PLACE OF WORK	NO OF PAPERS
H E Annett and M N Bose	Cawnpore	one
Bhatnagar, S S	Benares	two
Chatterjee Kshetrupada	—	one
Datta R L and Bibhucharan Chatterji	Calcutta	one

NAME OF CHEMIST.	PLACE OF WORK	NO OF PAPERS
Datta, Snehamaya	Calcutta	two
(a) Dhar, N R	Allahabad	six
(b) Dhar, N R and B C Banerji	—	one
" " " P B Ganguly	—	two
" " " N G Chatterji	—	two
" " " N N Mitra	—	one
" " " R M Purkayastha	—	one
" " " P B Sarkar	—	one
(a) Dutt, Shikhi Bhushan	Dacca	two
(b) Dutt, Shikhi Bhushan	—	—
" " " with N K. Sen	—	one
" " " " A C Sircar	—	two
" " " " F R Watson	—	two
Ganguli, K I	—	one
Gangul, P II and B C Banerji	Allahabad	one
Ghosh, J C	Dacca	one
Guha, P C.	Calcutta and Dacca	two
Huebner, J and J. N Sinha	—	one
H. J. Winch and V L Chandratraya	—	one
H K Sen Gupta and S H Tucker	—	one
J F Thorpe and S S Deshpande	—	two
" " " B M Gupta	—	one
J P C Chandrasena and C K Ingold	—	two
J P C Chandrasena and J I Thorpe	—	two
Ling A R and D R Nanji	—	five
Moudgill Kishori Lal	Trivendrum	three
" " " with K K Iyer	—	one
" " " P N. Vriddha-	—	—
" " " " ehalam	—	one
Mukerji, D N	Dacca	two
Mukerji, J N	Calcutta	two
Mukerji, J N with B C Papa-	—	—
" " " constant non	Calcutta	one
Nak, K G and M D Avastar	Baroda	one
Narayan A L. and D Gunnaraja	—	one
" " " G Subrahmanyam	—	one
Rakshit J N.	Ghazipore	one
Raman, C V	Calcutta	four
Ray, P. R. and P C Sarkar	Calcutta	one
Ray R C	—	two
Ray, S R P C	Calcutta	one
" " " with R K Das	—	one
R Venkateswaram	—	—
Saha, Hari Das and K N Chaudhury	Dacca	one
Saha, Megh Nad	Calcutta	one
Simonsen J I	Delhra Dun	two
" " " with M G Rau	—	one
Singh, B K	Cuttack	one
" " " with R Rai and R Lal	—	one
Singh, Gopal	Lahore	one
Sudborough J J and D D Karve	Bangalore	two
" " " with R C Shih	—	one
S Krishna	—	one
" " " and F G Pope	—	one
A R Ling with F H Callow	—	—
" " " and W J Price	—	one
A. R Ling and J H Bushell	—	one
" " " W J Price	—	one

We note with pleasure that research is being conducted in various places and provinces. It can no longer be cynically said that "one swallow does not make a summer"

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GORA

By RABINDRANATH TAGORE

CHAPTER 57

GORA on coming out of the house saw that amongst the crowd, Abinash was also there. Gora had felt certain that Abinash would be in a haif, but no sign of any annoyance was to be seen on his face. On the contrary he made the rebuff received by him that morning the text of an impassioned eulogy on Gora. He said, "My reverence for Gourmohan Babu has increased a hundred fold. I always thought him an extraordinary person, but now I know him to be a Superman. We went with our offering of Honour,—how many are there who could have withstood the temptation,—but he scorned it. Was that a small thing to do?"

Gora was already in an exceedingly perturbed state—this effusiveness of Abinash's upset him entirely. He exclaimed impatiently, "Look here, Abinash, your well meant words are only an insult. You won't even give me credit for ordinary modesty, but call my natural repugnance for this kind of exhibition the sign of a superman! Do you look on our country only as a troupe of mountebanks, going round performing tricks to get doles,—with none having any idea of real work? If you are on my side, well and good, if you want to fight me, good again, but for goodness' sake spare me your 'bravos'!"

Abinash's admiration rose to white heat, as he beamed round on his followers with a silent invitation to note the wonderful words of their hero. "May we be able," he said

anctuously, "to dedicate our lives to the motherland with such true selflessness. Let this be your blessing to us!" With these words, he bent down towards Gora's feet, which, however, Gora snatched away from his touch.

"Gourmohan Babu" then said Abinash, "you refuse to accept any honour from us, but it will not do for you to deny us the pleasure of your presence at a feast with which we intend to celebrate your return to us. We have settled all about it and you must consent to come."

"Until I have undergone my purification," answered Gora, "I can't sit down with any of you to a meal."

"Purification!" Abinash's eyes glowed again. "What a wonderful idea! None of us could have ever thought of it! But no rule of strict Hinduism can escape our Gourmohan Babu!"

All agreed that it would be an excellent plan for them all to meet for the feast on the conclusion of the purification ceremony. Some of the biggest pandits would have to be invited, and they would thus get up a grand demonstration, showing by means of Gora's voluntary submission to such penance what a living force still was the Hindu Religion.

On a discussion then arising as to where the ceremony could be held, Gora told them that it would not be convenient to have it at the house, whereupon one of his devoted followers suggested his own river side. "I

the purpose. It was also decided that the expenses of the function should be defrayed by subscription.

Just before taking their departure the irrepressible Abinash delivered, with superb gestures, his peroration. "Gourmohan Babu may be annoyed with me," he said, "but when the heart is full it is impossible to restrain one's feelings. In the whole world our country is the only one which has six seasons—and also the only country in which avatars have been born from time to time and have promised to take birth again for the preservation of the Hindu religion. We are indeed fortunate that we now have proof that this is true! Brothers, here's *Victory to Gourmohan!*"

Carried away by Abinash's eloquence the crowd began to cheer vociferously, making Gora beat a precipitate retreat, sore at heart.

On this his first free day after his gaol experience, an intense weariness overpowered Gora. In the confinement of gaol he had occupied himself in dreaming of how he would work for his country with renewed enthusiasm, but to-day he kept asking himself only one question: "Alas, where is my country! Is it real only to myself? Here is my earliest friend, with whom I have made all my life's plans and hopes, ready for the sake of a girl to sever all connection with his country's past and future, without so much as a pang!"

"And here are those, who belong to what everyone calls my party, to whom I have exposed my deepest thoughts, coming at last to the conclusion that I am an avatar born, descended on them only to keep up Hindu superstitions—a kind of personified scriptural injunction!"

"And is India herself to be given no place? Six seasons, indeed! If their only product is the ripening of a fruit such as Abinash, I could wish there were one or two less!"

At this moment the servant came to say that his mother called him. Gora gave a sudden start as he repeated to himself, "Mother calls me!" The words seemed to have a special significance for him.

"No matter what happens," said he to himself, "I have my mother. And she is calling me. She will unite me with everyone—she will not permit differences to prevail. In her house I shall find waiting for me those who are my very own. In gaol I heard my Mother's call. There I saw her

clearly. Out from gaol, I hear her call again. I will see her once more."

As he spoke thus to himself he looked out upon the cool, clear November sky and the heated mist of his differences with Binoy and Abinash vanished from his mind. In this midday sunlight India herself seemed to be stretching out her arms towards him, revealed to his vision in all the splendour of her rivers and mountains, her cities and oceans, bathed in the ineffable radiance which poured over her from the depths of the Infinite.

Gora's heart was filled. His eyes blazed. All his despondency was dispelled. He thrilled all over in joyful response to the call of India's work, incessant work, of which the fruits were not destined to ripen in his time. But what if India's full glory was not for his mortal eyes?—for that he had no longer any regrets.

"Mother calls me!" he repeated. "I must hasten to her side,—to that far and yet near mother, dispenser of the nourishment of to-day and of the plenty which awaits tomorrow, whose lap is ready for us on the other shore of death as well as in this very life. To that bright future at her side, I hasten, which illumines and justifies the peaury of my present." In his exaltation he felt the nearness to him of both Binoy and Abinash. His full heart had no room any more for petty differences.

When Gora, first stepped into Anandamoyi's room, the radiance of this vision was still reflected on his face, and his gaze had the far-away look of being arrested by some wonderful presence lurking behind all that was actually before his eyes. Coming in suddenly, he did not at first recognise who were there, seated with his mother.

Sucharita rose and greeted him first.

"Ah!" said Gora. "So it is you that has come! Will you not sit down?" He said this as if not referring to a human visitor, but to some half-expected apparition.

There was a day when Gora had avoided Sucharita. Then, when he had been busy on his tour, and with his other self-appointed tasks, he had managed to keep the thought of her more or less out of his mind. But during his imprisonment Sucharita's memory refused any longer to be kept at arm's length.

There had been a time when the fact that there were women in India hardly found a

place in Gora's thoughts,—this had been borne in on him with the force of a new discovery when he came to know Sacharita,—and the shock of this momentous, age-long truth had penetrated his strong nature to its depths

When the memories of the sunlight and freedom of the outer world used to invade his prison cell agonising his mind with undefined pangs, this world did not appear to him merely as a field of work peopled with fellow-workers of his own sex—rather the only figures that took shape in it were those of two presiding deities, and on their faces alone shone all its sunlight and its moonlight and its starlight, above their heads spread the halo of the ineffable blue sky,—one of them the ever familiar mother, radiant with wisdom the other the new comer into his life, softly luminous with a tender beauty

In the midst of the narrow and joyless confines of his prison, Gora had found it impossible to repel the memory of Sacharita's face when it thus rose in his mind. The keen delight of dwelling on it seemed to bear him away into some deeper freedom, and make the hard surroundings of his cell seem like a false and unsubstantial dream. His heart throbs melted into impalpable waves which transcended the limits of his prison walls and spreading through the open sky, found their own rhythm in the dance of the leaves and blossoms, and their play of freedom in the field of the world's work

Gora had not feared any danger from allowing himself to dwell on these visions of his imagination and so, during the month of his physical bondage, he had no scruple in giving his fancy full freedom. Gora had always believed that only maternal contact was the thing to be afraid of

When, on coming out of gaol, Gora had seen Paresch Babu, and his heart had overflowed with joy, he did not at first suspect that this joy was not merely at the sight of Paresch Babu himself, but with it had been mingled the magic of that image which had haunted his fancy all these days. But gradually it dawned on him, as he was on the steamer going to Calcutta, that Paresch Babu's attractiveness for him was not due solely to his own merits!

Then did Gora brace himself again for renewed conflict, swearing that he would never be defeated. As he sat on the steamer deck he decided that he would again go

away to a distance, rather than allow his mind to be entangled even in the subtlest of bonds

It was while in this frame of mind that his argument with Binoy had taken place. Such a violent altercation would hardly have occurred with his friend had it not been that he was all the time really arguing against himself

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But while Binoy was marshalling his strongest arguments to demolish Gora's position, while his mind was in utter revolt against what he felt to be Gora's unrighteous bigotry, he little knew that Gora's attack would never have been so violent unless Gora himself had also been its object!

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CHAPTER 38

Gora was in a very transport of emotion when he entered Anandamoyi's room, and Sacharita, for the moment, was to him not a person but an Idea,—the embodiment of Womanhood manifest in India for making her homes sweet in purity, beauty and love

His heart overflowed as he saw, in Sacharita seated by his mother's side, the very personification of the ministering angel who rears our children into manhood, soothes our ailments into comfort, consoles as when sore at heart, gives a place in love's glory to the meanest and, herself worshipped, lavishes her worship on even the most unworthy of us. To us is dedicated the service of her wondrously skilled hands, for us is her all suffering all forgiving love—the richest of God's gifts

This angel of grace, he said to himself, has so long escaped our vision relegated by us to the background—what could be a more portentous sign of our down fall? And in Gora's mind Woman and Country became one, as he saw her seated on the tall lotus throne in

the purpose. It was also decided that the expenses of the function should be defrayed by subscription.

Just before taking their departure the irrepressible Abinash delivered, with superb gestures, his peroration "Gourmohan Baba may be annoyed with me," he said, "but when the heart is full it is impossible to restrain one's feelings. In the whole world our country is the only one which has six seasons—and also the only country in which avatars have been born from time to time and have promised to take birth again for the preservation of the Hindu religion. We are indeed fortunate that we now have proof that this is true! Brothers, here's *Victory to Gourmohan!*"

Carried away by Abinash's eloquence the crowd began to cheer vociferously, making Gora heat a precipitate retreat, sore at heart.

On this his first free day after his gaol experience, an intense weariness overpowered Gora. In the confinement of gaol he had occupied himself in dreaming of how he would work for his country with renewed enthusiasm, but to day he kept asking himself only one question "Alas, where is my country! Is it real only to myself? Here is my earliest friend, with whom I have made all my life's plans and hopes, ready for the sake of a girl to sever all connection with his country's past and future, without so much as a pang!"

"And here are those, who belong to what everyone calls my party, to whom I have exposed my deepest thoughts, coming at last to the conclusion that I am an avatar born, descended on them only to keep up Hindu superstitions—a kind of personified scriptural injunction!"

"And is India herself to be given no place? Six seasons, indeed! If their only product is the ripening of a fruit such as Abinash, I could wish there were one or two less!"

At this moment the servant came to say that his mother called him. Gora gave a sudden start as he repented to himself, "Mother calls me!" The words seemed to have a special significance for him.

"No matter what happens," said he to himself, "I have my mother. And she is calling me. She will unite me with everyone—she will not permit differences to prevail. In her house I shall find waiting for me those who are my very own. In gaol I heard my Mother's call. There I saw her

clearly. Out from gaol, I hear her call again. I will see her once more."

As he spoke thus to himself he looked out upon the cool, clear November sky and the heated mist of his differences with Binoy and Abinash vanished from his mind. In this midday sunlight India herself seemed to be stretching out her arms towards him, revealed to his vision in all the splendour of her rivers and mountains, her cities and oceans, bathed in the ineffable radiance which poured over her from the depths of the Infinite.

Gora's heart was filled. His eyes blazed. All his despondency was dispelled. He thrilled all over in joyful response to the call of India's work, incessant work, of which the fruits were not destined to ripen in his time. But what if India's full glory was not for his mortal eyes?—for that he had no longer any regrets.

"Mother calls me!" he repeated. "I must hasten to her side,—to that far and yet near mother, dispenser of the nourishment of to-day and of the plenty which awaits tomorrow, whose lap is ready for us on the other shore of death as well as in this very life. To that bright future at her side, I hasten, which illumines and justifies the penury of my present." In his exaltation he felt the nearness to him of both Binoy and Abinash. His full heart had no room any more for petty differences.

When Gora first stepped into Ananda-moyi's room, the radiance of this vision was still reflected on his face, and his gaze had the far away look of being arrested by some wonderful presence lurking behind all that was actually before his eyes. Coming in suddenly, he did not at first recognise who were there, seated with his mother.

Sacharita rose and greeted him first. "Ah!" said Gora. "So it is you that has come! Will you not sit down?" He said this as if not referring to a human visitor, but to some half expected apparition.

There was a day when Gora had avoided Sacharita. Then, when he had been busy on his tour, and with his other self appointed tasks, he had managed to keep the thought of her more or less out of his mind. But during his imprisonment Sacharita's memory refused any longer to be kept at arm's length.

There had been a time when the fact that there were women in India hardly found a

place in Gora's thoughts,—this had been borne in on him with the force of a new discovery when he came to know Sucharita,—and the shock of this momentous, age long truth had penetrated his strong nature to its depths

When the memories of the sunlight and freedom of the outer world used to invade his prison cell agonising his mind with undefined pangs, this world did not appear to him merely as a field of work peopled with fellow-workers of his own sex—rather the only figures that took shape in it were those of two presiding deities, and on their faces alone shone all its sunlight and its moonlight and its starlight, about their heads spread the halo of the ineffable blue sky,—one of them the ever familiar mother, radiant with wisdom the other the new comer into his life, softly luminous with a tender beauty

In the midst of the narrow and joyless confines of his prison, Gora had found it impossible to repel the memory of Sucharita's face when it thus rose in his mind. The keen delight of dwelling on it seemed to bear him away into some deeper freedom, and make the hard surroundings of his cell seem like a false and unsubstantial dream. His heart-throbs melted into impalpable waves which transcended the limits of his prison walls and spreading through the open sky, found their own rhythm in the dance of the leaves and blossoms, and their play of freedom in the field of the world's work

Gora had not feared any danger from allowing himself to dwell on these visions of his imagination and so, during the month of his physical bondage, he had no scruple in giving his fancy full freedom. Gora had always believed that only maternal contact was the thing to be afraid of

When, on coming out of gaol, Gora had seen Parash Babu, and his heart had overflowed with joy, he did not at first suspect that this joy was not merely at the sight of Parash Babu himself, but with it had been mingled the magic of that image which had haunted his fancy all these days. But gradually it dawned on him, as he was on the steamer going to Calcutta, that Parash Babu's attractiveness for him was not due solely to his own merits

Then did Gora brace himself again for renewed conflict, swearing that he would never be defeated. As he sat on the steamer deck he decided that he would again go

away to a distance, rather than allow his mind to be entangled even in the subtlest of bonds

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innermost shrine of India's heart. It was She who was insulted in India's indignity. It was our manhood which was shamed so long as it did not rise to champion her cause.

Gora was astonished at his own thoughts. He had never realised before how imperfect his perception of India had been, so long as the women of India found no place in it, what a vast void had been left in his conception of patriotism so long as half of his country had remained so shadowy and unreal to him. There had been strength in him, but no life, muscles, but no nerves.

Gora seemed to have realised in a single moment how, the further we banish woman from us, and the smaller the place we give to her in our lives, our manhood languishes and withers to its death.

So when Gora said to Sucharita—"You have come!"—his exclamation conveyed not merely conventional greeting, but this newly discovered joy and wonder of his.

Gora bore traces of his gaol experiences. He looked considerably thinner, for the gaol food had been so repugnant to him that he had practically fasted the whole month. His complexion had lost much of its fresh brightness and the sharpening of his features was accentuated by his short cropped hair.

Gora's wasted body specially roused in Sucharita's mind a reverent sympathy. She felt she wanted to make her obeisance to him and take the dust of his feet! He seemed like the pure burning flame which has no longer smoke nor cinders and her compassionate devotion so filled her heart, that she was unable to utter a single word.

Anandamoyi was the first to speak. She said "I have now understood, Gora, what happiness it is to have a daughter. I can't tell you what a comfort Sucharita has been to me all the time you have been away. Sorrow is indeed glorious,—it makes us acquainted with so many wonderful things. We get distressed because we do not always realise in how many ways God keeps consolation ready for us.—You must not mind, my little mother, if I cannot help telling Gora, even in your presence, all that you have meant for me these days."

Gora flashed a glance of profound gratitude at Sucharita's blushing face as he replied "She came to share your sorrow, Mother, and now she's here to add to your joy,—that's the way of people

with hearts, any reason for being friendly is enough for them!"

Bino, who had been there all the while unnoticed by Gora, came to the rescue when he observed Sucharita's confusion. "Didi," he said, "now that you've been caught red-handed, there's no escape for you. You've got to face the music. I found you out first, but kept my silence all this time, though I foresaw that you would never remain undiscovered for long!"

"You kept silent?—what nonsense!" laughed Anandamoyi. "Silence is not one of your virtues, sir!—Why, from the very first day he got to know you, my dear, he has started singing your praises, and he hasn't done yet!"

"Take notice, Didi!" cried Bino. "Here's witness borne both to my powers of appreciation and acknowledgement of merit."

"Your own merit only is evidenced, it seems to me," retorted Sucharita.

"That's just it!" protested Bino. "No one ever knows anything of my merits by merely knowing me. For that, everybody has to come to mother. And then the revelation astounds even myself! If only mother will write my biography, I am willing to die young!"

"Just hear the boy talk!" exclaimed Anandamoyi.

And thus was all awkwardness dispelled.

At the time of her departure Sucharita said to Bino "Won't you come and see us some day?"

Sucharita felt too shy about extending her invitation to Gora. This he could not understand, and was hurt. Gora had never before felt any regret because, while Bino could make friends so easily and was at home everywhere, he himself could not do likewise, but to day he had to acknowledge to himself that this failing of his was indeed deplorable.

CHAPTER 30

Bino understood that Sucharita had invited him to discuss with her the question of his relations with Lolita. The matter, then, could not be regarded as ended merely because of the decision he had come to. So long as it had its own life to run, neither party could be rid of it!

The main motive influencing this decision

of Binoy's had so far been his uncontrollable shrinking from dealing so severe a blow to Gora,—not Gora the man, so much as the tenets and principles, the very mode of life for which he stood. It had all along been Binoy's habit and joy to identify himself with these. And any break with them seemed like breaking away from his own self.

But now the blow had been delivered, the cleavage had occurred, and with it the shrinking of vague apprehension had disappeared. His frank interchange of words with Gora about Lolita had given Binoy strength. The patient passes through all his agony on the eve of the operation, after the knife has done its work there is pain, but there is also relief from the fears of the imagination.

Up till then, Binoy had not been able to bring himself to argue even with himself, but now the door for reasoning had been thrown open, and ever since, his mind had been busy thinking of answers to Gora's objections. He had been stating to himself all possible arguments in Gora's favour and then demolishing them with attacks levelled from various standpoints.

If only he could have had the opportunity of arguing it out with Gora to a finish, then, however high the excitement might have raged, a way could have been found for a peaceful solution. But Binoy could see that Gora would never carry this discussion to its end, and this angered him. Gora would neither condescend to convince nor be convinced, but only dogmatise!

Why this method of force? He could not and would not bow to force. "I am for the truth!" he exclaimed to himself. And with this he seemed to clutch to his bosom, with both his hands, some living thing called truth. Only a powerful ally like truth, he felt again and again, would enable him to make a stand against the doughty Gora. Moreover the very fact that he had been able to take refuge in the truth, immensely added to his respect for himself.

So, when in the afternoon, Binoy started for Sucharita's house, he held high his head. Whether this was due to his leaning solely on truth, or to his leanings in some other direction, he was hardly in a fit condition to discriminate!

When he arrived, Harimohini was busy cooking down below. Binoy after first going up to the kitchen and facetiously putting

forward his claims to hospitality as a Brahmin visitor standing at her door, went upstairs.

Sucharita took up some needlework as Binoy came in, and with her fingers and eyes thus occupied she ventured to broach the subject "Look here, Binoy," she said, "where there is no inner obstacle, ought we to give in to mere external opposition?"

Binoy had opposed this proposition when arguing with Gora, but now that he had to argue with Sucharita, he put forward the contrary view. To hear him who could ever have suspected that he had any difference of opinion with Gora!

"But Didi," was his reply, "do you deal as lightly with your own external obstacles?"

"There's a reason for that, Binoy," explained Sucharita, "our obstacles are not exactly external, for our samaj is founded upon religious principles, while the society you belong to is hemmed round merely by the bonds of social convention. For Lolita to leave the Brahmo Samaj means a loss to which your being cut off from orthodox society cannot be compared."

Then began a discussion between them as to whether or not religion was a personal matter, and how far social considerations could be allowed to be mixed up with it.

Meanwhile Satish came into the room with a letter and a newspaper. On seeing Binoy he bubbled up with excitement, grievously exercised that this Friday could not somehow be changed into a Sunday. In less than no time Satish and his friend Binoy became absorbed in their own conversation, while Sucharita began to read the newspaper, and the note which accompanied it which was from Lolita.

It was a Brahmo paper and there was a paragraph referring to a well known Brahmo family, in regard to which, for a time, there had been the apprehension of a marriage connection with an orthodox Hindu, but the danger had passed owing to the young man's withdrawal. To this piece of news was added a comment on the deplorable weakness of the Brahmo family compared with the firmness of principle shown by the representative of orthodoxy.

Sucharita felt all the more determined to bring about this marriage, anyhow,

but it was clear enough that arguing with this opinionated youth would not be the way to do it. So she sent off a note to Lolita asking her to come round at once, without mentioning that Binoy was there.

Since there was no calendar accommodating enough to make Friday into Sunday, Satish had perforce to leave for school, and Sucharita too left the room for her bath, begging Binoy to excuse her for a little. When the heat of the discussion had cooled down and Binoy was thus left alone in the room, the youth in him claimed its own.

It was about nine o'clock, and there were but few passers by in the lane. The ticking of the small clock on Sucharita's writing table was the only sound. Some influence in the room began to throw its spell over Binoy's mind. Everyone of the little things all around seemed to be in communion with him. The neat little table, the daintily-embroidered chair covers, the deerskin spread under his feet, the pictures hanging on the walls, the row of books arranged on a little hanging bookshelf draped in red,—all combined to strike some deep chord in his mind.

Some beautiful mystery seemed to be haunting the atmosphere around him. Was it not in this very room that a certain maidenly secret had been revealed by friend to friend in the stillness of some noonday,—the blushing image of which was still lurking somewhere within it? He could even see them—how and where each one was sitting—when they had been exchanging their confidences!

Pareesh Babu had said the other day, "I have heard from Sucharita that Lolita is not averse to you." What a stream of pictures did these words now send thronging through Binoy's mind. Some ineffable emotion flooded his being like the strains of some poignant melody. Oh! that he were poet or painter to give form to the unutterable longings which so vaguely troubled the secret places of his heart!

He felt that he wanted desperately to go forward and win through, but that his bonds were too strong for him. Some screen seemed to be hanging in front of him which kept afar that which was near, and which he was powerless to tear down.

Harimohini came to the door and asked Binoy if he would like any light

refreshment, before the midday meal was ready, and when Binoy declined she came in and sat down.

So long as Harimohini was in Pareesh Babu's house she had been greatly attracted to Binoy, but, from the time she had come with Sucharita to a home she could call her own, all such unconventional visitors had become very distasteful to her. She had come to the conclusion that Sucharita's occasional lapses from orthodoxy were entirely the fault of these friends of hers. Even though she knew that Binoy was not a Brahmin, she felt only too clearly his laxness in regard to observances expected of a strict Hindu, so she was not so eager as she used to be that this high-born Brahmin should partake of the sacred food offered to her gods.

To-day in the course of her talk she asked Binoy, "Well, my child, you are the son of good Brahmin, but you don't seem to observe the prescribed morning and evening worship."

"Annie," smiled Binoy, "do you suppose one can remember all the prescribed texts while going through one's college grind by day and by night?"

"Pareesh Babu has also studied a great deal," answered Harimohini, "still he does not neglect to go through his own form of morning and evening worship."

"But Annie," said Binoy, "what he does, cannot be managed by merely repeating certain texts. If ever I can become like him, I shall be able to do as he does."

"So long as you are not like him," retorted Harimohini somewhat stiffly, "what if you took the trouble to follow your ancestors? Is it good to be neither here nor there? Everyone should belong to some sect or other, you worship neither our god nor his,—that's very wrong, surely!"

She was interrupted at this point by the entrance of Lolita who, on seeing Binoy, started violently and asked Harimohini where Sucharita was.

"Radharani has gone to take her bath," said Harimohini, whereupon Lolita, as though she thought some explanation of her appearance to be necessary, said: "Sucharita sent for me."

"Well, sit down till she comes," said Harimohini, "she'll be here directly."

Harimohini did not feel drawn to Lolita either. What she chiefly wanted

now was to wean Sucharita from her old surroundings and to bring her entirely to her own way of life. Paresb Babu's other daughters were not so intimate, but Harimohini was not at all pleased at the way Lolita dropped in at all times for heart to heart talks with Sucharita.

She used to try to keep them apart by calling Sucharita away on the pretext of housework, or even by expressing her regret that now-a-days Sucharita's studies were not making due progress, forgetting that when Sucharita did give her time to reading she never omitted to remind her that too much book learning was not only unnecessary for girls, but positively injurious.¹ The fact was, that finding Sucharita not to be wholly hers, she put the blame now on her books and then on her friends.

Though Harimohini did not find any particular pleasure in the society either of Binoy or Lolita, she remained in the room with them, just because she did not like the idea of their being there at all. She could make out that there was some kind of secret understanding between the two, and she said to herself, 'No matter what the rules of your set may be, I am not going to allow these immodest, Christian doings in my house!'

Lolita's mind was also worried with a growing irritation. The previous day she had thought of accompanying Sucharita to Anandamoyi's house, but when it came to the point she could not bring herself to go. For all the respect she had for Gora she could not feel friendly to him, for she was sure that he stood for all that was opposed to her own way of thinking. So much so, that from the day of Gora's release, her feelings towards Binoy also seemed to undergo a change. Previous to that she had been priding herself on the fact that Binoy was at her feet. Now the fear that Binoy should not be able to extricate himself from his friends' influence put her on the defensive as against a possible opponent.

Binoy, for his part, found it impossible to be natural. Ever since he had been told of the agitation which the coupling of their names had roused in the Brahmo Samaj, Lolita's presence had for him the effect of a magnet in the vicinity of the needle of a galvanometer.

Lolita felt excessively annoyed with Sucharita when she found Binoy seated

there. She saw through Sucharita's desperate attempt to straighten out the tangle, and resented her presence being utilised to remove the obstructions in the mind of the vacillating Binoy. So she turned to Harimohini and said "Please tell Didi that I can't stay just now, I'll come some other time," and without so much as looking at Binoy she went quickly out of the room.

Now that it was no longer necessary for Harimohini to stay, she also left and went about her housework.

The expression on Lolita's face, as of suppressed fire raging within, was not unfamiliar to Binoy, but it was long since he had seen her in this state. In fact he had latterly been quite free from the old anxiety of having to face the fiery flash in her eyes. He realised to day that those terrible darts were still preserved in her armoury, nowise blunted by disuse. Though he was prepared to suffer wrath, contempt was more than Binoy's sensitive nature could bear up against.

He recollected with what keen disapproval Lolita had regarded him, so long as she thought him to be a mere satellite of Gora's, and he was overcome by the fear lest, to Lolita his hesitation, due solely to his sense of duty, might be seeming like a sign of cowardice. It was specially unbecoming that he should have no opportunity of saying a word in his own defence. To be cheated of the right of argument was for Binoy the greatest of punishments for he knew that he had a wonderful gift of putting his own case. But Lolita had never given him such opportunity in the past, nor was any given him to-day.

As he sat fidgeting there, Binoy snatched up the newspaper lying on the table and his eye at once fell on the paragraph marked in pencil. He could see at once who were the people referred to, and it brought home to him more clearly than ever the kind of insult to which Lolita must be continually subject. He no longer wondered that a spirited girl like Lolita should look on him with contempt for spending his time in subtle argument on points of social duty, rather than bestir himself in saving her from her humiliation. He felt ashamed as he remembered the splendid courage with which she had stood up for principle against the opposition of her own people, and compared it with his

hesitations.
 W returned to the

after finishing her own bath and giving Satish his morning meal before sending him to school, she found Binoy sitting moodily there, so she did not return to the subject of their previous discussion. And, before long, Harimohini made her appearance to summon them to lunch.

Binoy commenced his meal without the preliminary ceremonial sip of water. "You don't seem to observe any of our Hindu customs," remarked Harimohini. "Wouldn't it be better if you become an out-and-out Brahmo?"

Binoy, feeling a little hurt, replied "The very day I come to regard Hinduism as nothing but meaningless rules and prohibitions, I shall become Brahmo, Christian, Musselman, anything you like,—but I have not yet come to have such a poor opinion of my religion."

When Binoy left Sucharita's house, his mind was greatly disturbed; he had met with nothing but rebuffs from every side, and he felt himself left poised in some vacancy, without tangible support.

After leaving Sucharita's house, Binoy walked along slowly till he came to a square, where he sat down under a tree, wondering how he had ever allowed himself to get into such an unnatural position. Hitherto, whenever in his life any knotty question had arisen, he had taken it, whether great or small, to discuss with his friend and a solution had always been found; but to-day that way was closed and he had to face the situation alone.

As the sun's rays began to penetrate to the shade where he was sitting, he got up and went out into the road again. He had not gone far when he heard Satish's voice calling: "Binoy Babu! Binoy Babu!" and a moment later his little friend had hold of his hand. Satish was on his way home, his school having closed for the week-end.

"Come along, Binoy Babu," pleaded Satish, "come home with me!"

"How can I?" asked Binoy.

"Why can't you?" persisted Satish.

"Won't your people be thinking me a nuisance if I go so often?"

Thinking such an argument beneath his notice, Satish merely repeated: "No, come along!"

"The poor lad," mused Binoy, "knows nothing of the revolution which has taken place in my relations with his people." He

was deeply touched at the thought that Satish loved him for himself alone, the only pure joy which had survived his catastrophic severance from the paradise which he had found in Paresh Babu's home, remaining unclouded by doubt and untouched by society's blows.

Putting his arm round his little friend's neck, Binoy said: "Come on, little brother, I will take you as far as the door of your house," and in the embrace that he gave Satish he felt some touch of the sweetness of affection which had been lavished on the boy by Sucharita and Lolita.

The uninterrupted chatter which Satish kept up, as he walked along, was immensely comforting to Binoy for, at this touch of boyish sincerity, he was able to forget for the time the tangled puzzle of his own life.

To reach Sucharita's house they had to pass in front of Paresh Babu's door and his room downstairs could be seen from the street. As they came up to the house Binoy could not resist the temptation of casting a glance through the open window.

He saw Paresh Babu sitting at his table, though he could not make out whether he was speaking or not, and near his chair Lolita, in the attitude of an attentive pupil, was seated on a stool with her back to the road.

Lolita had come to Paresh Babu straight from Sucharita's house, not knowing of any other way to soothe her fretting heart. There was always such an atmosphere of deep peace about Paresh Babu, that Lolita often used thus to come and sit silently beside him, in order to control her own restlessness. If Paresh Babu happened to ask her: "What is it, Lolita?" she would reply: "Nothing, father. But this room of yours is so nice and cool."

Paresh Babu knew that Lolita had come to him to-day with a stricken heart, for in his own heart, too, there was a hidden pain. So he had been talking on some deeper matter such as might help to lighten the burden of the trivial joys and sorrows of every-day life.

At the sight of this intimate communion between father and daughter, Binoy's steps came to a momentary halt and his ears became deaf to Satish's words. Up till this moment the flow of question and

answer had been unobstructed, and so, at Binoy's sudden silence, Satish looked up to see what the matter was. Following the direction of Binoy's glance he caught sight of Lolita, and immediately called out "Lolita Didi, Lolita Didi, see, I've caught hold of Binoy Babu on my way back from school and have brought him here."

Lolita jumped up from her stool. Paresb Babu turned to look out into the street. Binoy became hot all over at being placed in this awkward predicament. However, he managed to say good bye to Satish and to step into Paresb Babu's house.

By the time he had mounted the door steps, and entered Paresb Babu's room Lolita was no longer there. Feeling like an intruder and an invader of their peace, he took his seat with an awkward hesitation.

When the usual preliminaries of asking after each other's health were over, Binoy began at once. "Since I have no respect for the rules and prohibitions of orthodoxy and, as a matter of fact, transgress them almost every day, I have come to the decision of accepting the hospitality of the Brahmo Samaj. It is my wish to be initiated by you." It need hardly be said that even a few minutes ago this decision and this wish had not taken shape in Binoy's mind!

Paresb Babu remained silent for a while. Then he said "I hope you have considered the matter carefully, from every point of view."

"There is not much to be considered except the rights and wrongs of the step itself," answered Binoy. "The point is a simple one. With the education that I have had, I cannot honestly accept as religion a mere set of usages and injunctions. By professing to do so I have been constantly led into all kinds of inconsistencies, and by remaining outwardly connected with people who really believe in the orthodox view, I have only been wounding their susceptibilities."

"This is not a right position for me to be in of that I have no doubt at all. So I do not think I should wait to consider too many other things, for if I do not right this wrong I shall not be able to preserve my self respect."

Such a long explanation was quite unnecessary for Paresb Babu, but it was

needed for giving strength to Binoy himself. He threw out his chest at the thought that he was now engaged in the battle between right and wrong and would have to come out victorious, as champion of the right, of humanity itself!

"Are you at one with the Brahmo Samaj in matters of religious faith?" asked Paresb Babu.

"To tell you the truth," said Binoy after a short pause, "there was a time when I thought I had a definite religious faith, and even used to have quarrels with people over it, but now I realise that my spiritual life is in an undeveloped state, and this I have come to understand after coming to know you."

"No real need of religion has ever arisen in my life and because no living faith has grown in me, I have up till now been content to reduce religion to skill in controversy, upholding our current practices with the subtle products of my reason and imagination. It was not my care to find out the true religion, but to support as true the religion of my party for the sake of gaining victory, feeling the more pride in my achievement, the more difficult it proved to be!"

"I can't say even now whether my religious faith will ever attain truth and naturalness, but in a favourable atmosphere and with proper guidance, I may certainly hope to make some progress in that direction. At any rate I shall be freed from the degradation of flinching a standard, loyalty to which goes at heart, both against my reason and conscience."

Thus did Binoy go on giving clearer and clearer shape to his present position as he proceeded to explain it to Paresb Babu, and so enthusiastic did he wax in the process that it appeared as if he had established himself firmly in his conclusions after days of pondering over the pros and cons.

Still Paresb Babu pressed him to take a little more time before taking the final step, which made Binoy think that Paresb Babu had some doubt as to his firmness of purpose, and made him all the more determined. Again and again he declared that he had come at length to such sure ground, that there was no possibility of his being dislodged therefrom. There was, however, no mention made by either side of the proposal of marriage with Lolita.

At this point Mistress Baroda came in on some household matter, and was about to leave the room when she had finished without taking any notice of Binoy.

Binoy had thought that Paresh Babu would certainly be anxious to tell his wife this latest piece of news, but Paresh Babu did not say a word, for the simple reason that he did not think the matter had sufficiently advanced, and thought it should be kept strictly confidential till the last moment.

But when Baroda thus openly showed her contempt for him, Binoy himself could not keep his secret any longer. He went up to her and making her a specially low obeisance said: "I have come to-day to tell you that I want to be initiated into the Brahmo Samaj. I know I am not worthy, but my hope is that you will make me so."

The astonished Baroda turned back at once, with a questioning look in Paresh Babu's direction.

"Binoy has made me the request to initiate him," then said Paresh Babu.

On hearing this Mistress Baroda felt the flush of victory, but her joy was not unalloyed. She had an intense desire that Paresh Babu should be taught a severe lesson for once. She had again and again emphatically prophesied that her husband would have to repent bitterly of his ways, and when she saw that even the agitation which was going on in their Samaj did not move him sufficiently, she had begun to feel an inward impatience, now to be faced with such a complete solution of all their difficulties at one stroke, hardly pleased her. So she said with a severe air: "Had this proposal been made a few days earlier it would have saved us much sorrow and humiliation."

"There is no question of our troubles or humiliations," observed Paresh Babu. "It is Binoy who desires to be initiated."

"Merely initiation?" questioned Baroda.

"God knows that every one of your sorrows and humiliations have been mine as well!" exclaimed Binoy.

"Look here, Binoy," said Paresh Babu, "do not make this religious initiation which you are proposing into a secondary matter. I have already told you not to take any such serious step with the idea that we need to be rescued from any social difficulties."

"That is true enough," chimed in Mistress Baroda. "At the same time I feel bound to say that he has no right to sit still doing nothing after having got us all into this tangle."

"Getting excited over it will only make the tangle worse," said Paresh Babu. "Just doing anything that occurs to one is not the same as doing one's duty. Keeping quiet becomes sometimes one's highest duty."

"Oh yes, of course, I'm only a foolish woman, not supposed to understand these things! Anyhow I should like to know what is decided, before I go about my own affairs. There's plenty of work waiting for me."

"I have decided to be initiated on Sunday, the day after to-morrow," said Binoy. "I should like Paresh Babu—"

"No," interrupted Paresh Babu, "I cannot officiate at any initiation from which my family may hope for any benefit. You must apply to the Brahmo Samaj direct."

Binoy at once had a return of his former shrinking. The feeling that had been urging him on was not a desire for formal initiation into the Brahmo Samaj, a Samaj which had bandied his name about so shamelessly in connection with Lolita's. With what face and in what terms was he now to make his application? Where could he hide his head when that letter would be published in the Brahmo papers! It would be read by Gora, and by Anandamoyi. Besides that, it would not appear in its full context, and outside readers would only see the picture of a Binoy hankering for entry into a sect which he had always publicly condemned. But this would not be a picture of the truth, which without its requisite habiliments would remain naked and ashamed.

Mistress Baroda's mind began to misgive her at Binoy's silence. "No forget," she said, "that Binoy does not know anybody in the Samaj besides ourselves. We must arrange it all for him. I'll send for Pannu Babu at once. There's not much time to lose. Sunday is so near!"

As she finished speaking, Sadhur was passing by the door on his way to the stairs. Baroda at once called after him: "Sadhur, Binoy is going to be initiated into our Samaj on Sunday."

Sudhir was delighted, for in his heart he had always admired Binoy, and he became enthusiastic about having him in the Samaj. It had always seemed to him odd that a man who could write such excellent English as Binoy, and had such intelligence and education, should not be a Brahmin. His heart swelled with pride at this proof that men of Binoy's stamp could not be happy outside his community. "But could we manage it by Sunday?" he said. "There wouldn't be time for the news to get round among our members," for Sudhir's desire was that this initiation of Binoy's should be widely proclaimed as an example.

"No, no," exclaimed Mistress Baroda, "it can easily be done on Sunday. Go quickly, Sudhir, and call Pannu Babu."

The unfortunate creature in whose example the excited Sudhir saw the invincible might of the Brahmo Samaj made manifest to all, was all the time shrinking within himself till he felt very small indeed! The featureless principle which had seemed all very well when he was arguing about it, took on a fearsome guise when thus brought into practical shape.

At the suggestion of Pannu Babu being summoned, Binoy hurriedly rose to depart. "Wait a minute," said Mistress Baroda, "Pannu Babu will be here directly."

"I am sorry," said Binoy. "I must ask you to excuse me." His one idea was to clear away from the net which seemed to be closing round him, and get the chance of thinking out things in the open.

As he got up to go, Pannu Babu also rose from his seat and putting a hand on Binoy's shoulder, said "Don't do anything hastily, Binoy. Think over the matter calmly and dispassionately. Don't take such an important step in your life without the fullest consideration."

Mistress Baroda was exceedingly wroth with her husband. "The time for consideration," she said, "was at the beginning, not after you have plunged headlong into trouble and dragged others along with you. You men may like to take no end of time to think, but it is we women who have meanwhile to bear the whole brunt of it!"

Sudhir accompanied Binoy as he came out of the house, for his was the feeling of one who would like to sample the dainties before starting to feast in right earnest. He proposed that Binoy should accompany

him to some of their Brahmo friends, and hold a preliminary jollification over the good news.

Sudhir's expansive enthusiasm depressed Binoy more than ever. When finally Sudhir suggested that they should first go together to Pannu Babu's, Binoy turning a deaf ear to his words, fled from his clutches without further parley.

He had not gone far before he encountered Alunash, with two or three of his following, tearing along at a tremendous speed. They stopped on seeing Binoy, and Alunash exclaimed "Good, here's Binoy Babu! Come, Binoy Babu, come along with us!"

"Where are you off to?" asked Binoy.

"We are going to the Kashipur villa to make things ready for Gourmohan Babu's purification ceremony."

"I can't possibly go now," said Binoy.

"What!" cried Alunash, "Do you not realise what a tremendous event this is going to be? Otherwise Gourmohan Babu would never have lent himself to it. It has become vitally necessary, now a days for orthodoxy to proclaim its own strength. This purification ceremony is going to stir the country to its depths. We are going to invite all the famous Pandits from every part of the province and from outside as well. Its effect on Hindu society will be tremendous. The world will at length realise that we are still alive, that Hinduism cannot be killed."

For the second time Binoy made good his escape.

CHAPTER 61

When Haran was told everything by Mistress Baroda, he at first maintained a stolid silence. Then he suggested that the matter should be discussed in Lolita's presence.

Lolita was sent for, and on her arrival Haran screwing his dignity up to its highest pitch said solemnly "Lolita, a great responsibility has come into your life. You are called upon to choose between your religion on the one side, and your inclination on the other."

Haran paused and planted his gaze on Lolita's face. Before the radiance of the virtue which shone therein, cowardice should tremble and duplicity be reduced to ashes. What an asset to the Brahmo Samaj was this burning spiritual ardour of his!

Lolita, however, kept her silence

Whereupon Haran continued "You have doubtless heard, that whether out of consideration for your plight, or for other reasons of his own, Binoy Babu has at length consented to take his initiation into our Samaj."

This news Lolita had not heard before, nor did she choose to show how it affected her now. Her eyes flashed, but she remained as still as a statue.

"Pareesh Babu," Haran went on, "is probably delighted at this complaisance of Binoy's, but it is for you to decide whether or not it is truly a matter for rejoicing. Therefore, in the name of the Brahmo Samaj, I ask you to say, putting aside all the excitement of passion, and looking to the true religion alone,—should this really make you happy?"

Lolita still remained silent. Haran thought he had made a tremendous impression, so he went on with redoubled enthusiasm. "Initiation! Is it necessary for me to tell you what a sacred moment in life this initiation is? And will you allow this sacred thing to be polluted? Are we to open the doors of our Samaj to the untruth which seeks to enter for the sake of convenience or pleasure or passion? Tell me, Lolita, is the story of this debasement of the Brahmo Samaj to be forever connected with your name?"

But Lolita remained still silent, keeping herself under control by tightening her grip on the arm of her chair.

Haran proceeded "I have often observed how weakness attacks man through the unguarded portals of desire. I know also how to make allowances for the weakness of man, but when the weakness is such that it not only undermines one's own life, but deals a blow at the support of the life of the whole community, tell me, Lolita, is that a weakness which can be forgiven for a single moment? Has God given us the right to do that?"

"No, no, Pannu Babu!" cried Lolita, standing up, "pray do not think of forgiveness. Everybody has got used to your violent attacks! I ought even from you would probably be intolerable to them!"

Miss Baroda also had been growing more and more disturbed at Haran's attitude. How could they now let Binoy off? She tried to bring Haran round, but finding him obdurate, in spite of all her persuasion,

she wrathfully let him depart. Here was a nice fix to be in! She had not managed to get either Pareesh Babu or Haran on her side. Who could have imagined such an inconceivable situation? Her opinion of Haran underwent another change.

As for Binoy, so long as his idea of taking initiation had been hazy in his own mind, he had expressed his determination with great firmness, but when he saw that he would have to make his formal application to the Samaj authorities and this would involve consultation with Haran, the dread of this unmitigated publicity began to grow upon him. Whom could he consult, with whom talk it over,—he could not even make up his mind to mention it to Anandamoyi! He felt too depressed to continue his walk either, so he went to his own lodgings and threw himself on his bed.

Evening came. The servant brought in the lamp. Binoy was on the point of sending it away, when he heard Satish calling him from downstairs—"Binoy Babu! Binoy Babu!"

Binoy felt as if, in the middle of a desert, he had been offered a draught of water. At that moment Satish, perhaps, was the only person in the world who could be a comfort to him. All his depression vanished as he shouted back—"Hullo, little brother!"—and without pausing to put on his shoes, hurried down the stairs to welcome him.

At the foot of the stairs, near the end of the passage leading from the street into the little courtyard, he found waiting, not only Satish, but also Mistress Baroda! So his difficulties, his struggles, were not fated to end so soon! With a heavy heart he escorted his visitors upstairs.

"Go and play on the verandah, dear," said Mistress Baroda to Satish, when they were seated upstairs whereupon Binoy took him over into his own room and left him there with some picture books to console him for his banishment.

When Mistress Baroda opened her attack by saying "Binoy, as you do not know anybody in the Brahmo Samaj, you had better let me have your application letter. I'll be seeing the Minister to-morrow morning and will myself fix up everything with him for Sunday. You'll have nothing to worry over!" Binoy had nothing to say in reply. He wrote out the letter to her dictation and put it in

her hands. This even seemed to satisfy the need he had been inwardly feeling to take some decisive step, one way or the other.

Baroda did not neglect to make a passing reference to Binoy's marriage with Lolita, before she took her departure.

As soon as he was left to himself, a wave of disgust assailed Binoy. Even the memory of Lolita failed to strike the right note in his mind. It almost seemed as if Lolita herself was somehow responsible for this display of unseemly haste by her mother. With his own loss of self-respect it was as though he were losing respect for everyone else.

When Mistress Baroda reached home, letter in hand, she felt that at last she would be able to please Lolita. She had, of course, seen that Lolita loved Binoy—was not that at the root of all this fuss in the Samaj about their marriage? For this Baroda blamed everybody but herself, and she had even ceased to be on speaking terms with Lolita for the last few days.

Now that a way out had been found, largely by her own exertions, she felt sure that Lolita would agree to make it up with her. Lolita's father had well nigh ruined everything, and even Lolita herself had not been able to bring Binoy to reason. From Pann Babu, too, she had got no assistance. It had been for Baroda alone to cut the knot! After all, what were even half a dozen men to one determined woman!

On reaching home, Mistress Baroda heard that Lolita had gone to bed early, as she was not feeling well. She smiled to herself as she said, "I'll soon make her feel all right again!" And, taking a lamp in her hand, she went into the darkened bedroom where she found, however, that Lolita had not yet gone to bed, but was reclining on an easy chair.

Lolita immediately sat upright, and asked, "Mother, where have you been?" There was a sharpness in the question, for Lolita had heard that her mother had gone over to Binoy's lodgings with Satish.

"I have been to see Binoy," answered Baroda.

"What for?" asked Lolita.

"What for?" repeated Baroda to herself angrily. "As if I am always plotting

against her—ungrateful girl!"—"That is why," she said aloud, as she held open Binoy's letter for Lolita to see. Lolita became red in the face as she read the letter, while Baroda elated with her success, made out that it had not been an easy matter to get the letter out of Binoy—in fact, none but herself could have done it at all!

Lolita, covering her face with her hands, fell back on her chair, and her mother, putting this down to her laskful unwillingness to show her joy openly, went out of the room.

Next morning when she went to get the letter, to take it to the Brahmo Samaj, she saw that someone had torn it into pieces!

CHAPTER 62

The next afternoon, just as Sucharita was preparing to go on her daily visit to Paresb Babu, the servant came to announce that a gentleman had called to see her.

"What gentleman?" she asked. "Is it Binoy Babu?"

When the servant replied that it was not Binoy Babu, but a tall, fair looking gentleman, Sucharita gave a sudden start, and told the servant to show him upstairs.

Up to this time Sucharita had not given a thought to what she was wearing that day, or how. Now, when she stood before the mirror, she could not, somehow, get her drape-ry arranged to her own satisfaction, nor was there time to change. So giving a few hasty touches to her hair, and to the folds of her sari, she went into the sitting room, all in a tremor.

She had forgotten that on her table there were lying copies of Gora's books, and there was Gora sitting right in front,—the volumes lying shamelessly before his eyes, and she unable either to remove them or cover them up! "Auntie has been anxious to meet you for a long time," said Sucharita, "I will go and tell her you have come," and she, hastened out again, lacking the assurance to face Gora alone.

After a few minutes Sucharita returned with Harimohan.

Harimohan had been hearing from Binoy about Gora's life, and opinions, and his devoted faith. For some time past and occasionally, at midday, she would request Sucharita to read to her from his writings.

Not that she understood all that he said, his words rather seemed to help to bring on her afternoon nap, but thus much she gathered that Gora was a strict follower of the scriptures and all orthodox conventions, and protested vigorously against the loose behaviour of present day society. What could be more extraordinary, and more commendable, in a modern, English-educated young man?

When she had first met Binoy in that Brahmo household, she had thought him wonderful enough, but her admiration wore off as he came to be more familiar, and then his lapses from correct conduct began to hurt her. Because of the high expectations she had at the start, her disappointment had been growing all the keener, so she had latterly been looking forward to meeting Gora with great eagerness.

She was struck with admiration at first sight! Here was a Brahmin indeed! Like the very flame of sacrificial fire! The last of the Mahadeva himself! Such was the reverence she felt for him that when he stooped to make his obeisance to her, she brank back in dismay.

"I have heard much about you, my son!" she exclaimed. "And now I see you are Gora himself—Gora of whom the Vaishnav poet sings

I wonder which of the gods
Rubbed the limbs of Gora
With the sandal paste which was
Steeped in the radiance of the full moon

I wonder how any one could have the heart to put you in gaol!"

"If people like you had been magistrates," laughed Gora, "then gaols would have been filled only with bats and rats!"

"No, my child," replied Harimohini, "there is no lack of thieves and cheats in this world, is there? But was the magistrate blind? Is it not enough to look on your face to know that you are no ordinary person, but a man of God? Are they to put people in gaol simply because there is a gaol to be filled? I Good gracious—what sort of justice is this!"

"The magistrates," said Gora, "don't look at men's faces, lest they should see there the image of God, they keep their eyes fixed on their law books. Otherwise do you think they could have taken food, or got sleep, while committing so many people to floggings, imprisonment, transportation, and hanging?"

"When I have leisure," said Harimohini, "I get Radharani to read out your writings to me, and I have been looking forward for a long time to hear good counsel and words of comfort from your own lips. I am a foolish, utterly miserable creature. I have no understanding nor can I put my mind to anything now, but I have begun to hope that from you I shall be able to gain some wisdom."

Gora, without contradicting her, remained modestly silent.

"You must have some refreshment before you go," went on Harimohini. "It is long since I have had the good fortune of entertaining a good Brahmin like you. You must put up with such sweetmeats as we have in the house, this time, but another day you'll have to come to a regular meal."

Sucharita's heart began to flutter violently when Harimohini left them to see about the refreshments.

"Has Binoy been to see you lately?" asked Gora right away.

"Yes," replied Sucharita.

"I've not seen him since," said Gora, "but I know what he came about."

He paused, but Sucharita also remained silent.

"Your people are trying," went on Gora, "to get Binoy married according to your Brahmo rites! Do you think that right?"

Goaded by this remark, Sucharita's shyness and hesitation vanished completely, and she looked straight at Gora as she replied, "Do you expect it of me that I should not think marriage according to our Brahmo rites to be a good thing?"

"Be assured," answered Gora, "that from you I expect nothing trivial. I expect much higher things of you than one does from ordinary sectarian people. I can say with the utmost confidence that you do not belong to the class of recruiting agents who look upon the addition to the members of their sect as everything. I want you to know yourself as you are, not to belittle yourself according to the estimate of the ordinary run of people. I want you clearly to realise that you are not merely a member of a particular sect!"

Sucharita summoned to her aid all her strength of mind, as she prepared to stand her ground. "Do you not then belong to a particular sect, yourself?" she asked.

"No," replied Gora, "I am a Hindu! A

Hindu belongs to no sect. The Hindus are a people so vast that their unity cannot be brought within the limits of definition. Just as the ocean is not the same as its waves, so the Hindu is not the same as the sects of Hinduism."

"If the Hindu is above sects, why does he gird himself to fight this one sect of ours?"

"Why," rejoined Gora, "does a man defend himself when attacked? Because he has life. Only a stone can remain quiet under blows."

"If," pursued Sucharita, "Hindus count as a menace what I regard as the essence of religion, then what would you tell me to do?"

"What I would tell you is this. If what you consider to be your religion deals such a painful blow to that vast being known as the Hindu people, then it is for you to think seriously whether there is not some error or blindness in yourself, whether you have really looked at the matter from all points of view. It is not right to resort to violence, drawn by a blind regard for the beliefs of your sect, born of mere habit or lazy shirking of thought. When a rat gnaws a hole in the hull of a ship, it considers only its own personal inclination, unable to see that the wreck of so great a refuge largely outweighs its own temporary pleasure."

"You must ask yourself. Are you thinking only of sect, or of your fellow men as a whole? Do you realise what the whole of your fellow men means?—What a variety of needs, what differences of nature, what divergent tendencies? All men do not stand at the same stage of the same path—some have mountains in front of them, some, the sea, others, broad plains. And yet none may stay or pause on their journey go on they must."

"Would you impose the authority of your own sect upon everybody else? Would you shut your eyes and be content to imagine that men have no differences and are born into the world only to have their names enrolled in the books of the Brahmo Samaj? If that be your idea, then in what way do you differ from these robber nations who, because of their pride in physical force, refuse to admit the inestimable value to the whole of mankind of the distinctive features of each people and assume that the greatest blessing for humanity

is for all the other peoples to be forcibly brought under their sway by conquest, thus spreading slavery over the fair face of the earth?"

For a moment Sucharita forgot that she was engaged in argument. Gora's powerful voice, ringing with a rare conviction, set up great waves of response in the depths of her being. She did not feel that Gora was supporting a particular view for her, Gora, the whole man, was speaking.

"Our Samaj," continued Gora, "did not create the millions of India's people. What makes you want to take it on yourselves to dictate what path is best for these millions, what creed, what conduct, will give them nourishment, give them strength,—and thus to grind down this immense India into the dead flatness of one level? The more opposition you find in this impossible self-imposed task of yours, the angrier, the more contemptuous do you become, thrusting away your own country in disgust, further and further away, till you make of it a complete stranger."

And yet you imagine that you worship the God who has made men different and wishes to keep them so. If you truly honour Him then why can't you see clearly what His ordinances are and why, in the pride of your own intellect and sectarianism, do you not acknowledge His real intention?"

When Gora saw that Sucharita was reduced to listening without attempting any reply, he took pity on her. He paused and then went on in a more gentle tone. "Perhaps my words sound harsh to you, but don't set your mind against me, thinking that I belong to the opposite party. If I had looked on you as an opponent, I would not have said a word. But it distresses me to see your natural breadth of mind confined within the narrowness of sect."

"No, no!" exclaimed Sucharita blushing, "Pray don't trouble about me. Go on please, I am trying my best to understand."

"I have only this one thing to say," repeated Gora, "try to understand India with your mind and heart in their simple, natural state. If you look on the people of India merely as so many non-Brahmos, your vision will be distorted and your feeling for them only be one of contempt. That can but lead to your misunderstanding them, because you will not see them in their completeness."

"But God has created them men and therefore different in beliefs, ideas, customs

and conduct, nevertheless, fundamentally one in their humanity. There is something in every one of them which is also mine, which also belongs to India as a whole, and which, if only we can see it in its truth, will pierce through all littleness and incompleteness and reveal a vast and wonderful Being, a being in whom is stored the faith and discipline of ages.

"Within the mass of its inertness the vital spark of many a sacrificial fire of the past still burns, and without doubt the day will come when, transcending all limits of time and place, that spark will burst into flame in the midst of the great world of men. Fren to be able to imagine that all the great deeds and words of India's manhood in past ages can become null and void, would be to insult Truth itself,—that would in fact be atheism."

Sucharita had been listening with her head bowed, she now lifted up her face and asked "What, then, would you have me do?"

"I only want you to lay hold of this truth," said Gora, "you must understand that the Hindu Dharma, like a mother, has ever been trying to offer the refuge of its lap to all, whatever may be their ideas or opinions. In the whole of this world only the Hindu Dharma has looked on man as man, and not merely counted him as belonging to a particular group. It has a place for the wise and a place for the foolish. It has acknowledged wisdom, not only in some one of its aspects, but in all of them."

"Christians do not acknowledge diversity, for them on the one side is the Christian religion and on the other eternal destruction, and between these two there is no room for anything else. It is because we have studied in their school that we have learnt to be ashamed of the variety which Hinduism admits. We fail to see that it is through this diversity that Hinduism seeks to realise the One. Unless we can free our mind from the whirl of this Christian teaching, we shall never become worthy of the privilege of receiving the glorious truths of our own Hindu Dharma!"

CHAPTER 53

Seated that evening with Gora, Sucharita was not merely listening to what he was saying, but the prophetic gaze of

his eyes, fixed on some distant future, mingling with his words, seemed to give to his vision a bodily shape which came and stood before her.

Forgetting all her shyness, forgetting even herself, Sucharita sat there looking up at Gora's face, radiant with enthusiastic conviction, in which she thought she could see the divine power which has fulfilled and made true all the great purposes of the world in its own mysterious way.

Sucharita had heard much philosophy discussed by the learned and intellectual people of her sect, but this was different—Gora did not discuss, but he created. His ideas were expressed in such concrete shape that they took possession, at one and the same time, of both mind and body. Sucharita felt as if she had the thunder bearing Indra himself before her gaze while his words thundered in her ears shaking loose the fastenings of the door of her heart, flashes as of lightning played through and through her blood, setting a-dance her heart. She had not the power clearly to think where her opinions differed from and where they were the same as those of Gora.

Their conversation was suddenly interrupted by Satish's entry. Satish stood in great awe of Gora, so he sidled up to his sister and said almost in a whisper "Pannu Babu has come." Sucharita winced as though she had been struck. The feeling of repugnance which swept over her seemed to want to thrust away, to wipe out, to annihilate the very possibility of such a visit. Thinking that Gora had not heard Satish's whisper, she left the room, and hurrying downstairs to Haran said to him "You must excuse me, but it will not be convenient for me to have any talk with you to-day."

"Why, what's in the way?" queried Haran.

"If you will call on father to-morrow morning," said Sucharita, ignoring his question, "you will see me there."

"You have other visitors, I suppose?" persisted Haran.

"I have absolutely no time to spare," repeated Sucharita, evading this question also. "I beg you to excuse me for to-day."

"But," blurted out Haran, "I heard the sound of Gourmohan Babu's voice from the street. He is here, is he not?"

Unable to avoid this direct enquiry Sucharita said with a blush "Yes, he is."

"That's good!" exclaimed Haran "I had something to say to him as well. If you have any special work to do, you can leave me to talk with Gourmohan Babu till you have finished." And, without waiting for Sucharita's assent, he went upstairs, followed by Sucharita who, as she entered the room, said to Gora, without taking any notice of Haran "My aunt went to prepare some refreshments for you, I will just go and help her a little." With this she left the room hurriedly, while Haran, with solemn face, took possession of a chair.

"You are looking pulled down," remarked Haran.

"I am, sir," said Gora "I've been under training for reduction of flesh for some time."

"That's true," answered Haran, in a subdued tone "You must have suffered a good deal."

"Nothing more than what was expected," said Gora, dryly.

"I have a matter to discuss with you in reference to Binoy Babu," said Haran, changing the subject "I expect you have heard that he is applying to be admitted into the Brahmo Samaj on Sunday?"

"No, I have not," answered Gora "Do you approve of the step?" asked Haran.

"Binoy has not asked for my approval," replied Gora.

"Do you suppose," pursued Haran, "that Binoy Babu desires this initiation from a sincere faith in Brahmoism?"

"Since he has expressed his willingness to be initiated," replied Gora, "your question is entirely superfluous."

"You know human nature," urged Haran "When we are under the influence of strong inclination, we do not pause to consult our real convictions."

"I don't propose to enter into futile discussions on human nature," snapped Gora.

"Although," said Haran, "we do not belong to the same faith or community, I entertain a real respect for you. I know quite well that no temptation will make you swerve from your beliefs, be they true or false, that's another matter."

"I should hardly suppose," interrupted Gora, "that it would be much of a loss to Binoy to be deprived of the modicum of respect which you have been pleased to

preserve for me! There are, of course, good things and bad things in the world, and if you must distinguish them with the hall mark of your respect, you are at liberty to do so, only don't expect others to take it seriously!"

"Well, well," said Haran, "let us drop that point, it's not important. But what I really want to ask you is, are you not going to make any objection to this attempt of Binoy's to marry into Paresch Babu's family?"

"Haran Babu" exclaimed Gora flushing up, "ance you are a student of human nature, you should know that I cannot discuss Binoy with you. I am his friend,—you are not!"

"I would not have raised the question," began Haran, "unless it had some connection with the Brahmo Samaj, otherwise—"

"As I have no connection with the Brahmo Samaj," exclaimed Gora impatiently, "your anxieties are of no value to me."

Sucharita entered at this point in the discussion, and Haran turning to her, said "Sucharita, I have an important matter to talk over with you."

This was intended just to show Gora on what terms of special intimacy Haran was with Sucharita. She, however, made him no answer, while Gora remained seated immovably in his chair, not showing the least sign of retiring in his favour.

"Sucharita," repeated Haran, "will you come into the next room for a minute, so that I may finish with what I have to tell you."

Sucharita turning her back on him, asked Gora "How is your mother keeping? I hope she is well."

"I have never known mother to be anything but well!" laughed Gora.

"Yes," assented Sucharita, "I have seen myself how easy she finds it to keep well."

Gora at once remembered how Sucharita had been coming to Anandamoyi while he was in gaol.

Haran, meanwhile, had taken up a book which lay on the table and, after examining the title page for the author's name, was picking out and reading passages here and there.

Sucharita looked uncomfortable, while Gora, knowing which of his books it was, smiled mischievously to himself.

"Gourmohan Babu," enquired Haran,

"these are writings, I suppose, of your youthful days?"

"Those youthful days are with me still," laughed Gora. "With some kind of creatures, youth soon passes, in others it lingers on."

Sucharita suddenly rising, said "Gour-mohan Bhabu, auntie must be waiting for you by now! Will you come and have your refreshments in the other room, as auntie does not appear before Panu Bhabu."

Sucharita had put up with so much from Haran all this time that she could not refrain from returning at least one blow.

Gora got up, and the unrepentable Haran observed "I will wait for you here."

"It would be useless to wait," hinted Sucharita broadly. "It is late already."

But Haran would not budge, till Sucharita and Gora had gone out of the room.

The fact was that at the sight of Gora in this house, and Sucharita's attitude towards him, all Haran's fighting spirit was aroused. Should Sucharita so easily be allowed to drop off the refuge of the Brahmo Samaj? Was there none to rescue her? Something would have to be done to stop it!

Taking a sheet of writing paper Haran sat down to indite a letter to Sucharita. He was a man of certain fixed ideas, one of which was that whenever, in the name of truth, he administered a rebuke, his spirited words could never fail to bear fruit. He had never discovered that there is such a thing as the heart which sets no store by words.

When, after a long talk with Harimoluni, Gora went into Sucharita's room to fetch his stick, it was already evening, and a lighted lamp stood on Sucharita's desk. Haran had departed, but lying on the desk, where it could not fail to be seen by anyone entering the room, was a letter addressed to Sucharita.

On catching sight of that letter, Gora's whole being stiffened up, for he had not a doubt whom the letter was from. He knew that Haran had a special claim on Sucharita, but he had not heard that this claim had failed to be honoured.

When that afternoon Satish had come in and announced to Sucharita the news of Haran's arrival, and she had looked startled and hurried downstairs, and when shortly afterwards she had returned in his company, Gora had felt that a note of discord had been struck.

When Sucharita had taken him out

of the room for refreshment, leaving Haran to himself, that indeed had hardly seemed friendly, but then, again, did not this unceremoniousness only point to the closeness of their intimacy?

Now when he saw this letter lying on her table, he received a distinct shock. A letter has such an air of mystery, — with only the name displayed outside and all the vital part kept secret, it wields a power peculiarly its own.

"I will call again to-morrow," said Gora looking straight at Sucharita.

"Do," she replied, unable however to meet his eyes.

Just as he was on the point of turning to go, Gora suddenly stopped and exclaimed: "You have your own place within the solar system of India—you belong to the country which is my very own—no wandering comet shall be allowed to whisk you away with its tail, into the void. I shall never let you off till I have firmly established you in your right place."

"These people have been trying to persuade you that this would mean a severance from your own religion. I shall show you clearly that your truth, your religion, is not a question of creed or opinion, whether your own or anybody else's, it is united by countless threads with the world around you and the innumerable souls who dwell therein. You cannot root up your religion till you plant it in a pot."

"If you want to keep it fresh and vigorous with life, if you want to raise it to its fullest significance, you will have to establish yourself in the place which has been determined for you by your own people, ages before you were born. You must never say, 'What are they to me? I know them not.' For if you do, your truth, your religion, your vital strength itself, will become dim and unsubstantial like a shadow."

"I shall make you see clearly that if you allow your opinions to draw you away from the place to which God has sent you, whatever that place may be, the victory will never be with your opinions. Good bye. I'll come to-morrow."

Gora left the room, but his words seemed to go on vibrating in its atmosphere for a long time after he had gone, while Sucharita remained sitting as still as a statue.

(To be continued)

Translated by W. W. PFARSON

SWARAJ THROUGH EDUCATION

Dr W W PEARSON

'ONE SINGLE PEOPLE PRESENTS ITSELF AS THE BASIS OF ALL EDUCATION NOW AND WE TO GIVE THE CHILD FREEDOM'—DR. MARIA MONTESSORI

FREEDOM for India is the wish of all those who love her. But how can we liberate a nation unless we first liberate her children? Even in Europe we find that the nations are in reality not free simply because education has, in the past, been of such a nature that the minds of the children have been enslaved. All the efforts of those educationalists in the West who believe in the coming of a new age, are directed towards freeing the mind and soul of the child from the fetters of convention and tradition. They feel they must enable the young to express their highest and truest aspirations in creative activity. This, too, must be the effort of those in India who are trying to re-model the education of this nation, an education which in India especially has been so bound by a tradition entirely foreign that the children of India have never known what it is to launch out with a free spirit into the realms of a hopeful and unfettered life. In the words of that true lover of childhood, Jean Paul Richter, 'the school sceptre has carried off the mental source of all life'. The old methods must go if India is to be truly free.

Even in the West the same holds true. Since coming to Europe I have been studying afresh the problems of education, and on every side I find signs of dissatisfaction with the old methods and established institutions. Wherever that dissatisfaction has become so intense as to make the old bondage intolerable, attempts have been made to rebuild education on a basis more in harmony with the realities of child life, and so to release the vast stores of creative energy which have been for so long pent up in the children of most of our schools. Only through the motive force of this vitalising energy can the new age of humanity be built up and organised. Dr Montessori, who

more than anyone else, is helping to open out new channels in the educational methods of the West, refuses to let her 'teachers' be called by that name. She calls them 'leaders'. She has so profound a faith in the nature of a child that she feels he can be left to find his own way with an occasional helping hand over the rough places.

"If we stand aside and do not confuse them with dark counsels, God will lead his children aright. *What education has to learn is chiefly how to do it.*"

Three main points have struck me in every new educational experiment in the West. The first point is that everywhere stress is being placed on the necessity for freedom in schools—complete freedom of the child to develop on his own initiative and on the lines which his own individual character, temperament or disposition demands. This is the central and essential element in all those educational experiments which claim to be progressive and liberal. Only thus, by granting the individual complete liberty of self-realisation—can the community of the school grow to that harmonious though complex unity which every ideal communal life should express. Thus in many schools which I have visited and read about, there is not any of that "discipline" of the old type—there are no externally imposed rules, no ten commandments of the 'Thou shalt not type, no punishments and no rewards or other incentives to the competitive instinct—and as a consequence there is perfect order, perfect because spontaneous and true because it is self-imposed from within and not demanded of the children by an external authority.

Let me quote the words of one teacher in England who has successfully carried out these principles of freedom in large classes. He said, in the course of a lecture before a Fellowship, in refer-

the duty of teachers to the children placed in their charge

"Seeing that education in our country has, for many years past, had as its chief aim the development of character, why are the evidences of strong character of so rare occurrence? Simply because people have not realised that development can only go on from within and cannot come from without. The living plant must develop its own cells, the most skilful gardener is incapable of producing in the plant even the most imperfect and rudimentary growth of cells. The best he can do is to provide conditions which will favour development—non-nutrition, air, space

'So with the child. His character will show development in proportion to the exercise permitted to his individuality, for it is by *doing*, and by doing only, that he can grow. We as teachers, are, of course, excellent persons, but even if we were perfect those qualities which we, by the authority of our personality, by the exercise of our greater strength, imposed upon the child, would not be truly his. He would reflect our individuality and not develop his own. And let this fact deepen our sense of humility by the attempted imposition of our own personality we may work incalculable harm. I do not think I am exaggerating when I say that the bad child—I do not mean the unmoral child, but the anti-social child—is, in a very large number of cases, the product of the very educational system that set itself to develop him. The bad child is a child of strong character: he must be, or he could not defy usage and convention as he does. Upon this strong personality we have vainly tried to impose our own individuality, or some generally accepted type of individuality. The child has been strong enough to will otherwise, and has won his battle. But the remembrance of an attempted repression is ever there, and the trend of his development does not simply deviate from that which we would have imposed by force, but runs directly counter to it.

What then must we ask for the child? We must ask for him liberty from the authority of the teacher, so that the development of his individuality may be truly individual.'

Again he said

'What I am proposing is, not that the teacher shall prevent wrong doing by the exercise of his authority, but that he shall so arrange conditions that the child, with his relative liberty, shall avoid wrong-doing of his own free will.

'To come to details. How can school life be adjusted so that the individuality shall develop itself, not only without harm, but with profit to the community? Conditions must be such that at every turn the child, instead of doing, right

because the teacher insists, does right because circumstances require that he himself shall make a decision to do right. Instead of the teacher carefully removing all obstacles to right doing, the child must be faced with the problem of deciding for himself what is right and what is wrong, and the course he takes must be that of his own choice, influenced by circumstances. In this manner his personality, his individuality are ever being exercised and, in consequence, developed. These circumstances can be produced by the simple process of allowing the teacher to resign his functions as disciplinarian, and of throwing on the class the responsibility of good government.

"Now, after four years' experience of self government by school boys, I am more than ever convinced of the advantages of the system as a means of developing character."

Freedom then leads inevitably to self-government which is the second point which has struck me in the schools where attempts are being made to carry out the new principles. The danger that complete liberty of self-expression would lead to licence, chaos, or social disorder has proved to be unreal because as a matter of practice each individual child is a member of a community and has to act as such. He must behave, not as though he were alone on a desert island and at liberty to do just as he chooses without any consideration for the welfare of those around him, but as, what in reality he is, an integral member of a corporate body. When once this has been understood by a child—and every experiment has proved that it is understood very rapidly by almost every child of normal type—there is no longer any danger of the child acting as though he were an isolated being, and it becomes as natural for him to co-operate with the other members of the school community as under the old system it is natural for him to compete with them—it becomes as natural for the child to submit to a discipline which has been self-imposed by the whole community for its own good as it was natural for him to rebel against the discipline which was imposed upon him by the external authority of the teacher.

This external authority of the teacher, no matter how good a man the teacher may be, is invariably bad. Mr A. S. Neil, an author of several highly entertaining and revolutionary volumes on education, has said in reference to this question of authority—

"Authority will always lead to repression, and by authority I mean not only stern commands, I mean also moral lectures. I refuse to teach morality for the simple reason that every child is moral—until the moralist gets hold of him."

Again he says

"Authority is making timid souls. The suppressed child remains for ever an inferior, dependent on others."

The essential fact about both these characteristics of the New Schools—the Schools of To-morrow as Mrs. Pansor calls them—is clear. It consists in the fact that development takes place from within and not from without. From the inner souls of the children themselves will grow the seeds of the New Order. Freedom and Growth are the watchwords of the true educationalist, not discipline and information.

This brings me to the third point about the new methods. Interest, not attention, is what must be aimed at. Otherwise what is taught by the teacher will not be retained by the pupil. That which a child is interested in he will teach himself by hook or by crook. The teacher acts then only as adviser or guide.

Mr. Norman MacMunn of Tiptree Hall, the author of an inspiring little book "The Child's Pathway to Freedom", has applied this threefold principle of Freedom, Self-government and Interest in place of slavery to tradition and a forced attention, with wonderful success at his community at Tiptree Hall—a community where old and young alike are living a life of mutual co-operation in their search for knowledge. He allows the child to do exactly what he wants—nothing at all if he so wishes, though no child could tolerate doing absolutely nothing for long when the children all around him are eager and busy with their creative work. This too is what Dr. Montessori regards as right. In her schools "if the children do not want to work, but only to look on, or to meditate, or to gaze out of the window, or lie down, or swing on the parallel bars, they are perfectly free to do so. Since they return to work sooner or later, without pressure the aim of the school is eventually attained."

The result is a constant activity of some sort or other. Tiptree Hall is a living community of co-operating research after knowledge, and on visiting the place one is

instantly impressed by the natural spontaneity with which all the children behave—a spontaneity which speaks of life in place of the stagnant atmosphere of the class room in the average school. Even where classes are inevitable on account of numbers the teacher may apply this principle, especially if the Dalton Plan of each pupil assigning to himself an individual task is adopted. Often in class work golden opportunities of winning the spontaneous attention of the whole class are lost because of a stupid adherence to the idea that the thread of "work" must not be broken. For example, should a pupil in a class suddenly inform the teacher that the cat in his home had had kittens, or that a neighbour's house had been burnt down, the teacher ought not to order the child to keep quiet, or even to wait till the class is over, because in all probability the instantaneous interest and attention of the whole class has been aroused by the child's remark, and this is the teacher's golden opportunity. Even if it is an Arithmetic Class that is in progress he could switch his class on to the problem of calculating how many cats there would be in their village at the end of five years if each cat there had six kittens every six months! If it happened to be a geography class he could tell them of the way in which rabbits had become the greatest pest of the Australian farmers on account of a settler having brought out from England a couple of rabbits as pets some years ago. In this way the vista of interest in the minds of the children becomes an ever-widening one because it opens out from their own minds and not from that of the teacher.

In this way the children become their own educators and their thirst for knowledge becomes insatiable. The old method of imparting knowledge in so many bundles of facts doled out at so many a week is, to quote the words of Rabindranath Tagore in "Gora", "like forcing a child to eat when he is not hungry." Food given in such a way cannot be properly digested and in fact does the system real harm. In the same way facts imparted to a child when he has no interest in them—when in fact he does not want them, and would do anything to avoid them—not only remain unassimilated, but does positive harm to the intellectual growth of the child.

To sum up the points so far emphasised

Complete liberty must be given to the child, but it must be given in a community which forms an environment carefully selected so as to draw from the child its latent faculties of unselfishness and co-operation. This, too, is what Dr Montessori says "There are only two alternatives either the provision of sufficient concrete materials for the child, which will bring about self-discipline through attention, or else a formal imposed discipline by word of command."

The first alternative has yet to be tried on a large scale. The latter has failed everywhere.

This sense of community life is all-important, for the children thus become their own inspirers, co-workers and judges of one another. Because they realise that they are all one, they realise that in judging the actions of each other they are judging their own, and they thus develop a sense of discrimination and of justice. Each child knows that in judging a comrade he is really passing judgment on himself. This leads children to govern themselves, self-government being a natural corollary of true liberty. The children soon learn that the task of self-government can only be successfully carried out by self-discipline, for Swaraj or Self-government means not merely government by the self but government of the self.

Thirdly the teacher, or director and adviser of the children must no longer attempt the impossible task of trying to impart knowledge by compelling the children by his authority to listen to his teaching even when they are not interested in it, for such a method does positive harm to the delicate and growing fabric of the child's mind. He must allow the child to discover his own particular interest for the time being, and he will then find it all that he can do to supply the child's avid appetite for knowledge and to keep himself up to the same high level of intense interest that the child exhibits. The teacher must above all learn humility and when standing in the presence of the children whom he is guiding in their search for knowledge, he should feel the reverence that he would feel for some thing divine.

It may have crossed the mind of some reader to ask—What has all this got to do with Swaraj?

It has everything to do with it. In every aspect of the changing and crumbling life of Europe to day people are discovering that the changes that are necessary if the world of western civilisation is to be saved from chaotic confusion and suicide must take place first and foremost amongst the Young. Do the Pacifists want to abolish War? They realise that they must begin with the child and introduce into the education of the young an atmosphere congenial to the growth of international brotherhood and the ideals of co-operation in place of a selfish and narrow patriotism. So also those who are anxious and distressed at the obvious failure of the churches to meet the most pressing problems of the present day, realise that the failure is largely due to the lack of a right spiritual atmosphere in the environment of the child. No change can take place, as Evelyn Underhill has pointed out in the chapter on Education in her recent volume "The Spiritual Life and the Life of To-day", in the spiritual outlook of our people until the young are taught, as they would teach themselves if left alone, that there is a real spiritual kingdom, the key to which is within each one of us. Here again the secret of growth is within and not without, and the failure of the Churches, and of organised religion everywhere, has been almost entirely due to their lack of recognition of this fact. No amount of external authority, or ethical teaching through the imposition of creeds or dogmas, can take the place of the human soul's own longing for the divine. In the words of St. Augustine

"Our hearts are restless until they find their rest in Thee."

Mr Edmund Holmes, the noble pioneer of the new movement in education in England, has recently published a book entitled "Give me the Young", but by this he does not mean 'Give me the young to torture and to repress' but 'Give me the young that they may be free to express their own divine nature'. This applies not only to education in its ordinarily accepted meaning, but also to religion, politics and social matters. It is the young who will reform the world, for they belong to the future, and the task of the teacher in India should be to release in the Young the endless energy and idealism which is the most vital creative force in the world.

No great change can come to India unless and until her Young are rightly educated. No political action—no constitutional agitation, no revolution by the masses even will lead to any real change in India's destiny until this first great problem of education is faced and solved.

Even if India were to be granted full Self government to-morrow, or if she were to wrest from the hands of the British the reins of Government, there would be no real change for the better in the condition of the Indian people. If education still continued in the same old groove—if the task of educating the imaginative and emotional youth of Bengal were still to be carried out in the same unimaginative fashion that has characterised the past efforts of most of the Government Schools and Colleges, there would be no hope of any great change in the methods by which the people would be governed. The administration would still be carried out by a bureaucracy trained to worship red tape as its deity, and to distrust initiative as its devil. It would be characterised by the same want of imagination that was exhibited by some medical authorities in Europe who had been asked to propose a method of curing the prevalent spinal curvature found amongst children in certain schools as a result of the unnatural way in which they are compelled by their teachers to sit for hours each day. The method suggested is quoted by Dr Montessori in her volume *Spontaneous Activity in Education*—

The child seated at the table, should have feet planted flat upon the ground or upon a foot rest. The legs should be at right angles to the thighs, as should the thighs be to the trunk, save for a slight inclination of the bench itself. The trunk should be in such a position that there will be no lateral inclination of the vertebral column, the arms should be parallel with the sides of the body, the thorax should not be interfered with by the front edge of the table, the pelvic basin should be symmetrically supported, the head slightly bent forward at a distance of thirty centimetres from the level of the table, the axis of the eyes, remaining parallel with the front edge of the table, should be horizontal, the fore arms, two thirds of which should be laid on the table should rest on it, but without leaning upon it.

In the meantime the *natural* position for the child is probably that of dangling from the branches of a tree or running up a hill.

Were such a lack of imagination to mark a system of government by a bureaucracy in India Swaraj would not be worth the effort of struggling to obtain, for it would merely be government by Indians who had been trained in a wholesale manner to ignore the true self of the Indian people—the soul of its youth. 'Give me the Young' should be the watchword of all those who long for real Swaraj. Not to cram them with useless knowledge for examinations, nor to forcibly feed them with ideas and theories foreign to the inner genius of the Indian people, but to prepare them for life by giving them the freedom to develop and express the divine life that is in them. For only thus can a free nation realise itself. Mahatma Gandhi was right when he urged students to leave the enslaving environment of the Government Schools and Colleges, not only because from the political point of view it was humiliating to study in them, but because they are for the most part still wedded to the educational methods which are now recognised by the freer spirits of the West to be obsolete and destructive of the finer feelings natural to the Young and so to be detrimental to human progress.

In India we ought to start Schools entirely free—free from Government control whether that Government be British or Indian in personnel—Schools or Colleges free also from the deadening effects of the old conventions and traditions of the present day educational system—Schools especially where children from their earliest years may be given the opportunity to develop, in an atmosphere of complete freedom, the divine faculties of spirit and creative imagination which are the natural birth right of every child born into this world—Schools in which the teachers would be content to stand aside and to watch with a spirit of deep humility and reverence the growth of the child's soul, the spontaneous self-expression of the child's developing understanding of the world's problems—an understanding which comes to them so naturally because they are so near to that divine Kingdom where all the problems of human life find their solution.

Open such schools in a spirit of complete trust in the innate goodness of child nature and confident faith in the inborn capacity of every human being to solve life's problems by the light of the inner life instead of by conventional and traditional judgments.

Such schools must be completely free in every sense of the word—free from the paralyzing effects of the examination system, which injures the growing mind of the child as a delicate plant would be injured if it was periodically dug up by the gardener to see how its growth was progressing—free, too, to experiment as so many of the schools in Europe and America are courageously doing, for we are only at the commencement of the great discoveries of the human soul, and it is in the study of child-life that we shall make our most wonderful discoveries of the infinite

and varied possibilities of human life. The contribution which India has to make to the world can only be fully made when her children are free and in unfettered liberty can express the aspirations and longings of the Indian soul.

✓ We ask for Liberty and Freedom for India. We claim Swaraj and Self-government. Let us first give freedom to our Youth, to express the wonder of their nature and when we have done that we shall feel impelled to stoop to touch the feet of little children,—for of such is the Kingdom of Heaven.

SHISHU BHOLANATH, OR THE INFANT LORD FORGETFUL

Translated from Rabindranath Tagore

By HARINDRANATH CHATTOPADHYAYA.

O Infant Lord all self-oblivious !

With hands uplifted thus

You dance your fiery dance that never ceases,
And while the rapture of your steps increases,
Creation on creation crumbles into pieces.

For ever you destroy

In self-oblivion your wealth of joy ;

In a storm-cycle whirl'd

Dances the flying toy-dust of your world,

For always your salvation

Lies in the shattered toys of your creation,

In play-destruction, Lord, you seek play-preservation.

O Destitute ! To you all things are nothing worth ..

Your hands can bring to birth

All they desire, and strike

Creation out of anything they like !

Your garments slip to dust, since naught can cover

Your body in its whirl, my dancing Lover !

Naked and bare, unconscious of the world around,

In rhythms of inward rapture drown'd,—

Nor dust nor poverty can touch you in your trance.

All weariness is lost within your whirling dance !

O Infant Lord ! I would accounted be

One of your dancers, being your devotee.

Pour into me your deep

Intoxicating all-forgetful sleep.....

O let me learn your toy-destroying play ;

Teach me to break the worlds which night and day

I mould into creation...

Make me a rhythm in your dance-intoxication !

LAW OF HEREDITY AND THEIR APPLICATION TO MAN*

By PROF. B. L. BHATTIA, M. SC., F.R.S., F.R.M.S.

GENETICS is the experimental study of Heredity, and Gregor Mendel may be said to have laid its foundation. He made some very important discoveries as the result of his crossing strains of pea, viz tall ones and short ones, those with coloured or white flowers, with round or wrinkled, yellow or green seeds, etc. He published his work in 1865 in the Proceedings of the Natural History Society of Brunn. The importance of the work and the lucidity of exposition entitle it to a high rank among the classics of biological literature. But, for thirty five years Mendel's paper remained practically unknown, and was only discovered and almost simultaneously brought to the notice of the scientific world by three distinguished botanists, H. de Vries of Holland, von Tschermak of Austria, and Correns of Germany, and thus work on the same lines and the general principles established came to be known as Mendelism. The fundamental principles which stand out clearly are (1) that heredity must be considered as the transmission from parent to offspring, of an assemblage of unit characters, i.e. we should pay our attention to one particular feature or character at a time, and not be misled by the general resemblance of the offspring to the parent in a vague general sort of way, (2) that where there are contrasting characters present in the male and the female parent, one or the other will be transmitted to the offspring, (3) that one of a pair of contrasting characters may be dominant, i.e. will be found in all the offspring of a cross, the other remaining latent and re-appearing in some members of a subsequent generation. For example, if a tall pea plant is crossed with one of the dwarf variety, all the seed will produce tall plants only, but if these tall ones so produced are crossed

among themselves, in the second generation some dwarfs will also appear in the ratio of 1 to 3. If black and albino guinea pigs are crossed, all the offsprings are black. These blacks crossed among themselves or with similar other black ones would produce three black offspring to one white. Plants and animals differing in respect of more than one pair of contrasting characters have been crossed and similar ratios obtained, the characters belonging to one pair assorting independently of those of the other. Mendel himself had crossed, for example, tall pea plant bearing coloured flowers with a dwarf bearing white flowers. In this case tallness being dominant to dwarfness gave 3 tall : 1 dwarf, and so far as coloured flowers are concerned 3 plants bearing coloured flowers : 1 bearing white. But how many combined both the dominant characters, that is, were tall plants with coloured flowers? It was found that the plants would be in the following ratio —

Tall coloured 9	Tall white 3	Dwarf coloured 3	Dwarf white 1,
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i.e. out of every 16, 12 tall and 4 dwarf, also 12 coloured and 4 white. Since Mendel's time numerous other experimenters have carried out similar experiments, and the Mendelian principles have come to be firmly established.

The seat of these characters is in certain minute particles called *chromosomes* found in the nucleus of the male and female sexual cell, and the behaviour of these particles is in full conformity with the behaviour of characters.

Working on *Drosophila*, a small fruit fly, Prof. Morgan and his associates at Columbia University, have discovered some further important principles. The number of inherited characters is larger than the number of chromosomes in the nucleus of a sex cell, and several characters must consequently be supposed to be represented by each chromosome. All such characters

* Being the substance of a Public Lecture delivered at the Indian Science Congress, Madras.

as are represented in one chromosome remain together (*linkage**) and are not assorted independently of one another. Certain characters remain linked together in the chromosome which is responsible for determining sex, and such characters, therefore, appear in one sex only and not the other. Sometimes, however, as corresponding chromosomes mate with each other, there is banding over or exchange of certain characters between the two, and the *linkage* is, therefore, modified by this *crossing over*.*

A knowledge of Mendelian laws has actually been employed for economic ends and new breeds or varieties of domestic animals or plants have been produced by combining several good points from different strains and getting rid of their poor qualities. Prof. Biffen at Cambridge has been thus able to obtain a strain of wheat which combines heavy cropping capacity, hardness of grain and immunity from rust.

The study of the phenomena of heredity in man is less satisfactory and the results are less secure than in the case of lower animals. The causes are not far to seek. Experiments in our case are out of question and we have to rely on observations and statistics. In the case of several animals quite a large number of generations can be reared up for experimental purposes within the space of a few months or years. Then again the number of offspring in a human family is so few, that it is difficult to determine what all the hereditary possibilities may be. Still there is abundant evidence to show that the transmission of many normal and abnormal characters is governed by the same laws. As examples that will interest our readers, may be mentioned the following:—

Curly hairs are dominant	to straight
Dark hairs	to light or red
Brown eyes	to blue
Nervous temperament	to phlegmatic
Average intellectual capacity	to very great or very small
Normal size	to dwarf
Hands or feet with short fingers or toes	to normal ones
Six fingered hand	to five fingered
Normal condition of the nervous system	

* For illustrations and full discussion of these phenomena the reader is referred to Morgan's *Physical Basis of Heredity*, 1919.

is dominant to general neuropathy, *eg* hereditary epilepsy, feeble-mindedness, insanity, alcoholism, criminality, hysteria, etc.

The inheritance of mental characters is often elusive, as it is difficult to separate hereditary tendencies from the effects of early environment in determining a man's bent. There is no doubt that ability is transmitted. This is borne out by general experience as well as by numerous cases of able families brought together by Galton and others. But when we come to enquire more precisely what is transmitted, we are baffled. A son gains distinction by following in the footsteps of his distinguished father. Is this due to the inheritance of a particular mental aptitude or is it an inheritance of general mental aptitude displayed in a field rendered attractive by early association? It is very difficult to discover with certainty what gifts an individual has received from his parents at birth, that is as the result of the union of the particular germ cells which have brought him into being, from the abilities he has acquired by training and education.

The qualities of men and women, both physical and mental, depend primarily upon the inherent properties of the particular parental sexual cells which united to give origin to them. Within limits these qualities are elastic, and can be modified to a greater or lesser extent by influences brought to bear on the growing individual, provided always that the necessary basis is present upon which these influences can work. If the mathematical faculty has been carried in the sexual cell, the education of the resulting individual will enable him to make the most of it. But if the basis is not there, no amount of education can transform him into a mathematician. This renders the task of the educationist so difficult and so much more responsible as he is expected to discover the natural (inherited) bent of every child and develop him along lines which would be most fruitful in every case.

Two things must, however, be clearly borne in mind. Firstly, that there is no reason to suppose that the superior education of a mathematician will thereby increase the mathematical propensities of the sexual cells which live within his body, and secondly, that the special gifts of an individual behave mostly as recessive to normal or average condition—sons of n

mathematician or for the matter of that any brilliant man tend to show a regression to mediocrity. They and their descendants will, however, carry the propensity, which good education and opportunity may develop or may not.

The progress of the Human Race is largely due to improvements in education and hygienic living. The people of to-day are better fitted to cope with their material surroundings than were the people of even a few hundred years ago. The printing press, the steam locomotive, electric telegraphs, discovery and conquest over germs of disease, have contributed very largely to human progress. As time goes on, each generation is able to control more and more the workings of the world around them. But there is no reason to suppose that this is because the effects of education are inherited.

Man stores knowledge as a bee stores honey, but the store is of a more enduring nature. Each generation in using its gifts, adds and rejects, and passes it on to the next a little better and a little fuller. When we speak of progress we generally mean that the hoard has been improved, and is of a greater service to man in his attempts to control his surroundings. This production of a better environment on the whole may be called Social Heritage, but has nothing to do with heredity in the biological sense.

Better hygiene and better education (Euthenics) are good for the individual, because they help him to make the fullest use of his inherent qualities. But the qualities themselves remain unchanged in so far as the sexual cells (gametes) are concerned, since these cells are not affected by the intellectual development of the individual in whom they happen to dwell. Nevertheless upon the gametes depend those inherent faculties which enable the resulting individual to profit by his opportunities, and unless he has received them from the gametes, the advantages of education are of little worth. If we are bent on producing a permanent betterment that shall be independent of external circumstances, if we wish the national stock to become inherently more vigorous in mind and body, more free from congenital physical defect and feeble mentality, better able to assimilate and act upon the stores of know-

which have been accumulated through the centuries, then it is the gametes that we must take care of. This last is the aim of Eugenics.

The potencies of development are much greater than the actualities. Anything that could possibly appear in the course of development is potential in heredity and under given conditions of environment is predetermined. Since the environment cannot be all things at once, many hereditary possibilities must remain latent or undeveloped.

Prof Lloyd Morgan in a lecture on Eugenics and Environment has thus explained the effects of acquired characters or modifications on the evolution of the race.

"An individual survives under the struggle for existence in virtue of what he is both by nature and by nurture. By nature he is heir to variations in the determinants, or their combinations, favourable or unfavourable to survival (+V or -V) and by nurture he may acquire modifications which again are favourable or the reverse (+M or -M). The favourable modifications are the result of effective training and education of that which is founded on inborn capacity. Now we have —

+V	+M
+V	-M
-V	+M
-V	-M

"In the struggle for existence the probabilities are that -V-M will be eliminated, and that the preponderance of the surviving individuals will be +V+M. These as survivors will mate and the +V will be inherited. Thus even supposing that neither +M nor -M, as such, is inherited, it none the less contributes to the survival and, therefore, to the transmission of germinal variations coincident in direction, for the +M supports, sustains or nurses coincident +V, while the -M conspires to carry the -V towards elimination. The biological race is won by the strong both by nature and by nurture.

The famous Urdu poet Iqbal has sung,
 I naan o-Misir o-Roma nah mit gaye jahan se
 Biqu megar hai ab tak naim-o-mishin

hamari

Greek, Egyptian and Roman civilisations have been wiped off the face of the earth, yet we Indians continue to live on.

Kuchak hai kish hasti miti nahin hamari
 Sadiyon rah i hai dushman daur i zamini

hamari

There is some reason that we are not
 d out of existence, although for centuries

the sky of environment has been unkind to us

May it not be that the secret which the poet passionately postulates lies in that nature has endowed the Indian race with +Vs

Now applying the above mentioned considerations to our present conditions, we must frankly recognise the importance of both nature and nurture. Neither is everything by itself. The hidden latent facilities in the offspring may blossom forth any time—just as tall pea plants of F generation will produce talls as well as dwarfs—this is how we can explain the appearance of what we in ignorance of real causes attribute to genius. So while equal opportunities should be afforded in the way of suitable education and healthy life for all, rich and poor, it must be remembered, that education is not everything, it is educability that is also to be taken into account. The discoveries of Genetics go far to prove that education is literally a drawing out of all the faculties of a child.

Apart from improvements in the environment the race can be permanently improved through a proper selection in marriage, that is, mating the germ plasma from maternal and paternal sources, and so far as our present knowledge goes, through that source alone. Hitherto the ideals of male and female humanity have been realised in the imagination of the artists only, through the verses of the poet, the brush of the artist, and the chisel of the sculptor. Hereafter, when further advances have been made, these ideals of beauty of form, and not only the physical body, but also the mental and moral ideals will be materialised through the practical applications of the principles of Eugenics.

In India the freedom of choice is good ideal hampered by restrictions imposed by the caste system and it would be well to consider in what light we are to take this system from a biological point of view. In a complex society all types of services are needed and many different types are socially useful. If the social good were the supreme end, as it is in a colony of ants and bees, the greatest differentiation of individuals for particular kinds of service would be desirable. There should be a hereditary class of labourers, of business men, of warriors, of scholars, of artists etc and for the improvement of each class there should be in

breeding in that class only. Such methods are now used by breeders of various races of domestic animals and cultivated plants with the best of results. In our country this division of society into four castes, viz Brahmins, Kshatriyas, Vaishyas, and Sudras based on different kinds of service for the good of the whole society has existed for a long time. And it speaks very highly of the social ideals and biological insight of the ancient Hindus that they should have placed the good of society as a whole above that of the personal interests of the individual, and perpetuated the division into four castes, a division based on social efficiency, by interbreeding, i.e. marriages restricted among the members of the same caste.

In the social organism these castes are like the brain, the arms, digestive and circulatory systems, feet etc. They all are integral parts of the entire organisation of the body. But in the human body, the different organs are so nicely adjusted, and so responsive to each other's wants, that no question ever arises as to which is higher and which is lower, and which deserves more and which less. Each gets according to its needs and aspirations. Greater amount of work undertaken by an organ automatically brings it more food and the hypertrophy of any organ is as undesirable as the atrophy of another.

In the light of these considerations we should examine the present condition of the caste system in India, and so far as the teachings of Genetics are concerned, we might as well reserve the integrity of the different occupational classes or castes, if the system is proving useful to social efficiency and advancement. My objections to the caste system are as follows—

(1) The castes do not any longer represent hereditary occupations. Many Brahmins are not learned and not a few of our most eminent men in literary scholarship, arts and sciences are not Brahmins.

(2) In the present day complex social organisation, many more classes are required than four, and (3) that even if the caste system were perfection itself, we have no right to condemn certain classes of people to perpetual serfdom even for the noble purpose of the highest social efficiency. On these subjects, the words of Prof. Conklin, an American writer are well worth quoting—

In other countries and ages the development of hereditary classes and castes in human

society has been tried, and survivals of it persist to this day, but they are only vestigial remnants of an old order which is everywhere being replaced by a new ideal in which the good of the individual as well as that of society is the end desired."

The democratic cry of liberty, fraternity and equality is writ large on the pages of the recent history of the world, and the people that are not able to adjust themselves, and are not prepared to work in the direction of racial solidarity and away from hereditary classes, are doomed to destruction.

To quote Prof. Conklin further

"The modern ideal individual is not the highly specialised unit in the social organism as in the case of the social insects, but rather the most general all round type of individual, the man who can when the conditions demand combine within himself the function of the labourer, businessman, soldier and scholar. For such a generalised type the methods of inbreeding or close breeding used by the breeder of thorough breeds are wholly inappropriate. On the other hand such a generalised type must include the best qualities of many types and races and Mendelian inheritance shows how it is possible to sort out the best qualities from the worst."

In English society also there is a caste system of a sort. Among a certain class there is as much pride of birth and as much desire to exclude others from their society as among any Brahman. Yet, the levelling factors are all too powerful, and the advantages of the ideal being the generalised type were best seen during the late war, when the Universities were deserted and many a distinguished scholar and scientist laid down his life and all the industrial sources of the various belligerent countries were turned in the direction of the prosecution of the war, for what every one considered as the good of the State. So long as there was peace and isolation, India could have any schema of social organisation it liked, but when faced with aggressive foreign invaders our peculiar social system did not prove the fittest. It was not that we did not possess highly cultured Brahmins, or that the mighty Kshatriyas had forsaken their Dharma. But it is because at the time of external danger, the whole community did not rise as one man. For purposes of national defence, no nation could maintain a sufficiently large permanent army.

Again in this connection we must remember the teaching of Genetics that an intellectual person does not transmit his increased intellectual abilities to his sons and daughters, nor a blacksmith his more powerful muscular arm. And though metaphorically we speak of the Brahman or the Kshatriya blood running through one's veins, yet actually it is not blood which passes from generation to generation, but a tiny speck of germ plasma in which the chromatin particles which carry the potencies or possibilities are all important. It is the family environment and traditions, the general social heritage, and schooling and training which convert the possibilities into actualities. Let us, therefore, strive to provide good and favourable opportunities to all whether Brahmans or non Brahmans, touchables or untouchables, and let all that may be best in any one be brought out for the service of the motherland and as our contribution to human progress.

As regards marriages, the principle of a wise selection needs to be emphasised. There should be less of sentimentalism and more of wisdom displayed in marriages, as on this important social convention depend not only individual and family happiness but also all prospects of an improved human race. Let young men and women rebel by all means, against prevailing social customs, as according to the prevailing system +Vs are very often not brought together. Let young men and young women first grow to mature age, let them think and let them form their ideals in life. Let the parents and the teachers, leaders and friends help them as much as they like in the formation of their character, their ideals, in fact in determining their outlook on life. Let them then choose their partners. Many love marriages or selection marriages even do not lead to happy results, but it is because sentiment rules over reason. We should not choose whomsoever we fall in love with, but love whom we choose. In India inter-communal, inter provincial and inter-caste marriages would be highly desirable, if we are to take any step towards the improvements of our race. Every one knows that there are certain very desirable traits of character in men belonging to different provinces of India, and it should be our object to combine them to bring about an improved race.

THE MISCONCEPTION ABOUT THE INDIAN AGRARIAN SYSTEM

THE INDIVIDUALISTIC BIAS

THE English administrators of the eighteenth and early nineteenth century were never tired of finding striking resemblances between Indian conditions and those of the middle ages in Europe. Bred in the creed of Ricardo and Mill, the English Utilitarians and the Free-traders, the early British administrators sought to develop a political fabric and administrative machinery of their own and depended upon education and individualism as the sole levers of lifting India from the stagnation and confusion of the communal debris and tribal survivals. Individualism, resting primarily on the Benthamites but hatched by the Smithian economics of *laissez faire* which was the accented creed till 1880 specially warped their judgment as regards the characteristic Indian institutions like the village community and caste, the joint family and the guild, the social ethos and ethical tradition in India which are all the expression of a communal rather than an individual conscience.

The doctrinaire administrators applied their abstract theories ruthlessly but with great and noble intentions, and they had their masters in those thinkers of the age, who attempted to explain the institution which have come into being in the course of social evolution as the products of the conscious will and the reasoning mind.* Later on, the influence of Maine's historical methods in his study of early law and institutions including the Indian village community had some influence towards a bias as what the English administrator learnt from him was that tribal customs and traditions of the primitive patriarchal family group still reigned supreme in our social compositions and constitutions as well as in our forms of property and land tenure. The one path of human evolution which Maine chalked out ran from Status to Contract. The process to contract which was readily

assumed as universal was superimposed upon a communal organization of life by an individualistic law, and disruptive tendencies let loose by the weakening of communal bonds were hailed as the travails of Progress.

Even now there is a great deal of misconception in the air as regards the origin of property and the formation and development of the village community, which comparative studies alone can dispel. It is neither tribal communism nor the influence of a joint and undivided family group, neither race psychology nor a collective responsibility for government revenue that has been a constructive factor in the evolution of the village community. Each of these may have helped the transition from no property to individual appropriation, and then from individual exploitation to communal rights in land. In the evolution of agriculture this transition is inevitably brought about by conditions of density of population and of natural surroundings so that the village community has its future if agriculture has its own. With the increase of population and the consequent stress of economic life, there is a necessary delimitation of individual rights as regards waste, or meadow, and forest. The fields the occupation of which have required much labour become individual hereditary property, while all others are held only in temporary possession as long as the system of shifting cultivation prevails. We find this even to-day in many parts of India. As population becomes denser and land more scarce, the rotation is gradually reduced to ten, seven and even three years.*

A characteristic instance of this actual process I found in some villages in Ramnad district, Madras. Forty years ago, they were all panguvali villages in which the mirasidars, the virtual owners of the land enjoyed their own shares in rotation, land being periodically redistributed. The gardens and dry lands were re-distributed once in 3

* Of Barker—Political Thought in England

* Lewinski, Origin of Property

years. The wet lands at a distance adjoining the hills which require more labour were distributed once in 7 years. The wet lands near the village were distributed every 5 years. With a more intensive cultivation the right has become more durable and acquired the character of property.

THE COMMUNAL BASIS OF EASTERN AGRICULTURE

At this stage of evolution common clearing of a forest by large groups does not establish common property but leads to an equitable division. But meadows, forests, pastures, irrigation channels do not pass through the stage of individual property but evolve on account of social necessities from an absolutely free one directly to elaborate forms of regulation. There is, indeed, a common basis in the agricultural development of every race. In Sumatra, Celebes etc. the soil remained in joint ownership as long as the culture was extensive and nomadic. But as agriculture advanced and population grew, the cultivated patches began to be transmitted by inheritance though the community still reserved its eminent domain over the cleared ground, besides entire ownership of all waste lands. At Java, in the provinces of Bantam, Krawang and Preanger, woods and wastes are common property, cultivated fields, private property. In the Javanese *desa* the collectively owned rice-fields are divided between different families, the allotted plots being granted in usufruct only, and elaborate irrigation works are executed at the united cost.* In China the economic association of the village community is obscured by the clan system. The clan jointly possesses property and indeed the property of the ancestral hall is divided among the poorer members at a very low rental. Like the ancestral hall, the village temple owns agricultural lands which are let out to the villagers who possess none of their own, irrespectively of clan as well as a common mill, buffaloes and at need labourers to aid them in their work. The ancestral clan fields are inalienable, into which it is a sacrilege to bring an intruder. Various other domains are exempt from family or individual appro-

pration, e.g., the provincial domains, devoted to objects of public utility, such as "fields of studies", intended for the support of those studying in public institutions, or of needy men of letters. Indeed, there are dwellings adjoining temples and burial places where luckless literate are received. There are also the "fields of succour", and "common fields" for the maintenance of communities existing in every province. Chinese custom and clan rule also curb the prerogatives of landed properties by forbidding them to increase the rent originally fixed, and obliging them to indemnify the outgoing tenant by a sum equivalent to the increased value which he has put on the country. Thus, as Letourneau concludes after a careful study of these institutions, "the principle of communal property in all concerning the soil is largely represented in China, not only in the history of the country but also in its legislation and its institutions."

This is also the case of the agricultural usage and customary law of Japan and India, their social history and organisation.

RICE AGRICULTURE AND COMMUNALISM

In Japan as in Java and India, rice cultivation has encouraged a good deal of fluid communalism and association of labour. Everywhere rice cultivation demands a system of irrigation which can make good the loss of water by evaporation, by leakage and by the continual passing on of some of the water to other plots belonging to other farmer, which encourages co-operative habits of work. Thus there are in Japan hydraulic engineering works as remarkable as those of the Netherlands which have been the work of unlettered peasants often working in co-operation. Tunnels for conducting rice field water through considerable hills, aqueducts, reservoirs etc., represent a vast amount of communal labour hardly to be met with anywhere. There are also communal seed beds so that many farmers may grow the same variety and there may, be a considerable bulk of co-operative sale. Indeed the sense of social solidarity is so strong that in recent times what is called an adjustment of paddy lands is being carried out at many places the peasants agree to

* The words *desa* and *sauhak* correspond strangely to the vernacular words for village and for uncultivated lands in India.

* Letourneau, Property, Its Origin and Development.]

re-arrange their oddly shaped bits of land which are scattered all about the village (as in the English strip system) and accept in exchange neat oblongs out of the common stock. Indeed, in its way there has been nothing like this in the agricultural history of Europe. Both communal labour and communal standards of the use and enjoyment of property which have been the established traditions of far eastern agriculture are now accomplishing in Japan as silent agricultural revolution. In the whole of Japan by 1919 two and a half million acres has been adjusted or were in course of adjustment*. Everywhere in eastern agriculture we find these communal regulations adapted to geographical conditions and equitably arrange to keep in check antagonistic interests and promote the common interests of farming. The equalisation of the pasture rights, the limitation of wood a villager can take from the common forest, the abolition of rights in arable lands left a few years in fallow, the scattered field system and division of arable lands unequal in quality into scattered strips so as to give equal opportunities in intensive cultivation, or again a re-adjustment with the consent of the owner, an equalising taxation on the area of the homestead and generally the emphasis of private rights in the homestead and in land in which individual labour is a more important factor than social co-operation or natural advantages and of common rights in lands situated between different villages for cattle grazing or embankments, threshing floors, riverside, wells and irrigation channels, etc., where exclusive appropriation will spell agricultural ruin,—all these exhibit a moral and inevitable process which we meet with in studying the old German mark or the English village or the modern village communities of Russia, Siberia, Japan and Java. There are variations which are regional in their origin, giving rise to different types and systems, but judged from an agricultural standpoint the village community in India has shown the highest skill in the demarcation of rights in land so as to injure as little as possible the interest of every man in intensive cultivation. If we consider the

density of the Indian population, and the complication of the open-field system due to manuring, and to co-operative irrigation as well as the differences in topographical conditions, we have to admit the wonders worked by the careful and discriminate intervention of the village community, guided neither by tribal traditions nor by idealistic principles, but by the necessities of agricultural communal life. And if Indian agriculture is now declining and the superiority of the scattered field system of Japan proved, it will not be wrong to trace the difference to the disturbing influences of a legislation and administration, based on the individualistic Roman-Gothic concept of property on the Indian agrarian distribution which in its stratification has been built up by a rich endowment of communal instincts through a long and gradual process of agricultural and communal experimenting.

DISTURBING FORCES

The content of property rights should be allowed to vary according to regional needs, or the needs of adaptation to a particular geographical and historical environment, it should not be standardised by the superimposition of Rome-descended concepts and categories. The different agrarian groups should be allowed to determine the interests of property in different fields according to agricultural necessities, the state reserving to itself the imperative right of their correlation and co-ordination.

The village communities alone can judge the economic evils or benefits of pre-emption, entail or free mortgage, or work out successfully the scattered field system by a discrimination of rights between old and new settlers, or between different kinds of arable lands, meadows, forests, etc., in dry valleys or mountain fastnesses, in arid regions or fertile tracts. Even now in some village communities pre-emption and periodical partition of arable lands still take place and new settlers are not given the right of villagers though the law courts are very reluctant to recognise these practices. Lands are still to be seen divided into scattered slices, which are kept perfectly distinct for the purposes of periodical redistribution or distribution of water for purposes of cultivation. When the village

* Robertson Scott, *The Foundations of Japan* pages 71-73

community was, however, caught up in a different economic and legal system the villages were no longer able to exercise or to control the intervention on behalf of the community more needed now than ever on account of the pressure of population, nor could they control the preventive policy on the non-appropriated lands and the equalising policy on the appropriated lands. The normal and natural process of the evolution of property and of the village community was thus arrested. This perturbation has been universal and has sometimes caused great agricultural excitement and unrest, which could only be feebly mitigated by a series of protective and preventive special agrarian measures. The farms consisting of widely scattered and intermingled strips are consolidated as far as possible and an artificial legislation lends its aid and this process goes on in India, in Ireland, in Germany and Russia and is almost at its close in England. The freedom the cultivators enjoy to sell their lands results often in disaster. Sometimes the land is sold at very low figures and money characteristically disappears. Thus in many countries certain restrictions upon the alienation of land become a necessary part of land policy. Such restrictions are seen in Denmark and in France where the aim is to prevent an undue selling up of the land into holdings insufficient to support a family. In Russia there are restrictions upon mortgaging the land which are found to be a necessary part of land reform. The peasant land, generally speaking, for example, can be mortgaged only when the money received is used for improvements. In Russia the epoch making *ukase* of 1906 went directly against the principle of evolution of the *mir*. It was based upon the principle of individual property and of individual cultivation of the land. It resulted in a differentiation of a portion of the peasants forming a strong land owning class of farmers while at the other extreme are the peasants who constitute the proletariat, who flocked to the cities or emigrate to Siberia. Indeed, it is the great discontent of the poor, miserable peasantry, who found that the hopes they were led to entertain by the economic idealists were frustrated, that fed the fire of the Russian revolution at the beginning.*

THE FAILURE OF AGRARIAN COMMUNISM

In January 1918 the socialisation decrees was passed in Russia which officially placed the whole arable area at the disposal of the peasantry. Immediately the peasantry proceeded to cut up the non peasant lands in order to carry out this decision which in their eyes was nothing but the restoration of their rights to those lands formerly wrested from their hands by the feudal aristocracy. But this added but little to the amounts already held. After the distribution the peasant holdings were increased by scarcely a desyatina each. Meanwhile the urban proletariat began to go back to the land in large numbers. The soviet government introduced two forms of communal agriculture to meet the problem, *viz* the large soviet estate which took over the land formerly held by large land owners that is, the best land and which was managed directly by the State. This was of special value during the years of food crisis, while its educational aims in showing the masses the advantages of large scale communistic agriculture over individual farm agriculture and of the possibilities of industrial development in connection with agriculture were especially emphasised. The other form of communism is the rural commune which is a voluntary association but is subsidised by the State. The land it uses is the property of the state and the members of the commune are permitted to keep certain fixed amounts of the food products they produce as compensation for their toil while the rest must be placed at the disposal of the State. In spite of hopes raised in Russia the progress of communism in agricultural life has been very small. This has been due to the fact that the peasant has been disciplined from time immemorial to harmonise the claims of individual operation and common use in the system of the old Slavonic communalism which, therefore, checked the new development of nationalisation the acme of the communistic ideal. The peasantry thus began to apply their own methods of group work which they had learnt to employ from time immemorial while the soviet leaders also encouraged *The Agricultural Experiments* in which each peasant has his own property which he merely loans to the association for common and collective work. This is a striking departure from the form of land work.

* *My Russian Land Reforms*, American Economic Review, March 1916

was made inevitable by the hostility of the masses of the peasantry to the nationalisation scheme which does not respect rights of private property that developed in the natural evolution of the *mir* itself. Thus to-day by far the largest portion of land which was redistributed during the revolution is now held as individual holdings. According to the figures at our disposal for the thirty one provinces of Soviet Russia the total amount of land that was formerly owned by those who did not actually work on it is (exclusive of forest) 24,151,000 desiatinas. Of this land 20,798,000 desiatinas or 86 per cent have been taken over by the peasantry as individual holdings, 9 per cent has been given over to Soviet estates, 2½ per cent have been taken over by rural communes and agricultural associations, and 2½ per cent have been given over to various governmental institutions. If we add the amount taken over by the peasantry into individual holdings to the amount of land already held by them under the same arrangement, we shall see very clearly how small has been the progress of communism in agriculture, in spite of the very extensive agrarian scheme created by the decree of February 14, 1919.* But there has been great gain in leaving the village community to frame its own regulations. The maintenance of the common live stock, the purchase of machinery, seeds, fertilisers, etc., the lure of outside labour are all subject to equalising measures, while a village community may even decide to change from individual farm to collective form of agriculture by a majority of votes, even as in Japan, there can be an

adjustment of the paddy-holdings on the consent of half the owners.

THE NEED OF REGIONAL AUTONOMY

Real agrarian reforms require changes in Government, for instance, provincial and local autonomy granted in much fuller measure than is now deemed possible is required so as to make the Government elastic to correspond to economic peculiarities in each region. The power of village councils and larger assemblies must certainly be increased. The east had throughout her economic history left her agricultural laws and practices to be managed by the village community, the clan or the agricultural brotherhood. The State could never supersede the communal regulation which protected the interests of the small peasant proprietors as well as of those of the landlords. Thus equalising measures were adapted to the stages of cultivation and the agricultural peculiarities of each region. In the east, a great portion of the work in rice cultivation must proceed in common, and the advantages of common holdings and common cultivation are manifest. Thus the advantages of enclosure and consolidation of holdings are small as compared with the wheat regions of the west where differentiation and improvement in culture can proceed only from the application of capital and machinery to single consolidated holdings. And yet in India both agrarian measures and court decisions are bringing about the disintegration of the village community and giving birth to phenomena precisely similar to those which followed English land enclosures in the eighteenth century.

* Leo Paryolsky, *The Economics of Communism* Page 83

RADHAKAMAL MUKERJEE

THE FORT OF RAYGAD

THE importance of the place the fort of Raygad occupies in the Maratha history, cannot be too much exaggerated. The great Shivaji had made it a centre of all his later activities. It was at Raygad that Shivaji was crowned king of the cows

and Brahmins (गौधाम्यप्रतिषठा) Raygad was the capital of Shivaji from the year 1674 to the year 1680. It continued to be the capital of the Maratha kingdom till the death of Sambhaji, son of Shivaji. Shivaji died at Raygad in 1680. The founder of the Maratha

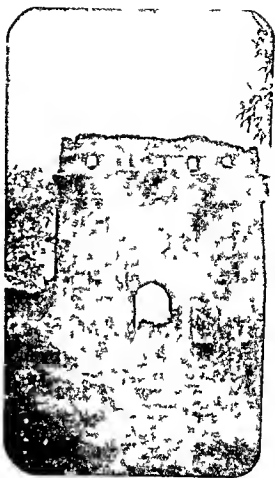
kingdom was cremated in the fort of Raygad. The tomb (शिवलिंग) erected to the memory of Shivaji has made Raygad a place of historical and political pilgrimage.

The strategic situation of Raygad was well known in very early times and the Europeans that first visited India used to call it 'The Eastern Gibraltar'. During the subsequent period of Maratha History Raygad always used to be a bone of contention and consequently a scene of hostilities between the various powers that were trying to establish their supremacy in Maharashtra.

Raygad was such a well built and strongly fortified place that in 1690 Aurangzeb could capture it only with the help of a traitor within the fort. During the 175 years that followed Raygad changed hands at least half a dozen times. It was for the last time conquered by the English in 1818. The English guns have played such a havoc on Raygad that at present all the buildings—even the palace of Shivaji—present a horrible scene of devastation and ruin.

Raygad is situated about 80 miles to the south west of Poona. It is about 16 miles from Mahad and Tahsil town in the Kolaba District. The sea coast can be seen from Raygad in clear afternoons. It is separated by a distance of about 40 miles. A combined journey from Bombay of about 12 hours in a steamer and a motor car takes you to Mahad. From Mahad onwards you have to travel on foot or in a bullock cart. Raygad is 2800 feet above sea level. The fort is built on a huge hill separated from the main range of Saljadri mountains. Being comparatively less higher than the surrounding peaks Raygad is not visible from longer distances.

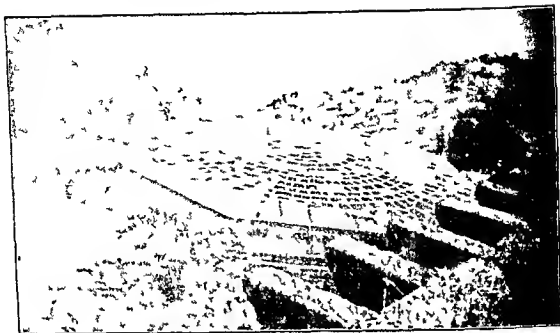
The top of the fort is reached in three stages. The steepness of the path will be seen from the fact that a circuitous distance of eight miles is to be traversed to climb a geometrical height of only 3000 feet. Naturally enough the way is very zigzag and full of ups and downs. The exquisitely charming scenery all round this place is simply unsurpassed. How the cataracts run gushing down hills what the murmuring rivulets resemble what bears comparison to those distant rows of high and rugged mountains with their sombre looking misty leads variegated with verdure and foliage I cannot tell. That is a task for the masterminds. So I will only act as a guide and take



THE MAIN GATE TO SHIVAJI'S PALACE, RAYGAD

the reader round to whatever is worth seeing and historically important.

There is only one way leading to the top of Raygad. You will see during your ascent a cave or two here carved in the rock. There is an artificial water tank also carved in the sides of the hill. At one place you observe remains of a watch post at other dilapidated walls of some other old building. At last a flight of 300 steps takes you to the main gate. The gate is comparatively in good order and the care bestowed upon its construction seems justifiable when it is borne in mind how the whole kingdom used to be dependent on these forts. There are on both sides of the gate about a dozen towers joined by a double wall all very strongly



The Tomb of Shivaji Raygad

built. It is certain no pains were spared in making the fortifications of Raygad as complete as possible.

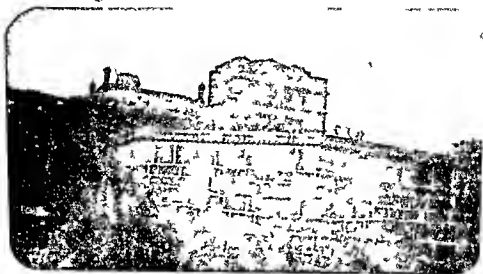
At a little distance from the main gate you come to a water reservoir called the Ganga sagor (नग सागर). It is 120 yards long and 100 yards wide. The situation of the lake is very charming. The water is transparent, cold and clear as crystal. The palace casts reflection of its ghastly remains in the lake and sighs for the splendid past with the wind gushing through its broken windows.

On crossing the Palqui door (पलकी दरवाजा) you get into the palace of Shivaji. While going there you see to the north east of the lake the temple of the Goddess Bhawani and the main gate of the palace. The court or the Darbar Hall is 450 ft x 250. A richly carved stone platform in the middle of the western side of the court is the only relic of Shivaji's throne. The place is held so sacred even now that the Marathas never go there with their shoes and the low caste people such as the Mahars only salute it from a distance. All that formerly was magnificent and rich in Raygad has succumbed to the ravaging influence of time and the spectator whose heart has become heavy with the woeful scene is reminded of

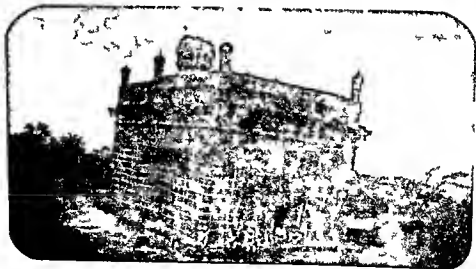
the lines of Bhavabhuti (भरवभूति)—सर्वं वस्तु
वशाद्वशात् स्मृतिवत् काशाय तर्को नय ।

A flight of 80 steps in the left side of the main gate of the palace takes you to the Drum Room (घण्टाघारा). This is the highest point on the fort. Standing here you can see all at once, the tableland of the fort about 1½ mile by 1 mile, various structures of the castle, the south west and east sides of the fort as if purposely chiselled steep by nature, the equally competitive fortifications on the north the four points Bhawani, Takmah, Singondan and Korkam (भवानी टाकमह झोंगदि and किरकको). The place commands a yet more extensive sight. You can have a bird's eye view of the large tracts of land surrounding the fort the rivers following their serpentine courses of shining water, the villages on their banks various rows of mountains, one higher than the other many forts like Raygad Torana, Pratapagad and others on a clear afternoon the sea can be seen as a vast sheet of silver.

Coming out from the south east gate of the court, we go in succession to the different courts named Naya sabla, Vivek sabha, Makar-sabla (न्याय सभा विवेक सभा मकर सभा) etc. At the back of the throne were the मन्त्रि मन्दिर and विश्वास मन्दिर the stores



The Samadhi of Maharaja Chhatrapati Shivaji Maharaj (Shivaji Maharaj) Raygad



The Temple of Jagadshwara Raygad

(ब्रह्मगार) and the harem (हरेम). The stores were destroyed by fire and cleared. The grains of rice are even now found in quantities mixed with earth.

Next a straight road 40 ft wide to the north east of the palace is the place of interest. The street is lined on both the sides with stone plinths about 100 ft long. There are upon these the remains of 44 shops which formed the bazar in those

days where people made purchases from horse back. A little further a footpath leads to the Takmal (ठकमल) point a sheer precipice. People sentenced to death were thrown down from this point. Very few people can stand the horrible scene below without feeling a sensation of giddiness.

The old ammunition factory now in ruins of massive stone is visible from here. The building is 99 ft long and has walls of a

breadth of 3½ ft. In the vicinity of the factory there are a dozen pools of water carved in the rock. A stone thrown into one of these raises ripples in all of them, because they are connected with each other by holes at the bottom.

About a mile in the factory is situated the temple of *शिवदीय*. The temple is in good order and is protected by a square wall (600 ft). The *Urbhuv* of Shivaji is seen at the main entrance (*प्रवेशिका*) of this temple. The *सुवासि* is built of ordinary black stone and is octagonal in shape. Its height is 5 feet and the perimeter of the octagon would come to 20 feet. The structure is as simple as possible. Quite close to his great master, lies buried the favourite dog of Shivaji, to whose memory also a small tomb is erected.

The western point of Raygad is known as *Hirkani* (*हिरकनी*) after a milkmaid of that name. This woman used to bring milk daily to the fort. One evening she was detained somehow and found the gates closed. It was now impossible for her to go out.

But there was her small baby in her hut below. The milkmaid grew anxious about her infant and could not bear the thought of its crying for her and dying of hunger before she could see it in the morning. She thought to herself that life was not worth living after the death of the beloved child. She made up her mind and went down a very difficult precipice, and reached her dwelling in safety. The matter was next morning discovered and reported to Shivaji, who praised the woman for her love of her child and honoured her by naming the precipice after her.

Raygad being the place of the death of Shivaji, has naturally become an object of pilgrimage to the lovers of Maratha history. The anniversary of the coronation day of Shivaji is celebrated every year on the 2nd day of *Baishakh* (June). Thousands of people visit the fort at that time and take part in the festivities.

L. N. SANE

ROUTES OF TRAFFIC IN ANCIENT INDIA

BY S. V. VISWANATHA, M. A. NATIONAL COLLEGE, TRICHINOPOLY

I propose in this short essay to deal with the facilities for transport in ancient India. The Indians were great traders in antiquity. Commerce with foreign lands is largely in evidence in some of the works relating to ancient India, and the various trading centres of the country were also kept in touch with one another by a system of roads and other means of communication. We shall bring together here a great deal of the evidence that is forthcoming on internal means of transport in ancient India.

In the Vedic ages when the Aryas were in a state of primitive civilisation, it is difficult to meet with improved means of communication and transport. But certain passages in the *Rig Veda* point to long journeys undertaken by the Aryas, sometimes through paths unknown, with the prayer that they may be rescued from the robbers on the roads. In the pioneer work which had to

be done by these against the severe odds of the non-Aryan inhabitants, wild tracts of land were explored, forests were cleared, and ways were opened for safe passage. As R. C. Dutt says:

Allusions to trade and commerce must be necessarily rare in a collection of hymns to Gods; but, nevertheless, we are here and there surprised by passages which throw a curious light on the manners of the time.

We meet with, however, some allusion to trunk roads in *Mahājātā* which we come across in the *Itig Veda*.

Along with the increase of material comfort came the invention of new methods for achieving material gains. The works of secular literature are, therefore, more full of information than those devoted to religion, and the former class of works shed not an unsatisfactory flood of light on the subject. In the time of Megasthenes enormous

developments had taken place in road construction and he speaks of a grand trunk road which connected the various parts of the empire of Chandragupta.⁴ According to him a great road ran from the frontiers to the capital city of Pataliputra. The course of the road and the towns it touched are described by him. The road was constructed in eight stages and passed through the following—Pushkalaratī, Lavilā, Jilam, Bias, Suttlej, Jamna, Ganges, Hastināpura, Rhodopha, Kālimpaya, Prayag and Pataliputra. Pliny also makes mention of this Royal road and he gives us the distances between the various stages. Kautilya is more informing about the means of transport in India of his age. He speaks of communication by land and by water⁵ and is partial to the former method of transport. Even in the earliest period of our civilisation channels were cut for the irrigation of fields.⁶ We are not sure whether these served for the transport of commodities. But the assumption that rivers of the Vedic and post Vedic ages must have acted as the media of commerce may not altogether be unwarranted. Even in the Rig Veda there are allusions to sailing by boats in rivers and to voyages across the ocean. In the *Arthashastra* there is distinct reference to the use of water courses as trade routes for Kautilya says⁷ that the king shall construct roads for traffic both by land and water. In regard to land routes, which Kautilya prefers against the opinion of his teachers to the contrary he states that these roads served for traffic in goods and for allowing easy passage for the military of the State. The roads of traffic⁸ are⁹ he says “a means to over reach an enemy. Bridges were constructed over unfavourable rivers and in the case of fordable ones boats and other water conveyances were provided.”

The nature of the roads depended on the importance of the places traversed by them and on the purposes for which they were intended. From the *Arthashastra*¹⁰ it becomes evident that every important city had six Royal roads,—three running from west to east and three from south to north. The following measurements of roads and lanes and foot paths are noteworthy. Roads leading to *Sayamya* military stations, cremation grounds and villages should be *6 dandas* (48 ft.) wide. Those to *Dronamukha* *Sthamya* country parts and pasture grounds shall each

be *4 dandas* in width. Royal roads were roads at least 24 ft. wide. Roads to gardens, groves, and forests shall be of the same width. Roads to elephant forests were to be only half as broad as other forest roads, i.e. *2 dandas* (12 ft.). Cattle tracks measured *4 aratnas* (6 ft.). Tracks for minor quadrupeds and men were of *2 aratnas* (3 ft.). Thus the width of the roads in the *Arthashastra* varied from 3 feet to 48 ft.¹¹ In the *Sukraniti Rajasargasa* which are to be laid round the palace of the king in the various directions measured from 15 cubits to 30 cubits.¹² The minor classes of roads are the *Padja* (foot path) of 3 cubits, the *Verthi* (street) of 5 cubits and the *gramamarga* (village road) of 10 cubits.¹³

The *Arthashastra* makes mention of two different trade routes.¹⁴ (1) That which leads to the Himalayas and (2) that which leads to the South. Kautilya differs from his teacher¹⁵ who holds that the former is preferable to the latter. He with his better knowledge says

With the exception of blankets, skins and horses which are available in plenty in the north other articles of merchandise such as conch shells, diamonds, precious stones, pearls and gold are available in the south.

Hence the latter are more useful than the former. Again he says that among the roads that led to the south those passing through mining regions or places where from plenty of merchandise could be gathered are to be preferred to others. Here commercial considerations are seen to weigh in the choice or construction of roads. It is clear also that the more important mining and trading centres were connected by roads.

Marketable commodities were apparently taken both by land and by water. The Teacher of Kautilya prefers the water route to roads for two reasons—that it is less expensive but productive of large profits. But Kautilya differs on the following grounds—that the water route is more risky, impermanent, a source of danger, and one in which there is little chance for defence.¹⁶ River navigation is at all tolerated by him as it is ‘uninterrupted and is of avoidable or endurable dangers.’

The usefulness of roads is thus dwelt on in the *Arthashastra*.

The roads of traffic are a means to over reach an enemy for it is through roads of traffic that armies and spies are led (from one country

to another) that weapons, armour, chariots and draught animals are purchased and that entrance and exit in travelling are lighted.

Roads connected the more important commercial centres and it was the duty of the king to construct roads having regard to the number of people in towns.¹⁰ The nature of the roads depended on the places they passed through. Prominent towns should have *Rajmarga* or *margam naitthi* or *Pidi* leading to them in the capital cities. Villages may have any class of roads. The roads were to proceed in all the four directions from the city or the village.

The *Silān* discloses some of the modern tastes in road building. Care was taken of the proper drainage of roads and streets, and the wholesome advice is given that the roads should be constructed like the back of the tortoise—hard, and somewhat higher at the middle than at the sides where they were to slope. They should also be provided with drainage channels on both sides.¹¹ By this device the mire and the ruts of the rainy season were avoided.

Roads were—some of them—very long. According to the Greek travellers the Royal Road of Pataliputra extended over hundreds of miles. Megasthenes¹² makes mention of the milestones on the road to indicate distances between places and sign posts gave the facility for the traveller to know in what direction his destination lay. It was also recognised as a principle that shade-giving trees should be planted on the roads that the fatigue of the weary traveller may be mitigated. It was also the duty of the State to build *serais* or rest houses for travellers.¹³ The Edicts of Asoka proclaim that *Panthasalas* were to be constructed on all the roads, of the Empire, and we read,¹⁴

'On the roads I have had banyan trees planted to give shade to man and beast. I have had groves of mango trees planted, and at every half Kos I have had wells dug. Rest houses have been erected and numerous watering places have been prepared here and there for the enjoyment of man and beast.

The *Sukraniti*¹⁵ says that between every two villages a *sarai* was to be constructed which was to be cleaned every day.

The administration of public works was an imperative duty of the State and a separate department of the administrative machinery of Chandragupta's time was set apart for public works, as we learn from Megasthenes. *Kautilya* says,¹⁶ 'the King

shall not only clear roads of traffic from the molestations of robbers but also keep them from being destroyed by herds of cattle.' Thus the protection of roads was a kingly duty, and those that molested the travellers on their way were very severely punished.¹⁷ The roads were to be kept free from thieves and vagabonds and the watchmen had to visit them every half *Yama*.¹⁸ The following scales of penalty are imposed in the *Arthashastra*¹⁹ on those that blocked the roads. Twelve *panas* in the case of footpaths or roads intended for inferior cattle, 24 in the case of roads for superior beasts, 54 in the case of elephant roads and those leading to fields, 200 in the case of village tracks and paths for burial grounds, 500 in the case of roads leading to forts, e.g. *Dronamukha*, 600 in the case of forest-roads and 1000 in the case of roads leading to *Sikhanya* (capital). The penalty differed with the kind of the different roads blocked. The *serais* and the rest houses on the roads were to be well governed by village officers, and the following duties are assigned to the master of the *serai* in the *Sukraniti*.²⁰ He was to note all the particulars about the travellers—their starting place, the destination, the number in one company, whether armed or unarmed for protection, whether with conveyance, the caste, the family, the permanent residence, etc. He was then to give the assurance of safety to them and let them sleep in peace, count the number of travellers inside the house, close the gate carefully and have the *serai* guarded by watchmen. It was his duty to wake up the travellers in the morning and having been satisfied that there was nothing wrong with them lead them in safety to the boundary of his jurisdiction. The travellers on the roads were, to some extent, also held responsible for keeping the roads free from danger and molestation of any kind. They

'shall catch hold of any person whom they find to be suffering from a wound or ulcer or possessed of destructive instruments or tired of carrying a heavy load, or timidly avoided the presence of others or indulging in too much sleep, or fatigued from a long journey or who appears to be a stranger to the place.'²¹

In the above, two points are noteworthy. First, the care for the interest and protection of the wayfarers, and secondly the detection of suspicious and undesirable

merely a reference made to the subject in the statement of objects and reasons. The League is of opinion that the severest penalties in the hands of the law should be adopted in dealing with this class of person, who is almost entirely responsible for the supply of women and girls to brothels in Calcutta. It is considered that imprisonment, transportation and, in some cases, corporal punishment, should be resorted to as the only effectual deterrent, and that, in no case, should the option of a fine be allowed.

We are glad to note that steps have been taken to have this mistake rectified at the time when it is considered by the Select Committee to whom it has been referred by the Legislative Council without a single dissentient voice.

There are two aspects of the question dealt with in the Bill to which I would particularly draw the attention of the readers. The one refers to the *protection of minor girls* and the other, to the *control of brothels and disorderly houses*. It is most easy to reflect that thousands of innocent girls are being sacrificed annually in this city for purposes of gain and gratification of lust and that the existing law and public opinion are perfectly helpless to stop the evil. Every good citizen of Calcutta is, therefore, in duty bound to see that this cruel and abominable trade is put down with a strong hand.

In this connection, it may be noted that the absence of Homes where girls rescued from houses of ill fame could be taken care of is very keenly felt in this city. There are a few institutions in Calcutta which give shelter to such girls and impart to them a suitable education and training to enable them to earn an honest livelihood. But the limit of accommodation in such institutions is very inadequate. I may be permitted to mention the name of one such institution which deals with such girls and with which I am connected. Within the last fifteen or twenty years, the Calcutta Orphanage for Hindu children has undertaken the charge of 40 girls under 10 years of age all removed by the Police from houses of ill fame in Calcutta. Of these, seventeen have been married to suitable parties, many of whom are mothers of children and they are living happy lives in their new homes. The rest are still inmates of the Orphanage and are getting proper education and training under our care. But our accommodation is extremely limited and under our rules we cannot take girls above 10 years of age and of Hindu parentage only. This problem of immoral traffic in girls in Calcutta cannot be satisfactorily solved without the establishment of proper Homes for their shelter and education. It must be stated with regret that owing to the rigid social custom of the people these girls cannot be taken back to their houses even if they are found pure and innocent. I would therefore most

earnestly appeal to Government and to the leaders of the different communities living in Calcutta to do their best to get up suitable Homes as early as possible for the shelter and education of girls rescued from houses of ill fame.

The very appropriate and forceful observations of the Calcutta League of Women Workers on the question of suitable Homes for the reception of girls saved from life of shame may be cited below—

The League considers that the Bill is incomplete without provision being made for a house of detention to which girls may be removed. It is further thought desirable that any girl removed in this way should be brought before a small committee of sympathetic women for a thorough investigation of the case. Any such home should be managed by a committee of women who would appoint a thoroughly efficient woman superintendent to carry out their instructions. The League further considers that there should be one home for children of tender age say below ten and another for girls above that age. The League have recently had under consideration a scheme for the establishment of rescue homes for children but it is felt that this scheme being of a purely private nature will be quite inadequate to meet existing need is without the support of the Government.

As regards control of brothels and disorderly houses the case of Joy Mitter's Street may be cited as a flagrant instance of the helplessness of the existing law to prevent location of new brothels among decent people in the respectable quarters of the city and on the main thoroughfares. The history of the case is very interesting. In 1921 a brothel was opened in Joy Mitter Street. The respectable residents of the locality tried their level best by all lawful means for the removal of the brothel but without success simply because the law is defective there being, in the words of the Magistrate, *that standing law of Calcutta of which women of ill fame can be benefited from buying or hiring houses for the most in localities inhabited by decent people*. It may be noted here that the present Bill, if passed into law, will remedy the evil.

Similar complaints have been made from time to time by the respectable residents of Raj Bhendra Krishna Lane in Ward No 1 without any redress. There is a big school facing this lane which has been standing there for more than half a century. It is very desirable that this law should be made clean in the interest of the school and of the respectable families residing in the locality.

There is another very important point to consider in respect of this Bill. Calcutta is a great educational centre. Thousands of young

Commercial revolution leads to financial problems, which, as the author well says, would enable "the people which obtains the world's carrying trade to levy a tithe upon all those for whom it provides transport and thus adds to its capital. New industries arise round its ports, and its banks become clearing houses for international payments." Thus the controlling centre of credit would naturally be displaced. This financial situation would link up with its natural adjunct, the military, when "warships, as well as merchantmen sail on oil fuel, the smaller volume of which allows both their radius of action and the weight of their guns to be increased. But in this case the nation which has the biggest supply of oil will be able, other things being equal, to build the most powerful navy and to reduce all rival fleets to a position of dependence". The diplomatic *étape* soon follows as a corollary, which soon merges in the general arena of international politics, the greatest problem of all modern democracies.

In this manner we have the Washington Conference, the Geneva Conference, the 1919 Conference, where the World Powers gather to "arrive at an understanding of mutual good will and international adjustment".

America, with her practical monopoly of the oil trade of the whole world, thus became a powerful menace and rival to the British Empire. But the Empire expansionists in England have proved equal to the task as her present position in the monopoly of the control of the oil resources of the earth, immediate as well as potential, proves. Within ten years when the danger signal was raised over the British Empire, "the silent efforts of a few men such as Sir Marcus Samuel, Chairman of the *Shell Transport*, Lord Cowdray, head of the *Petroleum Oil Group*, Lord Carson, and Prof. Sir John Cadman, of the Birmingham University," have not only thrown down America's oil monopoly, but have resulted in a grave threat to her Atlantic Ally who is reduced to a second rate oil producer. England has made the foundations of her Empire more secure than ever, in so far as this monopoly of oil gives the greatest stability to her Navy and her merchant marine which constitute the very strength of the British Empire.

The history of this latest adventure in British Imperialism has been fully and most interestingly set forth in the authoritative book under review. As a result of his investigations in this field M. Dehaan makes the interesting and pertinent remark, "For the man who best knows the position of parties and the intrigues of diplomats will have but a superficial view of society, incomplete, and therefore false, unless he constantly bears in mind the economic realities which you point out".



When They Try To Bury The Hatelet In The Past They Strike Oil

- Brooklyn Eagle.

Inde ! he intimates should be merely take the simplest of the necessities of life and follow it in its transformations and movements, from the original source to the consumer, he will see in operation not only the technical machinery of industry, transport and banking, but also the delicate mechanism of all our political and social institutions. The study of oil will amply validate this statement.

The history of the British maneuvers for the control of oil begins with the advent of the *Shell Transport*. To the latter's assistance was brought a group of daring financiers, capable of taking the long view, controlling a large capital, and highly expert in the art of issues, fluctuations, fusions and other combinations to which the limited liability company so readily lends itself. The British undertaker of the Rockefeller Standard Oil Company and avoided rousing any attention to their own efforts. Slowly British prospectors secured India, Ceylon, the Malay States, Northern China and Siam. Important concessions were acquired in the Dutch East Indies, in the Caucasus and Roumania. Insensibly the *Shell Transport* stretched its tentacles over every quarter of the world. Then the expansion spread to the United States itself, and with the development of the Panama Canal, to Mexico and the South American Republics. To quit all fears (i.e. mainly, American) the *Shell Transport* had the ingenuity to associate itself with American firms wherever necessary. *The Burlington Investment Co.*, which is apparently American but in fact British, enjoys

been opened too late. The reply to this outspoken expression of Britain's supreme position in the oil monopoly of the world was as frank and forceful. Franklin K. Lane, late Secretary of the Interior of the U. S. Government, after dwelling on the Polk Report on the oil situation as affecting the U. S., wrote "A policy of this description has inspired among Americans the fear that Britain, in acting thus, desired to check the naval development of the United States. Now do such proceedings lead to peace or to war? Is it admissible that Britain—not merely British capitalists but the State or Government of Great Britain, that is a political entity—should take possession of a market and keep the rest of the world out of it?" It is surely obvious that if not only nations but States themselves, represented by Governments take part in economic competition and turn themselves to commercial houses or industrial firms, there is no hope of appeasing the conflicts which will constantly arise out of commercial rivalry. Whether we may believe or not the warnings of Bernard Shaw that these "two English speaking peoples are ever moving towards a bloody conflict" there is enough material in the history of oil monopoly for which America is now so sorry that she did not wake up to the problem before, to furnish one with all plausible misgivings that these two "kith and kin" nations will fall out with each other one day. Though almost the entire stock of international problems and misunderstandings were carefully exhibited in the recent Washington conference, the nature of which ranged from the three thousand odd islands in the Pacific to the economic partitioning of China and Central

Europe and Russia, discerning people had no doubt that the main trouble was as to the conflict between America and England as to 'who is to be master of the world'? Diplomatic softening of the heart have manifested themselves in the Pacific Pact, the Naval Treaties, the resolution on China and the control of cables in the Pacific, but the real heart burning continues. One needs only to take a cursory review as to the situation in respect of the pessimism regarding the Geneva Conference, whose sessions are weekly suffering postponement to understand who holds the key to the economic reconstruction of the world, and why America refuses to take part in this Conference. The study of the World's Oil Problem has presented us with a glimpse of the nature of this economic conflict and this will provide us with a knowledge of the underlying forces that are driving modern governments in maintaining their prowess and their ever growing desire to expand their interests wherever there is either geographical or political loophole. To those who believe even at this late moment that principles like 'Self determination' or 'Right of all nations to full sovereignty' have any influence on the master nations of the present will seem to be under a mystic delusion when they will study this little book by the Frenchman who has told the story of one phase of the international Capitalism which is holding the entire world in its grip, in a most clear and interesting manner. An appendix containing the San Remo secret Agreement between France and England and utterances by British, French and American financiers and Diplomats makes the study illuminative.

WALT WHITMAN, THE POET

(An Appreciation by A Hindu)

By TARAKNATH DAS

ONE of the greatest living poets of the world, if not the greatest poet of the age, Dr Rabindranath Tagore, speaking of poetry and art has remarked in the following way —

"Poetry and arts cherish in them the profound faith of man in the unity of his being with all existence, the final truth of which is the truth of personality. It is a religion directly

apprehended and not a system of metaphysics to be analysed and argued. To a poet beauty is no phantasy, it has the ever lasting meaning of reality. The facts that cause despondence and gloom are mere mist and when through the mist beauty breaks out in momentary gleams we realise that Peace is true and not conflict. Love is true and not hatred and Truth is the One not the disjointed multitude. We realise that Creation is the perpetual harmony between

the infinite ideal of perfection and the eternal continuity of its realisation that so long as there is no absolute separation between the positive ideal and the material obstacle to its attainment, we need not be afraid of suffering and loss. This is the poet's religion.

Whitman, the poet, realised the Creative Unity of the Personality and the Infinite and so he sang in his poem "Passage To India"—

"

Greater than stars or suns,
Bounding O soul, than journeyest forth
—What love, than thine and mine and
and ours, O soul?

What aspirations wisest, outvie thine and
ours, O soul?

What dreams of the ideal? what plans of
purity, perfection, strength?

What cheerful willingness, for others' sake
to give up all?

For others' sake to suffer all?

To Whitman's eyes there was no high and low and he shows his feeling of Universality of love in his poem "To A Common Prostitute"

"Be composed—be at ease with me—I am
Walt Whitman, liberal and lusty as
Nature,

Not till the sun excludes you, do I exclude
you,

Not till the waters refuse to glisten for you,
and the leaves to rustle for you, do
my words refuse to glisten and rustle for
you

"

As a believer of Immortality Walt Whitman proclaims the message with vigor and poetic majesty—

"I do not doubt that whatever can possibly happen, anywhere, anytime, is provided for, in the inherence of things

I do not think life provides for all, and for Time and Space—but I believe Heavenly Death provides for all"

As an upholder of universal toleration Walt Whitman sings "To Him That Was Crucified"—

"My spirit to yours, dear brother

Do not mind because many, sounding
your name, do not understand you

I do not sound your name, but I understand
you, (there are others also),

I specify you with joy, O Comrade, to salute
you, and to salute those who are with
you, before and since—and those to
come also,

That we all labor together, transmitting the
same charge and succession

We few, equals, indifferent of lands, in
different of times,

We, enclosers of all continents, all castes—
allowers of all the theologies,

Compassionaters, perceivers, rapport of men,
We walk silent among disputes and assertions,
but reject not the disputers, and
not anything that is asserted,

We hear the bawling and din—we are
reached at by divisions, jealousies, re-

criminations on every side
They close peremptorily upon us, to surround
us, my comrade,

Yet we walk upheld, free, the whole earth
over, journeying up and down, till we
make our ineffaceable mark upon time
and the diverse eras,

Till we saturate time, and years, that the men
and women of races, ages to come may
prove brethren and lovers, as we are"

Whitman was a citizen of the world and he sang for human brotherhood and world peace for a better human race—

"Come, I will make the continent indissoluble,

I will make the most splendid race the sun
ever yet shone upon

I will make divine magnetic lands,
With the love of comrades

With the life long love of comrades"

He again sings—

"Salut au monde,
What cities the light or warmth penetrates,

I penetrate those cities myself
All islands to which birds wing their way,
I wing my way myself,

Towards all,
I raise high the perpendicular hand—I
make the signal,

To remain after me in sight forever,
For all the haunts and homes of men"

Whitman is the poet of the world, because he sang for all nationalities and for common humanity.

GLIMPSES OF INDIAN INDIA

IV INDUSTRIAL TOWNS IN THE NIZAM'S DOMINIONS*

By SRI Nihal Singh

I

ON the way from Ellora to Aurangabad is situated Kagazipura—'paper town'. Judging from the accounts which its oldest inhabitants gave me, it is but a ghost of what it once was, though, during recent years, the Nizam's Government has been trying to revive the industry which gave it its name.

The town owes its foundation to the Emperor Aurangzeb who, while acting as his father's Viceroy in the Deccan, realising the necessity of introducing paper making in the neighbourhood of his headquarters brought paper makers from Northern India to induce them to settle down there and to build up the industry, he gave them concessions of land and money to enable them to build their home factories, and promised to extend them patronage.

II

Though hundreds of years have elapsed since the paper industry was first established in Kagazipura, yet, at the time of my visit, a few months ago, the methods of paper making had hardly changed. The cotton rags, twine, or hemp rope were cut into small pieces and pounded throughout the night. Next day they were taken out and tied in a long piece of cloth, the two ends of which were tied about the waists of two men, who then waded into the water in a large tank and moved the cloth about, washing all the dirt out of the rags. After this lime was added to whiten them, and they were pounded for eight days, left for a week to

settle then pounded again for eight days, and again left to settle. The lime was next washed out of the pulp, soda and soap were added to it and it was again pounded, after which it was spread out and allowed to dry for several days.



Paper making at Kagazipura or 'Paper Town'. Pulp is receiving a coat of starch and then being hung against the wall for drying.

* The first article of this series entitled 'The Nizam's Capital' appeared in the March number, the second 'My Pilgrimage to Ajanta' in the May number and the third, 'Ellora and its Environs', in the July number of the *Modern Review*.

The next process was to reduce the dry pulp to powder, mix it with an equal quantity of soap and for a fortnight alternately pound and dry it, and finally put it into a cistern where it was allowed to remain until it was sufficiently soft to be worked up into paper.

III

The paper makers complained to me that the supply of water upon which the industry depended to no small extent was no longer plentiful. The Government had recently taken steps to repair the tanks from which they derived the water, but even then much remained to be done.

I asked the paper makers about the competition which imported paper had forced upon them.

We should not be afraid of fair competition, they replied. 'Machine made paper can be manufactured much more cheaply, quicker, and easier than we can produce the hand made paper, and it is impossible for us to compete with it. The paper which we make has wonderful keeping properties. Specimens of paper made in Kagazipura have been known to last for centuries, in a perfect state of preservation, whereas machine made paper quickly becomes brittle in the Indian climate. But the market for the superior grades is exceedingly limited, and we lead a hand to mouth existence.'

This competition was forcing the paper-makers out of business and casting them adrift in the streets of Bombay and other towns in British India. Kagazipura was, indeed, for many years a deserted village. The once flourishing industry well nigh died. The skilled workers had to abandon their homes and seek a living at anything they could find to do anywhere. Even to day, whole portions of the town are uninhabited. The roofs have caved in and the houses are tumbling down. It is a heart breaking sight to the visitor, and even more so to the people who remain, and who remember what the place once was.

IV

A short time ago His Exalted Highness issued a special *farman*, at the suggestion of Sir Ali Imam, exempting from octroi duty the hand made paper imported into the capital and ordering that the official *Gazette* should be printed upon local paper only, and that his officials should use as much of such paper as possible. The Department of Commerce and Industry undertook to supply, at the nominal cost, waste paper for repulping and to bring, at Government expense, batches of selected paper makers to the Industrial Laboratory at Hyderabad to receive instruction in improved methods.

These arrangements had the effect of slightly stimulating the business, and some of the workers drifted back to their old homes and re-established the industry.

The first *Talukdar* (district officer) of Aurangabad, who accompanied me on my visit to the place, was a man of kindly disposition. He sympathised deeply with the paper-makers, and was anxious to do everything that lay in his power to assist them, in his own limited administrative sphere. He insisted that all his subordinates should use paper made there, and was seeking to find some means to give the paper-makers the improvements they required to better their condition and to place their industry on a more stable foundation.

It was not possible for the *Talukdar* to do much, however, since many of the officials in Hyderabad were apathetic, and did little to help the struggling industry. They honoured in the breach the order directing them to use hand-made paper. They declared, if asked why they did so, that they did not like the colour, or the shape, or the texture of the Kagazipura paper. They were ready with excuses for using imported paper, and unsympathetic towards their own workers.

In view of the apathy, and even obstruction, of the officials connected with the Hyderabad Government, I doubt that such encouragement will accomplish much in the long run. The hand made paper industry appears to be doomed, and from what I saw when I visited Kagazipura, it is almost crushed.

No doubt Hyderabad offers wonderful possibilities, so far as machine-made paper is concerned, since it produces quantities of raw materials suitable for use in manufacturing it. Bamboo, for instance, grows rapidly everywhere in the Nizam's Dominions. I remember more than once hearing Sir Ali Imam describe his feeling of wonderment when he stood in a place in the interior and saw cartload after cartload of bamboo being taken by plodding oxen to the nearest railway station, many miles distant, to be shipped away. Sir Ali had in mind a comprehensive scheme to tap the forests with light railways, in order to get at the numerous raw materials which flourished there in such abundance, and to start a paper making industry which would utilise within the Dominions the bamboo and jungle

grass and rushes, and other forest produce suitable for paper making, so that the people of the State would derive a handsome profit from manufactured goods instead of the pittance they received from raw products. Sir Ali, alas! left Hyderabad before these schemes had developed much past the paper stage, and to-day life is flowing on in the old, placid channel, and little, if anything, is being done to utilise the forest resources to enrich the State.

V

While I was in Aurangabad, I took the opportunity to visit Paitan—one of the oldest towns in India where hand weaving has been carried on from time immemorial, and has reached a high state of perfection. The chief industry in the centuries past, as to-day, was making gold and silver wire, sometimes twisting it around silk thread and working it up into *hamlhab* (kincob).

I climbed into the car before dawn broke, and drove off to the town, about 30 miles distant from Aurangabad. I had been warned that the road was very bad, and that I must expect an uncomfortable trip but in my wildest nightmares I never conjured up such rough driving as fell to my lot that morning.

For some distance outside Aurangabad there is a chain of hills forming a watershed from which many small streams make their way across the valley below. Hardly were we out of the confines of the city when the road degenerated into a deep rutted cart track. If my memory serves me right, we had to cross 27 *unbridged* streams in the course of 15 miles. The strain upon the muscles when driving down the steep bank on one side and up again on the other, left me feeling beaten and bruised by the time I reached my destination. Had I made the journey a little later I should have been saved all the aches and pains that fell to my lot, for a "pucca" road, with bridges and culverts, was being made between Aurangabad and Paitan, which, when opened would do away with all the agony that I experienced—not to speak of wear and tear upon cars and other vehicles.

It was a fascinating sight that met my gaze as I neared Paitan. It had no old world air about it, as if it had stood stock still through the centuries while the rest of the world was marching forward. The river,

which is considered*to be particularly holy, was full of people bathing and washing their clothes. Up and down the steps of the ghāt a steady procession passed, like an army of ants going to and coming from their nest. Women bearing empty pots on their heads sedately descended to the stream and returned after filling them with water. One could almost fancy oneself at Benares or Kalghat.

As I drove into the town I saw, wherever I turned, evidences of city built upon city. My hands itched to get hold of a spade and dig and dig until I had uncovered some of the old relics of centuries gone by which undoubtedly lie buried beneath the soil. Now that the necessary measures have been taken to preserve the precious treasures at Ajanta and Ellora, the Archaeological Department of the Nizam's Government should concentrate upon carrying on excavation work in this place, which is sure to result in many discoveries of great historical and artistic interest.

One of the first places I visited in Paitan was Salivahana's well. That great man was born at Paitan, and ruled there towards the end of the first century A.D. Tradition has it that he made toy soldiers out of clay from the well and they were transformed into a mighty army of flesh and blood men, with which he conquered the whole country round about. Finally, however, in crossing the river, the clay of which they were moulded dissolved and they disappeared—and with them Salivahana's power.

It was interesting to note, in connection with this historical well, how Islam had overhaid Hinduism. A mosque had been built so that the shadows of its minarets fell athwart the well.

On every side were the stones from ancient Hindu temples which had been destroyed to make room for a new faith. They were worked into the houses of the lowly and the residences of the well to do. They were piled one on top of another, to form steps and fences. They lay about haphazard on the ground, half buried in the earth. They were more or less elaborately carved, the loins often appearing in their ornamentation. The designs pathetically indicating how they had fallen from a high estate. It made me feel sad to see these mute reminders of the crushing out of a peaceful civilisation at the point of the sword.

prevalence of animal sacrifices in ancient India, and the disfavour with which they were regarded in Buddhist times, will appear from the following

'Now in those days the Benares folk were much given to festivals to gods and used to show honour to gods. It was their wont to massacre numbers of sheep, goats, poultry, swine and other living creatures and perform their rites not merely with flowers and perfumes but with gory carcases.'

Brahmins were employed to offer sacrifices to avert evil from the king—

'Outside the town they dug a sacrificial pit and collected a lot of four footed creatures perfect and without blemish and a multitude of birds.'

It may be mentioned in this connection that in the Aswamedha sacrifice, 600 different kinds of birds and beasts were killed.

The worthlessness of feeding the sacred fire is illustrated in II 162. Here are a few more pictures

'In those days a festival was proclaimed in Benares and the people resolved to sacrifice to the ogres. So they strewed fish and meat about courtyards and streets and other places and set out great pots of strong drink. At that time there was a festival at Rajagriha and a very wet festival it was with everybody drinking hard. By midnight the meat was all gone, though the liquor still held out.'

Garlic was a favourite article of food of Buddhist monks. In I 146, an offering of fish, meat, strong drink, rice, and milk to the Nagas is mentioned. We read of a cow-sacrifice,** and even of human sacrifice,†† where

• I 50

† I 77

‡ Mabbhāra's commentary on ch. 24 extra.
* Rajasamaya Samhita. See also 'Law and Aspects of Ancient India in Polity, (Oxford, 1921), pp. 189-90.

§ I 113

§ I 142. Kalasa (6th century A.D.) sings of the exciting wines which the Yajña ladies of Alaka used to drink (Meghaduta Part II 5), of the fragrant liquors drunk by Yavana ladies (Rajatarangini, I, 61), and of the wines with which Raghu's victorious army encamped in the vineyards of the Parasakas overcame the fatigues of war (I, IV 65).

¶ I 140

** I 144

†† III 314

40—8

the reference is to a Sawachatuska Yajur, a complete fourfold sacrifice, consisting of four elephants, four horses, four bulls, four men, and four samples of other creatures, quails, etc. The Varuna Jataka* speaks of a tavern keeper who used to sell strong spirits. Elsewhere we have an allusion to a drinking booth and some tipplers.

'One day a drinking festival was held in the city of Benares, and the king gave the 500 hermits a large supply of the best spirits, knowing that such things rarely come in the way of those who renounce the world and its vanities. The ascetics drank the liquor and went back to the pleasure. There, in drunken hilarity, some drank, some sang, whilst others wearied of dancing and singing, kicked about their rice hampers and other belongings—after which they lay down to sleep.'

The inhabitants of a certain village in Benares being afflicted by famine procured an old ox from the headman and ate it. In II 277, the citizens of Anga and Magadha are represented as drinking liquor and eating flesh during their journeys. In II 241 the custom of preserving meat and eating it is referred to. In II 284 we find cocks maintained in temples, though not apparently for food, and fowl and rice eaten by people. The Dasabrahmana Jataka‡ says

At 0 in the houses of these *prohitas* there are slaughtered sheep, buffaloes, swine and goats. They are slaughterers. O great king and yet they call themselves Brahmanas.

The Brahmins who took part in these sacrifices do not appear to have been actuated by very unselfish motives. If the Jataka stories are to be believed. In the Mahasupina Jataka, seeing the preparations for the sacrifice, the exultant Brahmins thought 'Lucky sums of money, and large supplies of food of every kind will be ours.' The king's chaplain, addressing a learned young Brahmin, who was opposed to the sacrifice, says 'My son, this means money to us, a great deal of money.' Similarly, when the fourfold sacrifice mentioned above was being celebrated with great éclat, and a disciple of the royal *parrot* protested against

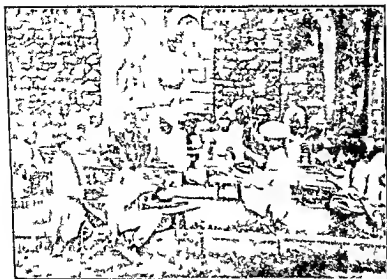
• I 47

† I 61

‡ II 199

§ IV 495

¶ I 77



Boys learning the secrets of making Bidri ware a speciality of Bidar, which in the olden days was the capital of a Muslim Kingdom and now has valuable archaeological remains

improved looms, yarns and dyes from the co-operative stores at prices much lower than they could purchase them elsewhere. To popularise the use of fly shuttle looms a demonstration hand weaving factory is conducted at the capital to show how improvements within the reach of the ordinary weaver can be effected perhaps even by the local carpenter. The work is so organised that men from the remotest parts of the Dominions can become familiar with modern methods, purchase new looms, or learn how to convert their old ones at small expense into efficient ones.

In addition to the demonstration factory, peripatetic parties each under a trained demonstrator, go about from one weaving centre to another, set up improved looms in schools or rented buildings, and show the local weavers how to use them. The efficiency of the demonstration party is judged by the number of modern looms introduced in the areas it visits. When the weavers see, with their own eyes, that the same work can be done in a fly shuttle loom in much less time and without sacrificing the quality of the fabric in the least, it is easy to persuade them to abandon their old methods.

I went to Bidar, about seventy five miles from Hyderabad city primarily to see the

archaeological and historical remains there, and partly to see, for my self, how they made the Bidri ware, for which the place is and has for centuries been famous. The small and large articles of infinite variety and great artistic value, made in this ware, never rust, and break only if they are dropped or receive a hard blow. The metal of which they are made consists of an alloy of copper and zinc.

The objects are moulded, shaped upon a turning lathe, chased, polished and coloured dark green or black. They are usually inlaid more or less elaborately with silver cut to fit the pattern deeply engraved on the vase, box, or whatever it may be.

This was literally a dying industry. It was allowed to run down until only one man remained who knew the secrets of the trade. At this point the Nizam's Government stepped in and started training, under him, young boys to carry on the art traditions of the place which once was the capital of the kings of Bidar. Under this stimulus the industry is gradually reviving, and it is not at all uncommon to see men in the capital and elsewhere wearing Bidri buttons in their coats.

Other centres in Hyderabad are famous for particular articles produced there. At Kareemnagar, for instance, a very beautiful kind of silver ware is produced. It is woven in basket design, of silver wire over china tea pots and other dishes.

And where lies all that was mortal of Guru Govind Singh, the last great leader of the Sikhs, who went to the Deccan to punish Aurangzeb for his misdeeds, and died there—is famous for its muslins.

Round about the same neighbourhood are made figures of paper mache. Indeed, each town of any size has some handicraft in which it specialises.

The Nizam's Government maintains a permanent exhibition in the public gardens at Hyderabad, to popularise local products. Temporary exhibitions are held during fairs at important places in the districts. Every

article has a label attached to it clearly marked with the price at which it can be duplicated. Exhibits are sent outside the State whenever opportunity offers, and during recent years Hyderabad products have won numerous medals and prizes.

Fortunately for Hyderabad, the Nizam takes a personal interest in the handicrafts which have sent the name of the Deccan round the world, and is trying to shield

them from unequal competition. He created in 1918, by special *Larman's*, the Department of Commerce and Industries, to improve the existing crafts and introduce new ones. This Department, largely through the efforts of Mr. Abdus Samad, is doing everything possible to stimulate home industries. If the Department lives up to its promise, the people's prosperity is bound to increase in the course of a few years.

SOCIAL LIFE IN THE BUDDHISTIC AGE—I

WE shall attempt to present in these articles a picture of the social life of the people of India in the Buddhist age. By the Buddhist age we mean the period covered by the rise and fall of Buddhism in India—embracing a cycle of a thousand years more or less from the death of Gautama at the end of the fifth century B.C. to the death of Harsha Vardhana about the middle of the seventh century A.D. It is commonly supposed that this was the era of the decline of Brahmanism, till its revival under the Gupta emperors with the great Sankaracharya, who flourished in the eighth century, as its protagonist. The evidence by which the so-called decay of Brahmanism is supported has been collected by Sir R. G. Bhandarkar.* Mr. Havell, however, dissents from this view, which he considers to be an untrue reading of Indian history. He says

‘Throughout the whole of this period Brahman influence was steadily growing intellectually, socially and politically.’†

Indeed Dr. Bhandarkar himself was one of the first to recognise that

‘Buddhism was not a social revolution as has been thought by some writers. Buddhism was not even a revolt against caste.’‡

And the same view is taken by Dr. Fick, who is of opinion that

• A Peep into the Early History of India
J. R. A. S., Bom. Vol. XX No. lvi 1901

† The History of Aryan Rule in India,
London, 1914, Part I, ch. X

‡ A Peep &c. P. 363

The castes continued after the spread of the Buddhist doctrine quite as well as before, the social organisation in India was not in the least altered by Buddhist appearance.*

This does not, however, mean that when the religion of Buddha flourished in India, Brahmanism was not affected by it to some extent in all directions. In our observations on caste we shall see by and by that ideas of social superiority underwent some startling transformations among large sections of the people, though the prevailing customs of society might not have been practically affected to any considerable extent. But what we have said above will show that the social condition of India in the Buddhist age was the condition of people who were largely Brahmanic in social organisation and entirely so in culture and origin, and the manners, customs, religions and secular notions which prevailed in society, as evidenced by the Pali Buddhist literature of the age, may quite fairly be ascribed to the ancestors of modern Hindus who flourished in those days and traced their descent from the same ancient and mythical Rishis whom we place at the top of our genealogical trees.

At the head of Pali literature, which will constitute the principal source from which we shall draw the materials for our study, stands the Jataka stories in Faussboll's edition, translated into English in six volumes and published by the Cambridge University Press.

• The Social Organisation in North East India in Buddha's Time (translated by Dr. Mahttra and published by the Calcutta University 1920)
p. 32

animal sacrifice, the former replied: "We shall have abundant of dainties to eat, only hold your peace."* The Jackal in the *Śrīgala Jātaka* sums up the popular opinion when he says: 'Brāhmanā dhanalolā honti'—the Brahmins are full of greed of gold.† Kings in their kingdoms, and Brahmins in their work, are full of greed.‡ Says Dr. Fick:—

"One may, however, object here that the *Jātakas*, if they do not idealise, still commit the mistake that they give a prejudiced and contemptuous view of the Brahmins. Many narratives seem to justify this view, for in many cases the Brahmins are pictured as greedy, shameless and immoral and serve as a foil to the *Khattiyas* who play the part of the virtuous and noble humanity in stories."§

Regarding maritime trade and sea voyages, the *Jātakas* are replete with allusions to ships, the high seas, sea-coast posts like *Surparaka* (mentioned also in the *Harivamsa*, ch. 93) and *Bhṛigukaccha* (modern Broach), and the *Subarnabhumi* (Burma, the 'Golden Chersonese'), and foreign countries like *Ceylon* and *Baveru* (Babylon). The mention of *ilāṅkikas*, or 'direction-giving crows' which, as they flew towards the land, showed the navigators in what direction the coast was to be found, leads Dr. Fick to suppose that the *Jātakas* do not speak of overseas trade, but only of coastal trade.|| But Dr. Fick himself admits that Indian sailors probably went to Babylon, and this could hardly have been the case unless they could cross the ocean. The *Jātakas* do not mention any land-route to *Baveru*. Professor Büchler quoted by Dr. Radhakumud Mukerjee in his *Indian Shipping*† says;

"The now well-known *Baveru Jātaka***..... narrates that Hindu merchants exported peacocks to *Baveru*. The identification of *Baveru* with *Babiru* or *Babylon* is not doubtful, and considering the age of the materials of the *Jātakas*, the story indicates that the baniahs of Western India undertook trading voyages to the shores of the Persian Gulf

and of its rivers in the 5th perhaps even in the 6th century B. C., just as in our days...."

In I. 4, we have an account of internal maritime trade, and of the unloading of wares in a port in the neighbourhood of Benares, of a young merchant buying the entire cargo on credit, and of his selling them to a hundred merchants at a profit. In the *Lasaka Jātaka** we have the following:

"He came to a village on the coast called *Gambhīra*, arriving on a day when a ship was putting to sea, and he hired himself for service abroad. For a week the ship held on her way, but on the seventh day she came to a complete standstill in mid-ocean, as though she had run upon a rock. Then they cast lots, &c."

Reading all this, one cannot help feeling how modern it all looks, and how, instead of making any progress, the modern Hindus have lost the spirit of maritime enterprise which distinguished their ancient forefathers. But at that time there was no foreign nation interested in suppressing their seafaring activity, and wielding political power over them. In the *Dadhivahana Jātaka*,† we read:

"A certain man from the Kasi country... had made his way to a seaport, where he embarked on shipboard as a sailor's drudge. In mid-ocean the ship was wrecked."...||

In the *Silanisamsa Jātaka*,‡ we read of a great ship with three masts in which passengers for India were carried and which sailed upstream to Benares. In II, 196 we read of shipwrecks and ship-wrecked merchants on the coast of Ceylon. In our subsequent articles we shall have more to say on this subject.

Brahmana soothsayers, under the designation 'lakshannakusala Brahmana', 'angavidyāpāthaka', 'lakshannapāthaka', 'nemi-tika brahmana', are to be met with everywhere in the *Jātakas*, as in I. 55. Fortune-telling and interpretation of dreams, were part of their profession. The *Jātakas* call their occupations 'ying trades' (*mithyajīva*). To the same class belong the professors of *bhūlavidyā*, who exercised power over evil spirits and demons by their 'magio incantations'.

"The ancient belief in an innumerable

* I. 41.

† II. 186.

‡ II. 190.

* III. 314.

† I. 142.

‡ IV. 496.

§ Social Organisation &c., p. 183.

|| Social Organisation &c., pp. 269-70.

† Longmans, 1912, p. 74.

** III. 339.

number of small superterrestrial beings, who as tree or snake gods endanger the life of man, frighten him as man-eating or still robbing demons or torture him as disease-bringing spirits, occupies naturally in our narratives which reflect the conceptual world of the lower people an important place and the art of making these beings harmless or useful through magic practices—a privilege of the Brahmanas as old as the belief in the demons itself—received also in Buddha's time no small recognition among the people.*

Let us now quote from a modern writer and see whether the conceptual world of not only the lower people, but also of the higher classes who ought to know better, has undergone any perceptible change for the better in modern times. Here is Mr. Hesford's account of the modern astrologer or *Jyotshi*:

"In the case of illness or other misfortune the astrologer is asked whether an evil star is in the ascendant which may have brought about the misfortune. When the answer is in the affirmative, as is naturally always the case, then the man seeking advice is told that he must make a gift of money or make some other present to propitiate the hostile star. This then constitutes a portion of the astrologer's dues. For all the events which can take place in the life of a man or a woman the astrologer must select an auspicious day—for marriage, for every part of the marriage ceremony, for the commencement of a journey, for the placing of the first plough on the ground etc. A woman cannot wear a new set of bracelets before she knows that the stars are favourable and an orthodox Brahmana will not put on a new garment until he has ascertained that the day is auspicious on which he wears it for the first time."†

In modern Bengal we find that even educated people generally refrain from shaving or sending their clothes to the wash except on certain week-days believed to be auspicious and there are few men who would dare to start on a journey when someone is sneezing, which is regarded as a highly inauspicious sign. The almanac which gives a detailed account of all the auspicious and inauspicious days, is a *vinaya* in every Hindu household. Even educated men among us forget that no other nation in the world consults

the almanac for such purposes, that in spite of the meticulous regard we pay to the signs of the Zodiac, in no other country do people die in such large numbers from preventable diseases, in no other country is the death rate so high and the average duration of life so low, and that we possess the innumerable notoriety of occupying the lowest place among civilised nations in power and prosperity. The burden of proof is thrown, even by educated men, not on those who assert that stellar conjunctions have an influence on the destiny of man but on those who would deny it. They are moreover required to prove that a journey undertaken on what is regarded as an inauspicious day never ends in mishap, and not that there is just as much but no more chance of mishap on such days as on other days regarded as auspicious. That being so, Dr. Rich's observation on the superiority of our hoary ancestors to ourselves in this respect seems to us eminently sound. He says:

"Instances of such a (so to speak) private use of their supernatural skill were not so common among the Brahmanas of the Jâtilas that we could suppose that their services were as much sought by the people of that time, were as indispensably necessary, as in India to-day."

In I & an ascetic says:

"We have no belief in superstitions about luck which are not approved, by Buddha. I reject Buddha or Bodhisattvas; and therefore no wise man should be a believer in luck."

Hearing the truth thus expounded, the Brahmin forsook his errors and took refuge in Bodhisattva. Few among the modern Hindus would be found disposed to subscribe to the words of the wise man in the *Ankashat Jâtakat* who, finding a matrimonial alliance broken up by reason of the astrological predictions of a family ascetic (kalupaka ajivika) said: 'As he looked for favourable stars fortune fled away from the fool, or listen to the advice of the sage Kautilya (4th century B.C.), who wrote: 'Wealth passes away from the simple

* Social Organisation &c pp. 230-1

† Hesford's Caste System pp. 50-502

* Social Organisation &c pp. 1-11

† I. 1. 1

‡ *अनकशत जातकत*

चरित्रेण भवति, किं न भविष्यति भवति ?

Art. 100000 12, 13

tons who consult the stars too much; for wealth is the star of wealth: what can the constellations "do"? The greatest poet of the most practical nation of the West truly observed more than four centuries ago:

"This is the excellent foppery of the world that, when we are sick in fortune, often the surfeit of our own behaviour, we make guilty of our disasters the sun, the moon, and the stars an admirable evasion of man, to lay his disposition to the charge of a star!"*

The low level of public opinion of the times is reflected in the disparaging remarks on 'the fair sex which are to be met with everywhere. "Women are depravity incarnate." This is the moral drawn from the story of an old woman of Taxila who attempted to murder her dutiful son for the sake of her lover.† Women are unknowable and uncertain as the path of fishes in water.‡ No guard can keep a woman in the right path, the Buddha himself is made to say in the *Itadha-Jātaka*.§ In another story we find the queen, like another Messalina, misconducting herself with every messenger sent by the king from the frontier and the *Bodhisattva* asking the king's pardon for her as it is female nature to behave as she did.|| But the climax is reached in I 63, where it is said that there is no private property in women, they are like highways, rivers, hostels and taverns, and extend the same universal hospitality to all.

The high state of development of the fine arts will appear from the frequent mention of musicians (gandharvas), dancers and singers (nata, nātaka, nṛtyagītādisu kusala), garland makers (mālākāras), perfumery shops, parks and gardens. The king of Benares had sixteen thousand nautch girls.¶ Round the king of Benares stood his ministers and Brahmins and nobles, whilst sixteen thousand nautch-girls (indicative of a very large number), fair as the nymphs of heaven, sang and danced and made music.** As is well known, courtesans

had a recognised place in royal courts.† In the *Guthila Jātaka** we read of a musical contest in the royal court between two musicians, Musala of Ujjain and Guthila of Benares, 'the chief city in all India.'

"At the palace door a pavillion was set up, and a throne was set apart for the king. He came down from the palace, and took his seat upon the divan in the city pavillion. All around him were thousands of slaves, women beautifully apparelled, courtiers, Brahmins, citizens. In the courtyard they were fixing the seats circle on circle, tier above tier. The *Bodhisattva* [incarnated as Guthila] washed and anointed, had eaten of all manner of finest meats; and late in hand he sat waiting in his appointed place."

The manners of the city-bred are contrasted with those of the country-bred in I 125.

Allusions to lawsuits, judges, and law-courts are frequent in the *Jātakas*. The trial scene of the hero *Charudatta* in Act IX of the *Mricchakatika*, written at the dawn of the Christian era, with its graphic description of suitors, lawyers, judges and assessors, bears a remarkable resemblance to the proceedings in a modern court of justice, and the punishment prescribed for bearing false witness and encroaching on one's neighbour's boundaries in the *Dharmasūtras*, the *Samhitās*, and the *Purāṇas* would go to show that these failings were as common among men then as now. Indeed both *Narada* and *Bṛhaspati* (circa 6th Century B. C.) in dealing with the eighteen titles of law and the eight thousand subdivisions thereof preface their discourses with a sigh of regret for the long-past golden age, which like an *ignis fatuus* always recedes backwards and eludes pursuit, when mortals were habitually voracious and strictly virtuous, and devoid of mischievous propensities and bent on doing their duty alone. In such a *Satyā Yuga*, observe our saintly lawgivers, law courts and judicial proceedings were unknown.† But in the age we are speaking of, such a happy state of things had already become the dream of poets and jurists. In the *Mahāsupina Jātaka*,‡ there is a prophecy of the evil times to come when, kings shall not appoint 'to courts of law and justice

* Shakespeare, *King Lear*, Act I, Scene II

† I. 61.

‡ I. 64

§ I. 145.

¶ I. 65. See also II. 193, 198, 199, 203.

‡ I. 120.

** I. 132.

* II. 242

† I. i. *Narada* and *Bṛhaspati*. S. B. E. S. Vol. XXXIII.

‡ I. 77.

aged councillors of wisdom and learning in the law', 'judges shall take bribes from both sides as they sit in the seat of judgment,' and kings shall amass wealth 'by crushing their subjects like sugarcane in a mill and by taxing them even to the utmost farthing.' The tax, we learn from II 276, used to be paid in kind, and rice was measured out from the granary to pay the royal tax. In II 176, we read of a monkey who was looking 'very glum, like some one who had lost a thousand in some law suit.' In II 218 reference is made to a judge and a court of justice. In the *Dharmadhyaya Jataka** we read of the court house, of one who had lost a suit and of a corrupt judge. II 207 gives a curious account of the election of a king by the courtiers, the best of fitness being his capacity to judge causes rightly in a law court. Here we learn that kings used to appoint judges to help them in administering justice. We also learn that if anyone committed a criminal offence, the accuser would pick up a stone or potsherd and say—'Here is the king's officer, come along.' If any man refused to go, he was punished.

Buddha, as we know, treaded the path of self mortification as few else did, but found it wanting. In Edwin Arnold's beautiful language, he found the Yogi's

"Lost so to live they dare not lose their life

But plague it with fierce penances—†
and after he attained the supreme enlightenment under the Bodhi Tree at Gaya, he laid down his great doctrine of the Middle Path as follows:

"And the Blessed One thus addressed the five Bhikshus. These are the two extremes O Bhikshus which he who has given up the world ought to avoid. What are these two extremes? A life given to pleasures devoted to pleasures and lusts: this is degrading, sensual, vulgar, ignoble and profitless and a life given to mortifications this is painful, ignoble, and profitless. By avoiding these two extremes, O Bhikshus, the Tathagata has gained the knowledge of the Middle Path which leads to wisdom which conduces to calm to knowledge to the Sambodhi to Nirvana ‡

In spite of the preaching of this noble doctrine, false ascetics (*Ajivikas*, *dharma tapassas*) abounded in the age of the Jatakas. The *Kubaka Jataka** describes the knavery of a rascally ascetic of the class which wears long, matted hair. The *Lomahamsa Jataka*† describes a naked ascetic who covered himself with dust and ate cowdung and other refuse, and endured the extremity of heat and cold, scorched by the blazing sun in day and wet with driving snows at night. As he lay dying, the vision of hell rose before him and he realised the worthlessness of all austerities and thus learning the truth, was reborn in the heaven of the Devas. In the *Godhā Jataka*‡ we read of another ascetic who having been served with the meat of lizards, in those times a favourite dish, acquired such a taste for it that with a mallet hidden under his yellow robe, he sat with a studied air of perfect peace watching for lizards. In I 144, the story is told of certain *Ajivikas* who practised false austerities painfully squatting on their heels, swinging in the air like bats reclining on thorns, scorching themselves with the hot fires, and so forth, but finding themselves no better for all their austerities, they straightway put out the fire.

The prevalence of logic penances, and the new ideas, which had come into vogue since Buddha's time, regarding their futility, are both indicated in the above stories. But such is the vitality of our conservatism that, two millenniums and a half after Buddha preached his doctrine of the Middle Path, Sadhus and Sannyasis abound in India to-day, who like Tenyson's St Simeon Stylites of Thebaid, a pitiful blend of vanity and humility, groan out a wail of despondency to Heaven for the reward of their *self mortification* which never comes.

"Let it be a wail, just dreadful mighty God;
This not be all in vain, that thine ten years,
Thrice multiplied by superhuman pains
In hungrers and in thirsts fevers and cold
In coughs, aches, stitches ulcerous throats and

A sign betwixt the meadow and the cloud
Patent on this tall pillar I have borne

cramps

* II 170

† The Light of Asia Book V

‡ Mahāvastu I c 17—S B E S Vol

* I 89

† I 91

‡ I 18

Rain, wind, frost, heat, hail, damp, and sleet,
 And I had hoped that ere this period closed,
 Thou wouldst have caught me up into thy rest,
 Denying not these weather-beaten limbs
 The meed of saints, the white robe and the palm.

O Jesus, if thou wilt not save my soul,
 Who may be saved? Who is it may be saved?
 Who may be made a saint, if I fail here?
 Show me the man hath suffer'd more than I.
 For did not all thy martyrs die one death?
but I die here
 To-day, and whole years long, a life of death."

As already said, professors teaching pupils at Taxila are frequently mentioned; professors teaching at Benares are also referred to. The usual formula is—'a teacher of world-renown with five hundred Brahmin pupils.'† The pupil pays a fee of a thousand pieces of money.§ The custom was that the resident pupils (adharmāntevāsik) attended on their teacher by day, and at night they learnt of him; but they who brought a fee (śāhāyabhāgādāyaka) were treated like eldest sons, and learnt in that manner.¶

Caravans crossing deserts and travelling along forest-tracks in bullock carts, leaders of gangs of robbers (chorajeysthaka) way-laying them, rich merchants and traders, chariots drawn by fine horses, horse and elephant trainers (hastipaka), carvers in ivory (dantakāra), *śrenis* or trade-guilds of artisans, carpenters building two-storied houses, border insurrections, fights between the neighbouring kingdoms of Kasi, Kosala and Videha, landowners and professional men, make a rich and varied milieu for the stories of the Jātakas. Here is a description of a famine in Kalinga: 'There falls no rain, the crops fail, there is famine: the people, starving, diseased and destitute, are wandering about with their little ones by the hand—Make rain for us, O King!'

In I. 67, a widow of Kosala says to the king: 'If I live, I can get another husband and another son, but my parents are dead, and I cannot get another brother.' This would seem to show that widow marriage

was allowed. In I. 126, we find the daughter and nephew of the king of Benares, both aged sixteen years, married to each other. In II. 193, we find a woman married to her father's sister's son. The rules of consanguinity were, evidently, not so strict then as now.

The decision of any question by the votes of the majority was a well-known practice among Buddhist monks. In the introductory story to the *Susima Jātaka** we find that the people of Sravasti having made a collection of all the necessities, disciples of Buddha and the heretics were divided in counsel as to who should get the collection. Each party stuck to their point, the disciples of the heretics voting for the heretic, and the disciples of Buddha for Buddha's company. Then it was proposed to divide upon the question, and accordingly they divided; those who were for the Buddha were in the majority. So their plan was followed, and the disciples of the heretics could not prevent the gifts being offered to the Buddha and his followers. Similarly, in the introduction to the *Kaṇva Jātaka*,† we find that a rich trader of Rajagriha having made a gift of a perfumed robe to the monks, there was a discussion whether the elder Sariputta or Devadatta should get it. They made a division, and those who voted for Devadatta were in the majority. So to Devadatta they gave it.‡

Slaves (*dasas*), especially female slaves, are frequently referred to, along with day labourers (*karmakāra*). In I. 64, we read of a slave girl bought for a hundred pieces. In *Katāhaka Jātaka*§ the son of a female slave says: 'The slightest fault, and I shall be beaten, branded, imprisoned, and fed on slave's fare.' Under certain circumstances they could obtain freedom.¶ As pointed out by Dr. Tick, however, in spite of their low status they occupied in Indian society a different position from that of the despised castes, for they could not, like the latter, be regarded as impure, because their work brought them into close contact with their master.‡

* I. 71.
 † I. 119.
 ‡ I. 123, 130, 119, 150.
 § II. 163.
 || II. 252.
 * II. 276.

* II. 153.
 † II. 221.
 ‡ I. 125.
 § Social Organisation &c., p. 313.
 || Ibid, p. 312.

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticisms of book reviews and notices will be published.—Editor, M. R.]

ENGLISH

THOUGHTS FROM THE VEDANTA. By P. Krishna Sivan Aiyar, M.A., B.L., High Court Judge, Tinnevely, S. India. Pp. 191. Price not known.

It is a popular presentation of the basic principles of the Vedanta. According to the author, the Vedantic Absolute 'has inherent in itself the infinite capacity to manifest itself. This potential capacity is called its Shakti. The whole universe is the manifestation of His Shakti. The universe is not therefore different from the Absolute; it is the same under limitations of name and form' (p. 55).

THE POWER HOUSE AT PATHANKOT BY MARY J. CAMPBELL.—Published by the Women's Christian Temperance Union of India, Lucknow. India. Pp. 158. Price Re. 1/8.

The subtitle of the book is "What Some Girls of India Wrought by Prayer".

It is a book of Christian Mission and Temperance Work.

MAHESCHANDRA GHOSH

THE FERNS OF BOMBAY. By E. Ratter, S.J., Ph.D., F.L.S. and J.F. Aldrich, B.A., R.Sc. (Hon.), Professors of Botany, St Xavier's College, Bombay. D.B. Tirupurika S. S. & Co., Bombay. 1922.

We are sorry there has been long delay in noticing this excellent handbook—containing 2 coloured and 15 black and white plates and 41 text figures. The authors have spared no pains to collect the materials of the volume and bestowed an amount of care and discriminating judgment in describing the ferns for which all lovers of this class of plants will remain thankful.

The number of genera (54) alone indicates that Bombay is very rich in ferns. Of course they cannot be expected in large numbers everywhere. From Mahabaleswar southwards the rainfall is the heaviest. Here "in whichever direction

the eye gazes, it meets with ferns—ferns in great profusion, ferns in great variety, ferns on the rich humus, ferns on the damp rocks, ferns on the trunks of trees, in short, ferns at every point of vantage." Yet they received little attention on the part of botanists and amateurs. The authors have suggested two reasons for this neglect. One is that the plants are not found just near the centre of human commerce, but are found in rather inaccessible parts of the Presidency. The second is the difficulty that is generally experienced in the identification. We might add another. There are few botanists and fewer amateurs. Most of us do not care to observe and study nature, perhaps because she has been so lavish in her favours. This neglect is of course deplorable and there is yet no sign of improvement. For instance, Prain's *Bengal Plants* has been long out of print and neither the students of botany at the universities nor the general public have complained of the delay in bringing out a new edition. Okham's *Manual of the Geology of India* has neither been revised and published nor reprinted in its old form. Watt's *Dictionary of the Economic Products of India* has been a rarity, and even his *Commercial Products* cannot be had at the price *now offered, before*.

Be it noted, all these were published at Government expense for the benefit of the public. Scientific progress is unhappily very slow in our country, and one potent cause of this is found in the absence of facility for getting acquainted with what has been already known. Craving for knowledge must be generated, and one way of doing this is to place before the public, popular as well as technical handbooks to the various branches of knowledge. There must be "guides" to lead the general readers to the realm of nature, and form an army of amateurs with hobby in particular directions. People look to Dargeling some for pleasure and some for health. T. is entirely new and capti

vating. Mind is fresh to receive new ideas and eager to increase its store of information. What a splendid opportunity is afforded for instilling into the minds of the visitors an idea of the rocks forming the hill sides, the story of their formation, the meteorology, flora and fauna characteristic of the place. There are ferns; beautiful ferns and there are professional fern-collectors who owe their existence to European tourists and sell dried specimens as curios to the travellers from the plains. We repeat, what vast opportunities are lost for the diffusion of knowledge. The reason is, our Education Department does not recognise the necessity of educating the people, but is satisfied with schools and colleges only. Among these again, there are seldom any means adopted to raise the level of general knowledge. When such is the case every aid is welcome by which the defect may be remedied, however little. In the matter of ferns there are of course Beddome's works. So is Hooker's Flora of British India. But they are not meant for general students for whom floras of particular places are required.

Nor should these be as barren and dry as Prein's Bengal Plants which is practically a synopsis of Bengal Flora which only a botanist can use. An almost ideal flora for amateurs is Roxburgh's Flora Indica which has continued to enjoy popularity since its first publication. Unfortunately no new edition with modern synonyms has been published and there is yet an Indian plains flora wanted.

The authors of the present volume have done well by giving an account of the structure and life history of ferns. The section on the distribution and habitats will be read with interest and the hints on the cultivation of ferns will attract many a reader fond of gardening. The book with Cooke's Bombay Flora ought to satisfy the general demand for knowledge of the plants of the Western Presidency.

J. C. RAY

FRUIT GATHERING *By Rabindranath Tagore*
Indian Edition Macmillan & Co 1923 Re 1

LOVER'S GIFT AND CROSSING *By Rabindranath Tagore* Indian Edition Macmillan & Co 1923 Re 1

STRAY BIRDS *By Rabindranath Tagore*, Indian Edition Macmillan & Co 1923 Re 1 each

These volumes of Rabindranath Tagore's works have been issued in the cheap Indian edition of his poet's works, and Indian readers will largely avail themselves of this opportunity of purchasing them at a small price. We do we are thankful to the publishers for bringing the price within the means of the many, we cannot but remark that they do not give the readers all

that they promise. In *Stray Birds*, we have it on the title page 'With frontispiece by Willy Pogany.' But this frontispiece is nowhere to be found.

In *Lover's Gift and Crossing*, the name of the poet Dwijendralal Roy is mis-spelt as Dwiyendra Lal Roy.

ASWINJELMAI GHOSH

PHONETIC TRANSCRIPTIONS FROM INDIAN LANGUAGES: A BRIEF SKETCH OF BENGALI PHONETICS *By Sumati Kumar Chatterji, M. A. (Calcutta), D. Litt. (London)*

As a Philologist, Dr Chatterji holds a unique position among his countrymen and now as a well trained phonetician he has come to us with a present in the form of the two pamphlets mentioned above. So far as our information goes, he is the first scholar who has successfully studied the phonetics of the Bengali language. Indeed, we expect much of him.

The first of these two pamphlets gives us as the very title shows the phonetic transcriptions of almost all the Indian languages, both Aryan and Dravidian, including Sinhalese together with translation into English. These are made in the alphabets of the International Phonetic Association, France and London.

In the second pamphlet the author deals with the Bengali phonetics. And in doing so he has as is naturally expected from him, brought to light some facts which were unknown hitherto. For instance, *l* is generally known as dental in Bengali, but, as Dr Chatterji has pointed out, it has clearly two sounds, dental and cerebral, the former being in the words like *বুড়*, *atta*, 'lac-dye', and the latter in *বুড়া*, *টা* 'upside down', and such other words, i.e. when it is followed by a cerebral *t* (*ত*). Compare the sounds of the two *l*s in the English word *little*.

The author has shown in the second pamphlet (pp 16-17) that there are twenty five diphthongs in Bengali, but we could not understand him here. A diphthong means a union of two vowels pronounced in one syllable. But have we any such sound in the word *দুঃসঙ্গ*, 'boon companion'? Originally here are two syllables *du* and *sang* (to indicate syllables a hyphen is employed after them). And they are pronounced separately in two syllables and thus there is no diphthong at all. The case is the same with the following words cited by him: *দিও* *di-o*, 'give', *গো*, *go*, 'go', *দুঃসঙ্গ* *du-or*, 'husband's younger brother', *বুড়া*, *sa yat*, 'endure', *বুড়ি* *du-thi*, 'having washed', *লুও* *lu-o*, 'well'. In all these words there is no diphthong sound, as they are pronounced in Bengali.

Dr Chatterji writes two small paragraphs about the triphthongal combinations and tetraphthongal groups found in native words, but we wish he had explained and illustrated them. One of the most striking characteristics of spoken Bengali pointed out by Dr Chatterji is that it has a habit which he rightly calls *bimorphism* or *dimetrisim* (*dei mātṛaka* (a)). 'A normal Bengali word takes two time beats, or units of time, or more. In the case of monosyllabic words there is a lengthening of the syllable, and polysyllables are cut short or divided into groups of syllables which take each the normalized length of time' (p. 18). For example *ka*, 'the letter 'K'', evidently here are two moras, *ka* *kar*, *ka* *kar*, here, two, there are two moras ($\frac{1}{2} + \frac{1}{2} = 2$), *aparāṇita*, *aparāṇita*, 'a kind of flower', pronounced as *apāṇita*, each of the two parts containing two moras ($\frac{1}{2} + \frac{1}{2} = 2$). But does this rule hold good always? The answer seems to be in the negative. For, mark the time beats in words such as *kut*, *kat*, 'an onomatopoeic feeble sound of cutting or biting' (as in *কুত করিয়া কামড়*, *kat karīya kamaḍyā*), 'it bit with the sound *kat*'), *tup*, *tup*, 'an onomatopoeic sound of falling of a small thing' (as in *চাষা টুপ করিয়া জমি পড়িল* *am ṭā ṭup kariya jale padila*, 'the mango fell down into the water') *bat* *bat*, 'an onomatopoeic sound of breaking' (as in *হাত বাত করিয়া খাচিয়া বেঁচে*, *ha kalam, bat karīya khāchīya beñche*, 'he broke the pen with the sound *bat*'). Evidently each of the above words bears only one mora for itself. The case is the same when such onomatopoeic words are repeated together e. g. *ban ban* *ban ban*, as in *বন বন করিয়া ঘুরিবে* *ban ban karīyā ghursthe*, 'it turns round with the sound *ban ban*, *শান শান*, as in *শান শান করিয়া বাতায় বড়িবে*, *shan shan karīyā bātāy baḍiḥche*, 'the wind is blowing with the sound *shan shan*' etc. Contrast *বন বন* *ban ban*, *বান*, 'a forest', *বান*, 'lemp', and so on. Undoubtedly these words have two moras each.

The pamphlets are very small ones, no doubt but their value is to be judged not by their size but the things they contain. Those who are interested in phonetics should read them and we can say their labour will be repaid.

VIDYANIKHARA BHATTACHARYA

CO-OPERATION AND THE PROBLEM OF UNEMPLOYMENT By Captain J. H. Petavel. Price 5s. 6d.

A number of articles written by Captain Petavel for the 'Capital' has been reprinted in pamphlet form by the editor; of that paper in order to gain supporters for the

Captain's scheme of educational colonies. It appears that experience has led the Captain to considerably modify his original scheme which was hardly adapted to the conditions of Indian life. It could hardly have been expected that Indian parents would consent to the removal of boys of tender years from their family surroundings to be trained in distant settlements. Also the difficulty of the initial capital expenditure for the purchase of land, buildings, machinery, etc., would have been almost insuperable. Started with borrowed capital, the settlements might easily degenerate into capitalistic organizations in which the children would be little better than wage slaves—the only difference being that the wages in this case would be paid in kind instead of money. A system of agricultural and industrial education in suburban schools, coupled with part time employment that would not remove the boys altogether from their family surroundings—such as seems to be in contemplation now—would really be the best thing for the children of the working classes employed in city areas. The scheme would not attach large numbers of middle class boys for whom it could not hold out sufficiently bright future prospects and thus it would not materially influence the acute problem of middle class unemployment, but if successful it would confer substantial benefits on the lower sections of the community. We hope the Hundred Citizens' Appeal will bear fruit and no time will be lost in giving the scheme a proper trial.

OF THE THEORIES OF FREE TRADE AND PROTECTION—A SERVEY AND A CRITICISM. By Fabian M. Yon Koo's. Asst. Lecturer at Han delshogskolan Stockholm. P. S. King & Son, Ltd., London.

Starting with the proposition that most Free Traders freely admit the theoretical advantages of Protection as a fiscal policy for certain special purposes, though generally these aims can be furthered much better and with less disadvantage by other means the author, who appears to be an out and out free trader, goes on to examine and point out the underlying fallacies of some of the most important arguments against Free Trade advanced by Schmoller, Kellenberger, Seligman, Philippovich, Guntzel, and other economists. He also does not subscribe to the views held by many economists that the national dividend may be less under a system of free trade than under Protection, or that it may sometimes be necessary or expedient to adopt a policy of Protection to encourage 'infant' or 'key' industries, to prevent dumping by foreign producers, or to influence the demand of consumers

He argues the question from a purely theoretical stand point

ECONOMICS

RISHI BANIM CHANDIA *By Sri Aurobindo Ghose (Prabartak Publishing House, Chandernagore)*

Sriyut Aurobindo Ghose pays here a noble offering of praise to the memory of Bankim Chandra Chatterjee, drawing attention not only to his intellectual virtues and great literary achievements, but also to his lofty patriotism as embodied in his writings. The song of *Bande Mataram* will keep his memory green all over India, even if his other literary achievements do not receive adequate recognition. Sriyut Aurobindo Ghose has given two beautiful versions of the piece in English, one in prose and another in verse. The verse translation begins thus—

Mother, I bow to thee!
Rich with thy hurring streams,
Bright with thy orchard gloams,
Cool with thy winds of delight,
Dark fields waving, Mother of might,
Mother free!

II, in spite of their success, these lines are thought somewhat defective in literalness of translation, here is the more accurate version in prose

I bow to thee, mother
Richly watered richly fruited,
Cool with the winds of the south,
Dark with the crops of the harvests,
The Mother

A beautiful coloured portrait of Bankim Chandra and a verso piece in his praise enhance the value of the booklet, the whole impression being very pleasing

Murmuring laughter and heart easing tears

And tender thoughts and great and the comers

Of lily and jasmine and melodious birds,
All these thy children into lovely words
He changed at will and made soul moving books

The lines are undoubtedly after the manner of Swinburne, but probably they contain more sober adherence to truth

DEWAN SARKUNYI MENON DIRAN SANKARA VARIAR *By C. Aclanya Menon (V. Sundara Iyer & Sons, Trichur)*

Recollections of a delightful winter holiday amidst the palm fringed lagoons of Cochin come to this writer's mind as he begins to review these biographical studies of two eminent statesmen who laid the foundations, decades back of the present prosperity and settled government of the Cochin State. These

excellent memoirs are, it is interesting to note, written by the author of the *Cochin State Manual*, an informing publication which no visitor to Cochin should miss reading if he wishes his travel in that part to be rich in knowledge. The two Diwans, father and son, were responsible between them for the successful administration of the State during 1840—1879, a period of more than a generation, and their lives are full of lessons for students of politics and administration to-day, besides the human interest they possess as records of two personalities distinguished by high principles of personal conduct and loyalty to their State. We wish we had more biographies of this kind of the many eminent Indians who have distinguished themselves in various branches of national life in modern times.

THE ENCHANTED APRIL *By the Author of Elizabeth and Her German Garden (Macmillan's Empire Library)*

A few ladies join to have a holiday in some lonely castle along the shores of the Mediterranean—the beautiful climate and natural scenery have a soothing effect on them. Their discontent wears out, they are reconciled to the world and come back to its hustle in a spirit of peace and happiness—that is briefly the story of the novel. It is attractive enough as far as it goes and there is nothing improbable in the central fact of the story, but we are afraid the author has missed the great possibilities of the situation. Being only a social novel in prose, it was probably not possible to rise to the lyric heights of Shelley's *Epepsychidion* and the holiday seekers could not be made to exclaim in the manner of the poet

There is a path on the sea's azure floor,
No keel has ever ploughed that path before,
The halcyons brood around the foamless isles,

Say, my heart's sister, wilt thou sail with me?

But surely some element of romance would have been welcome. As it is, the novel is personally near being felt somewhat tame and uninspired.

THE CLERKS AND OTHER POST OFFICE TALES *By Innocent Sousa (Hoshang Anklesaria, Price Rs 18)*

Anthony Trollope's life long service in the Post Office did not prevent his being a successful novelist and novels flowed from his pen almost with the regularity with which letters are delivered at the Post Office window—though necessarily at longer intervals. But then he did not commit the mistake of confining his

books to the life and atmosphere of the post office, as this author has unfortunately done, with results that can be easily guessed. Two ideas, laudable in themselves, but somewhat inconsistent with the ends of delightful story-telling obsess the writer of these stories. One is that service in the postal department must not be looked down as inferior to anything else in the world, and the other is that there should be lessons of morality preached to the reader at every step. Obsessed by these two, his imagination is not given full play and consequently it has become difficult for the stories to please the general reader, however interesting they might be to the postal officials and to those fond of sermonising in fiction. Within these serious limitations the author has done well. The stories are well written and the writer has been actuated by the highest moral motives in their composition.

P SESHADRI

CITIES BY-PRODUCTS AND UTILIZATION OF WASTE. *S K Mitra, M.S., Ph.D. Price Re 18. Published by Kalipada Ghosh, 'Brishti Sumpada' Office, 81, Sutrapar Road, Dacca.*

Books of this type are always welcome because they draw our attention to chances not availed of and resources running to waste. The book contains a fair amount of information. It could have been improved a great deal by the addition of illustrations in the text showing visually the various methods employed, as the descriptions are not very clear to the layman. A thorough proof correction and a revision of the text also would have been very useful. All the same it deserves attention from everyone interested in cottage industries.

K N C

THE WEevil FACTS OF SOUTH INDIA WITH SPECIAL REFERENCE TO SPECIES OF ECONOMIC IMPORTANCE. *T V Ramakrishna Ayyar, B.A. Bulletin No. 120. Agricultural Research Institute, Pusa. Price Rupees one. Government Printing Press, Calcutta.*

That little weevil which is often found in a handful of stored rice or any other grains, belongs to the insect family Curculionidae and thousands of species of this family are distributed all over the world. In this bulletin the author has brought together a list of all species of South Indian weevils, that have so far been worked out, and as such, this publication may be very useful to the Entomologists. As the rice weevil, one of the well known members of the family, is alone responsible, according to the author "for the loss of millions of rupees worth of stored grains all over India and Burma," one expects that the publication will have something

to say on the means of combating the pest. But, it may be that this is only a part of the preliminary study of the weevil fauna, and at a later date, let us hope, the Agricultural Research Institute at Pusa will be in a position to give us a definite method of controlling the insect pest.

NAGENDRANATH GANGULY

ELEMENTARY HYGIENE.—*By Bihari Lal Dhattia, M.Sc., and Premnath Suri, M.B., B.S.—Publishers, Longmans Green & Co.—Price Re 18.*

This is a small book of 141 pages treating of the elementary principles of Hygiene and their practical application to conditions of Indian towns and villages and Indian homes. It is primarily intended as a text book for the Matriculation course in the Punjab and other parts of India, but as a copy of the syllabus for the Punjab is not appended to the book, we can not say how far it conforms to the syllabus. The Hygiene course for the Calcutta University is higher and wider than that treated in the book.

The book is written in simple English and in easy style and contains useful information about Air, Water, Food, Beverages, Infectious Diseases and Disinfection, Disposal of Refuse, Personal Hygiene &c. which would benefit a beginner in the study of Hygiene. The printing, paper and the general get up of the book are quite good, although there are a few printing mistakes here and there.

We regret to notice a few inaccuracies and omissions in the book, which, we hope, to see rectified in its next edition. On page 77, the percentage of fat in human milk has been shown as 4 whereas it is never so high and is usually below 3. Then on page 99, $\frac{1}{2}$ Chitlake of salt have been recommended as the average daily allowance for one person, which ordinarily should not be more than $\frac{1}{2}$ Chitlak.

The picture of milk (page 76) is not accurate. Milk globules, as seen under the microscope, are not of oval or oval shape but are always circular.

The methods recommended for purification of water does not include 'Chlorination' which must be considered as an important omission.

We have no doubt that the book will prove useful to students and general readers.

CHUNILAL BOSE

BENGALI

MACRETH. Translated by Upendrakumar Kar, B.L. Price Re 1. Oriental Press Calcutta.

The metrical translation of a foreign drama—fore go not as Bengali is to Sanskrit or even as German is to English, but totally alien in the

genius of its language and in cultural environment as English is to Bengali—is a heroic task in which the chances of success are in inverse ratio to the genius of the poet sought to be rendered. And yet, if our mother tongue is to be enriched by incorporating the best literature of the world, some of our literary men, well qualified for the work, must undertake the patriotic task. Even the foremost literary men of England, like Carlyle, have not disdained such work. Goethe was made known to the average English reader through his translations, and Shakespeare, through translation, is almost as much at home in Germany as among the English speaking races. Those who have read Mr Kar's critique on Rabindranath, written before he became world famous, know that our translator understands poetry and can discriminate between a true and a false note, and a discrimination which is essential in a metrical translator of a foreign poet. This has enabled Mr Kar to suit his language to the occasion, and render the gay of the 'witches' cauldron and the grave of Macbeth's soliloquies in a style closely following the original. His language is more elastic and dignified, and his rendering is far more literal, than that of Girishchandra Ghose, and this is no small praise for one who had to compete with the author of so many original dramas who was also a master of the histrionic art. To Bengali students of Macbeth, who want to grasp the spirit of the greatest dramatist that the modern world has produced, the present translation will be useful. To those Bengali readers who are unable to follow Shakespeare in his native garb, and must perforce remain content with a vernacular rendering approaching as closely as possible to the original in sense, and embodying as much of its spirit as is possible through an alien medium, we can safely recommend Mr Kar's translation. We hope he will continue to place the treasures of Shakespeare before his countrymen in their own language, and we wish him every success in his enterprise.

BIBLIOPHILE

MARATHI

BHARATIYA SHASANTAPADHATI OR INDIAN ADMINISTRATION, PART I. By V P Nene. Publisher not mentioned. Pp 201. Price P 18.

This is a most opportune publication. The whole of India is crying loudly for Swarajya. But few among them appear to have any clear idea of the nature of their demand or of the places where the shoe pinches in the present administrative system. The present book will give them some true idea of Indian politics. There are books and books written on the subject long for acquiring students, but they are mostly

one sided, according to the biased judgment of the writer. The present book gives a concise but systematic statement of arguments on both sides from works like those of Strachey, Ilbert, Anderson and other Anglo-Indian authors on the one hand and of Aiyangar, Kale, Suha and Kelkar on the other and has spared no pains in giving correct and up-to-date information on each important topic—excepting chapter VII in which some errors have crept in. But the author is conscious of them and promises to revise that chapter in the second volume, which, let us hope, will soon be published. It will deal with Village Administration, Local Self Government, Education, Civil Service, Army, Indian States and other important subjects and a general review of the whole situation with statistics, etc. We have no doubt the Marathi reading public will give a hearty welcome to this publication and its successor.

The English title of the book is 'The Sweet and Short Indian Administration'. We confess our inability to understand its meaning. Does the word 'sweet' anticipate the author's judgment on the present administration? and what is meant by the word 'short' in the said title? Does the author mean to make short of the bureaucratic government as is desired by the whole of India?

HINDI SHIKSHA OF 'ACQUAINTANCE WITH THE LANGUAGE OF THE SWARAJYA' By 'Pundit' of Muz. Publisher—the author himself. Pp 170. Price Re 18.

We do not wish to enter into the discussion whether Hindi or any one Indian vernacular will be the language of Swarajya. It will suffice to say that it is a too far off question. The present book aims to assist such Maharashtra people who desire to have a running acquaintance with Hindi, which, thanks to the efforts of Mahatma Gandhi, has now begun to be studied in all Indian provinces. The book will no doubt serve the purpose intended to some extent. Misprints and incorrect forms ought to be carefully avoided in books for beginners. But the author and printer both seem to have been negligent in this respect. The following mistakes have occurred to us in our haphazard survey of the book—

अकलमन्दी for अकलमन्दी (p 108), राखिख for राखिख (p 70), देदी for ददी (p 70), दुनिया for दुनिया (p 46), नाय for नाय (p 41), दिमाख for दिमाख (p 120), &c.

Exercises for translation, parallel Hindi and Marathi proverbs, and extracts given from standard Hindi works greatly enhance the value of the book. We have no hesitation to recommend the book for those who desire to learn Hindi through the medium of Marathi.

V G APPE

URDU.

DAYS AMAL By Maulana Mohammad Hussain Mohori. Published by Darul Aftab, Mahmud Nagar, Lucknow Price Rs 4

This book is a collection of ten poems of Maulana Mahvi.

The author is a well known figure in the field of Urdu literature. He is an essayist, a poet, and a historian. Maulana Mahvi writes very good, beautiful, and philosophical poems. Here is a translation of some of his verses —

Mehvi, how can those who are not conscious of their own sorrow, fear the cruelties of others?

We saw the walks of gardens and the forest, also the fan of Nature's variety.

O my truth knowing eye, on account of thee I saw this reflection of the first Beauty in all

S M H

TELEGU

"Sri Raja Raja Narendra Pattabhisheka Sandhya."

The A. H. R. Society, Rajahmundry, has done signal service to the Andhra community by issuing this bulletin. It was a stroke of good luck that they remembered the good old Raja Narayana's Coronation day and hit upon the brilliant idea of commemorating this great king's reputation, tarnished as it has been to a great extent by the halo cast by the 'Sarangadhara' legend round him. The society has not only succeeded in giving quietus to this unhistorical and impossible legend but it has incidentally achieved the object of pouring a flood of light on the early days of the Eastern Chalukyan rulers, the state of the Telugu language at that time and the literary and cultural tradition of that period. Andhra history is a comparatively untrodden field and it is interesting to note that these essayists attempt to elucidate it from different points of view.

Both the President and the Secretary of the Society have to be congratulated on their indefatigable energy and wisdom in securing the collaboration of specialist contributors who deal authoritatively with the several subjects they have dilated upon. Out of the whole lot of 25 essays, prominence should be given to the three essays which attempt to make a comparative study of the Telugu language of Nannayabhatta's time (the courtier of Raja Raja Narendra who immortalised himself by writing the fifth Vedamu as the Bharatamu is styled) with that of the modern day. These essays are bound to live long. They serve not only as a model for constructive criticism but they also contain weighty remarks "that on the outstretched forefinger of time are bound to sparkle like gems for ever."

Went of space forbids me to deal scrupulously

with the various essays and point out the original contributions of these learned writers. Those who are interested in the advancement of the Andhra country will do well to read this book and I recommend this book particularly to the student population to whom it will serve as an inspiration for patient work and the line of action they have to pursue in the field of historical research and literary study. It does not matter from what angle—be it the historical, literary or cultural aspect—the bulletin is approached. Any consideration of it reveals rich material.

B RAMACHANDRA RAO

TAMIL

KALHANAYATHAM I Tamil Drama By Panfil C. h. Padmanaba Iyer, Coimbatore No 1 The World Series Pp 100 Price Re 1

The author claims for his work many excellences which we fear are at any rate very much exaggerated, if not untrue.

The drama that cannot be put on the stage loses much of its value and we have in this some such scenes that will have either to be omitted or modified when the play is acted.

There is no noble sentiment or lofty ideal prevailing the whole work. We have on the other hand low morals like gambling and nautch parties not only practised but also encouraged. The proud Viradan does not even feel sorry for the bad conduct of his brother-in-law and the play affords only undesirable examples of no value, if not of positive harm. The author has not succeeded in making an effective impression of even his main theme that chastity ought to be valued highly and preserved at any cost.

The author has in this work created a world of his own where not only learned men but also women, children and some menials talk only in verse not of high things but of things ordinary and sometimes even silly. The language of some of the characters and especially that of the Ianch back appears to be unnatural. The manner of entry of the Pandaves into the service of King Virada is quite unconvincing. The explanation of all details and no background has hardly left any room for the display of dramatic art.

The work is a failure even as a mere literary production. The style is clownish and alliterating throughout as that of Muktagala.

APPEAL OF IGNORANCE AT THE DUREN OF KNOWLEDGE By P. V. Manikka Naicker, B. E. M. C. I. Pp 5+22 Price not given

This is apparently a humorous essay on Ignorance and is written in very beautiful Tamil by the learned scholar of Tholkappiam. There is no mention and not even a suggestion of the Konthali worship of Tholkappiam in the whole essay and the author's claim that he has

made it intelligible even to children, seems to be preposterous. The expression in several places may to impartial eyes appear to exhibit bad taste.

The author's explanation in an amplified preface to this work, holding as he does a high position not only in the official life but also in the Tamil literary world, may remove all room for such remarks as the above.

MADHAVAN.

SINDHI.

We have received *Diwan Lilaram Vilayatani's* translation of "Channings", another well-known novel of Mrs. Henry Wood. This is his third book from the same authoress, and is done in his characteristic simple and lucid style. The paper, type and the finish of the book are good, and the price of it is eight annas only. There is every hope of its being favourably received by the Sindhi-knowing public, as has been the case with the two previous volumes. The book is obtainable from Sind Juvenile Co-operative Society, Hyderabad, Sind.

L. G.

PALI.

Abhidhammattha Samāhāra of *Anuruddha Acariya*, edited by *Dhammananda Kaccānāsi, Ojant Paratattva Māndira, Ahmedabad*. Pp. 16 + 63, Rs. 2/3d.

As an introduction to Buddhist Psychology and Philosophy the *Abhidhammattha-saṅgaha* of *Anuruddha Acariya* is equal to none in the whole range of Abhidhamma literature in Pali. It is widely studied in Burma and Ceylon. Every student of Abhidhamma begins and should begin his study in it with this book. There are several editions of this book in those countries in their respective character containing commentaries or *ṭīkā*s (*Vibhāṭṭa* being the best of them) and translations. The original Pali has also been issued in the JPTS, 1886, in Roman character. Its English translation, (compendium of Buddhist Philosophy) too, has appeared in the translation series of the PTS (1919). We are glad to note that we have now one edition more which is for the first time in Devanāgarī character. It is based on the printed editions in Burma, Ceylon, and of the PTS. It is well done and for it we offer our thanks to the learned editor, Prof. Kosambi and Gujrat Paratattva Mandir from which it is issued. We wish the editor had given us the *Vibhāṭṭa* *ṭīkā* with it. He could also give a more detailed account of the subject matter in his introduction in Gujrati.

VIDYUSHEKHARA BHATACHARYA.

HINDI.

ARAVIND PATRAVALI: Published by the *Hindi-Grantha-Transtalaka-Samiti, Chhindavard, U. P.* *Crown 8vo* pp. 15. Price 6s.

This booklet contains translations of some of the letters of *Shri Aravinda Ghosh*. Three of these were written by him in the course of that memorable year 1907 and they are addressed to his wife. A perusal of these will give the life-history of the saint, better than any other thing. Another letter written in 1920 and addressed to his younger brother returned from the Andamans has also been translated. It is a pretty long one and may serve as an epitome of his present-day views. All the letters show that he has always considered himself an agent in the hands of the Almighty for the performance of His Will. The philosophical passages in them are such as the reader are familiar with from the other writings of the great man. The three letters to his wife were, of course, private, but they have become public since they were produced in the *Alipur Bomb case*. It is gratifying to note that the translators are Bengali gentlemen, *Habib Prabhakar Kumar Banerjee* and *Sanjay Kumar Banerji*. The language is good and the booklet should be widely read.

M. S.

KARUNA KALA: Written and published by *Dattaprasad Bhadrabati, Shikohabad, U. P.* Pp. 98 + XIV Price 12s.

This book contains useful information about cotton and yarn, besides an elaborate treatment of the 'charka' and hand-loom. The illustrations which are 21 in number will make the subject clear. Practical difficulties are taken into consideration. So the book is likely to be instructive to the workers.

SUBHABA. Translated by *Nuthuram Suligram (Gobhy)*. Published by the *Hindi-Grantha-Bhandār, Benares City*. 1922. Pp. 26. Price 4s.

This Gujrati story, translated into Hindi, tells how a true friend is constant amidst vicissitudes of life.

PATITORDHAKA: By *Jangbahadur Singh*. Published by the *Hindi-Grantha-Bhandār, Benares City*. 1921. Pp. 192. Price Rs. 1-3.

The writer bases his story on the Punjab disturbances of 1919, and the topical interest is carried all through the book.

BAR KI CHUR: By *Madan Mohan Lal Dikshit*. Published by the *Hindi-Grantha-Bhandār, Benares City*. 1921. Pp. 90. Price 10s.

The writer gives a social story in a good style. Most of the completes used in this book are Urdu and not Hindi.

BARISKRITA BHARITA (बर्षिकृता भारिता) *Raj Chhimpalal Jashani*
Published by the Pratap Prakashana, Calcutta
1922 1p 41 Price as 1

The cause of the 'untouchable' and depressed classes of India is furthered in this pamphlet (based on an article of the Manoranjan) which is full of facts and figures. The compiler is to be congratulated for his sympathy with the masses whose 'exclusion' is the greatest sin of India.

RAMES DAS

GUJARATI.

'RAS TARANJINI' (રસ તરંગિણી) *Raj Dhanoo*
Khatavalla Patilkar Printed at the Sa rasara
Printing Press, Rajkot, Paper cover Pp 68
Price Rs 0-8-0 (1923)

This is a collection of songs principally depicting the happy relations prevailing—or rather which in the opinion of the poet ought to prevail amongst the different members (specially females) of a joint Hindu family. The songs are simply charming and they eternalise the various everyday incidents in the life and conduct of a Hindu household. It is not possible to convey their sweetness and joyfulness to those who cannot read them in the original. They infuse a freshness in our life which was sadly required.

POETICAL SELECTIONS—These are selections from the works of English poets published by the same body, for the use of its students. The selection is fully representative.

SANYASO GECHHA (સંન્યાસ ગેચ્છા) PART SECOND
By Govind H. Patel of Diarmaj Printed at the

Arya Samajik Prakashan Press, Baroda Cloth cover Pp 227 Price Rs 1-8-0 (1923)

The first part of these 'Imaginary Conversations or dialogues' was noticed by us and we were of opinion that it was a unique work in Gujarati and a valuable asset. The dialogues given in this part are equally valuable, and throw a good deal of light on our mythological and historical past. The dialogues between Rana, Datta and Jayasul, Virumati and Jagadev, Rama and Maitolara, Kumbhakarn and Ravan are admirably set out.

BHARATIYA SUKSHMA (ભારતીય સુક્ષ્મા) *Raj Dhanoo*
Rajkot 11 Jagannath, Bhargava of Jund Sagar Printed
at the Bharat Samaj Press Bombay Cloth cover Pp
402 Price Rs 4-8-0 (1923)

This is a comprehensive essay, written in simple language, with apt historical and other illustrations, on the past and present state of India. The writer wields a practised pen and he takes us back to the old days in which people lived simpler, and far more religious lives than in these times.

GORTO GANAY (ગોર્તો ગનય) *Raj R. V.*
Patilkar and N. D. Parekh of the Gujarat Vidyapeeth
Ahmedabad Printed at the Aditya Printing
Press Mumbai Paper cover Pp 41 Price
Rs 0-5-6 (1923)

This is a reprint of the text of a poem of Narsinh Mehta with annotations, intended for one of the classes of the Vidyapeeth. The notes are very explanatory and useful.

K M J

THE HEART-BEAT OF TREES.

NUMEROUS attempts have been made by leading scientific men for the last two hundred years to solve the mystery of the ascent of sap by which water is continuously raised to the top of the highest tree. The problem has hitherto been regarded as insoluble. Could this be due to some unknown

characteristic of life or is it to be explained by the action of physical forces such as evaporation or capillarity? Strasburger, from his experiments on poisoning a tree, came to the conclusion that the rise of sap was not due to any living activity of the tree. The generally accepted view has, therefore, been that the rise of sap was due to the action of physical forces. It is supposed that the water is lifted up by a tug from above and a push from below. Transpiration from leaves gives an upward pull by means of a cohering column of water which reaches the root; this is supplemented by a push from below, by a mysterious

■ The Physiology of the Ascent of Sap—Sir J. C. Bose Longmans, Green & Co., Calcutta. Rs 12

Life Movements in Plants—Transactions of the Bose Institute Longmans, Green & Co., Calcutta. Rs 15

'root pressure'. The above theory is quite untenable, since there is no continuity in the water column which is interrupted by air bubbles. The tensile strength of water can by no means be strong enough to pull up water to a height of 100 feet, as in the giant *Eucalyptus* tree. As regards the push by root pressure, it is known that there is no such pressure in pines and yet ascent takes place in it to a height of 150 feet. Again at the time of the greatest need during active transpiration, the root pressure, instead of being positive, is actually negative.

The only excuse for these unfounded speculations is that the movement of water is invisible, since it takes place inside the tree. There is, therefore, been no accurate means of measuring the rate of ascent of sap and how that ascent is affected by changes from outside. The arrest of advance of plant physiology has been due to the very crude nature of the apparatus hitherto available. A new era in biological research has been opened up by the invention of instruments of marvellous delicacy and sensitiveness due to the genius of Sir J. C. Bose. In the "Physiology of the Ascent of Sap," he describes a dozen of his new inventions by which every region of the tree has been separately explored, and the activity of the 'life atoms' revealed by means of automatic records. The wonders of plant life are thus for the first time revealed by the living witness of the tree itself.

AUTOMATIC RECORDERS

Prof Bose has devised three independent methods for automatic record of the rate of the ascent of sap. Two of these are for Mechanical Response and the third for Electrical Response. The simplest of these is described below. When the soil gets dry the leaf begins to droop, the fall of the leaf being highly magnified by the Recorder. On irrigation, ascent of sap raises the water, which reaching the leaf joint causes a sudden erectile movement, which takes place after a definite interval of time taken by the sap to ascend through the length of the stem. This time interval is also automatically recorded from which the velocity of ascent of sap is easily determined. The results thus obtained demolish the theory of pull and push. A plant was taken with its roots cut off so that there could be no root pressure. The stem and leaves were varnished to abolish transpiration. In spite of absence of pull by transpiration and push by the root pressure, the ascent took place at the very high rate of nearly 120 feet per hour. A startling fact discovered was that the rate of ascent is nearly doubled after the removal of the root, so the root instead of being a help is an actual

hindrance. The experiments prove conclusively that transpiration and root pressure are not even half for the rate of sap.

EFFECT OF POISON

The erroneous results of Strasburger's experiment that poison had no effect on the ascent of sap is directly disproved by Prof Bose in his crucial experiments. He took two similar drooping plants, the first of which was irrigated with water and the second with poisonous solution of formaldehyde. In the first case the ascent of sap caused re-erecting of the drooping plant in a time as short as 15 minutes. But in the second case the ascent was abolished under poison and the plant remained in a drooping condition. In the second series of experiments he irrigated two plants equally vigorous, the first with water and the second with poisonous solution and measured their rates of ascent. The first remained erect, and the rate of ascent was practically constant. In the second case under poison, the rate of ascent became depressed and abolished in a short time, the plant collapsed and soon became a huddled mass of dying tissue. This proves conclusively that the ascent of sap is brought about by the activity of certain living tissues.

CHARACTERISTIC OF PULSATING TISSUES

The ascent of sap must therefore be maintained through throbbing activities by which sap is pumped upwards. The characteristics of pulsating tissues have been discovered by Sir J. C. Bose's investigations on the pulsating tissue of the Telegraph plant, *Dioscorea gyneria*, which has its natural habitat in the Gangetic plains. The small leaflet of this plant moves up and down continuously by the alternate expansion and contraction of the leaf cushion or the pulvinus. Its action is very like that of the beating animal heart. Some of the important tests discovered by Prof Bose by which the pulsating tissue can be discriminated from the ordinary tissue are as follows: (1) A pulsating tissue can be rendered alternately active or inactive at the will of the experimenter. When the temperature is lowered a critical point is reached when the pulsatory activity becomes arrested, the critical temperature for *Dioscorea* leaflet is about 13°C. A slight rise of temperature renews the activity, and the tissue can be rendered alternately active or inactive by raising or lowering the temperature above or below the critical point. That the ascent of sap is also due to pulsating activity is proved by the fact that the ascent could be repeatedly renewed or arrested by alternate fall or rise of temperature above or below the critical point which in a large number of tropical plants is 14°C. (2)

Another striking characteristic of pulsating activity of Desmodium leaflet is that it is greatly enhanced by a dilute anæsthetic like ether, chloroform causes a preliminary increase in the rate followed by arrest. Effects exactly parallel are found in the ascent of sap.

All these characteristic effects prove that the ascent of sap is due to pulsating activity of certain cells in the interior of the tree.

THE CHANNEL FOR CONDUCTION OF SAP

The next important question is the channel along which the sap is pumped upwards. The accepted theory is that the only channel for the conduction of sap is the dead wood or xylem. But cells which pump up the water must be so fully alive as to be in a state of incessant throbbing. Prof. Bosc has proved by crucial experiments to be presently described that the active propulsion of sap takes place not through the dead wood but by the living cortex. In the dicotyledons a cylindrical sheath of cortex surrounds the young wood known as alburnum. The active cells of the cortex form a series of cellular pumps, extending throughout the length of the tree, which by alternate expansion and contraction absorb and expel water by which it is propelled from cell to cell. In physical actions like osmosis or capillarity, a limit is imposed to the height of ascent but in the physiological process there is no such limit. During active contraction of the cortex the expelled sap is not only forced upwards but laterally as well. In this latter, water is injected into the wood vessels which may be regarded as a reservoir for storage, water being pumped into or withdrawn from it according to different circumstances. In herbaceous plants the distance of supply of water from the soil is not very great but in tall trees it is necessary to have a near source of supply of water, a soil extension as it were in the shape of conduit pipes filled with water these pipes are the vessels in the young wood. When transpiration is feeble, normal ascent along the cortex supplies all the need the leaves become turgid and the xylem filled with water. During active transpiration, the physiological conduction is not sufficient to meet the demand, and water is withdrawn from the xylem reservoir. Two factors are now brought into operation physiological conduction by and along the cortex and physical transference along the xylem.

THE WEEPING MANGO TREE

The fact that it is the cortex which is the important factor in the active propulsion of sap is fully demonstrated by the remarkable performances of a particular "weeping" Mango Tree. In normal trees with a large number of leaves the loss of water by transpiration at midday is greater than the supply through the ascent of

sap. The water stored in the xylem is rapidly carried away by the alburnum. Hence a manometer attached to a hole also drilled in the trunk shows negative pressure at midday, the hole sucks in water instead of exuding it. In the weeping Mango Tree there was a natural vent on the right side of the trunk from which exudation of sap or "weeping" took place punctually at 11 A.M. every day, when the drilled hole on the opposite side sucked in water and the manometer showed maximum negative pressure. The explanation of this anomaly was found in the discovery that the natural vent to the right was the outlet for a cavity formed by decomposition of the alburnum, the outer wall of the cavity being the rind containing the unimpaired cortex. Interzonal exudation from the cortex filled up the cavity with sap, there being no alburnum to carry it away as in the left side of the trunk. Sunlight fell on the bark at 11 A.M. which raising the temperature caused a sudden increase in the internal exudation such as to set up pressure sufficient to force out the plug of mucilage with which the vent was periodically closed. This is a conclusive proof that the alburnum is a mere channel for mechanical transport the driving force for normal ascent and for lateral injection being supplied by the active cortex.

THE ACTIVITY OF LEAVES AND ROOTS

Prof. Bosc shows that there is a co-ordinated physiological mechanism throughout the length of the tree. The pulsating action in each of these regions is shown by isolating them and recording their individual activities. He shows that the transpiration from leaves is not mere evaporation but active excretion produced by the pulsatory activity of the cells the excreted water being subsequently removed by evaporation. The transpiration of leaves responds to external shock to heat and cold and to the action of the anæsthetic in a way precisely similar to the activity of the pulsatory layer in the stem. The same is shown to be true of the activity of the root.

He shows further how incessant is the throbbing pulsations in the interior of the tree, apparently so placid and immobile, how these pulsations are in tune with the changes outside, so that the heart beat in the interior of the tree is affected by shocks from wind and storm, from outside changes of heat and cold, from sunlight and darkness. The pressure of the circulating fluid and the outrush of sap from wounds are discovered to have a diurnal variation from hour to hour, according to external variation of temperature. In the deciduous tree the maximum pressure and exudation are at their maximum at noon while in the leafy tree the pressure and exudation are minimum at that period. The



Taking a drink

the tribe of the Saras Dinges is about to bestow his affections upon one of the local dark beauties the following ceremony is looked upon with favor in the highest circles. The girl's upper and lower lips are pierced in a straight line about two fifths of an inch from the

on by him that the women's lips were pierced as a sort of tribal honour.

It will be worth while to tell about some of the inconveniences of such splitting. Eating, of course, as in the picture which appears on this page, is rather difficult, even though the "plate" is somewhat hollowed out on the surface, so liquids will pour in. Talking proceeds in a series of grunts and gutturals and the woman is, to all practical intents, dumb.

She does manage, however, to smoke a short pipe, and she is said to enjoy letting the plates clatter against each other, in time with her steps, as she carries the family meal on her shoulders.

Rich Relics Found in Mexican Pyramid

Excavations in the "Pyramid of the Sun," recently discovered in Mexico are daily bringing to light a wealth of relics through which it is



Sacrifices for Beauty

outside edge by means of a long thorn or some sharp piercing instrument. Two large straws a tenth of an inch or more in diameter keep these holes open in the fibre of the muscle itself. After a few weeks two little round wooden plugs a trifle larger than the straws replace them and enlarge the two orifices. Their length is not greater than the length of the lips so that the inside edge of the plug just barely touches the gums of the middle incisor teeth. The young lady is then well started on her way to becoming a village belle. It is between the ages of five and ten that the child's lips are perforated by her future husband. Mr M. G. Granddier, General Secretary of the Geographical Society, thought that the men preferred to mutilate the faces of their womenfolk in order to make them less valuable as slaves and less likely to be taken away and sold in Egypt or the Mohamedan north of Africa. Dr Murad, however, has found out as the result of investigations carried

out to learn something of one of the earliest civilizations on the American continent. Stray utensils and wonderfully carved images



A Section of the Pyramid of the Sun

have been found by the excavators. The carved writings of the builders fill the walls of the pyramid.

Friends of the Home and Garden

This harmless tree frog is a friend of the farmer and backyard gardener alike for it devours countless insects that are injurious to food plants and to grass. It also feeds on disease carrying flies and mosquitos. Thousands of these valuable little creatures are killed thoughtlessly every year.



Friend of the Farmer and Gardener—
The Harmless Frog

Harmless Bug—Below are given a dozen of the 80,000 different kinds of beetles that form the largest group of creatures of the animal kingdom. They are characterized by hard sheathed wings. Most of them are harmless and will mind their own business if left alone.



Harmless Bugs

Not poisonous—The belief that the thousand-leg bug inflicts a venomous bite is false. This creature often seen running about the houses, has been feared and destroyed by housewives yet it feeds entirely on flies, cockroaches and other household pests.



Horned Lizards

These horned lizards, incorrectly called horned toads, are thought to be enemies of man. Instead they are harmless and make



Red Headed Wood pecker

gentle and interesting pets. They are found chiefly in the south western part of the United States, where they feed on flies and insects.

Saves the trees—Were it not for the industry of the noisy red headed woodpecker our woods should be stripped of many valuable trees by insects and their larva on which the handsome bird (Woodpecker) feeds.

Natural Spring Bubbles from Tree

On a small farm near Bern, Switzerland, can be found a large tree from which water gushes.

At first glance the spring may seem to be an artificial arrangement. Instead, it is simply still another of nature's curious little freaks.

Not until the tree had attained a considerable growth was there seen any indication of a spring. Then through a crevice in the side, a little water trickled out. This stream became



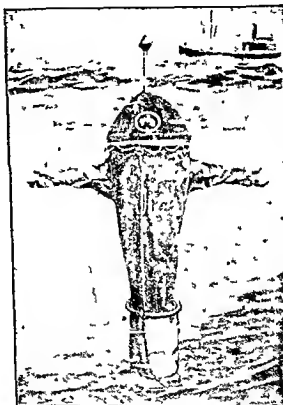
Natural Spring Bubbles From Tree

larger as time went on, until now enough cool, clear water pours out to supply all the needs of the farm, and since the farmer built a trough under the spring, the cattle have made a well worn path there.

No one can explain just how the spring originated. It is possible that the roots of the growing tree pierced a subterranean stream and that the rising water found least resistance when it passed up through a hollow portion of the tree and then out through a crack in the side.

Shipwreck Victim Floats in Buoy

A unique life saving apparatus, termed the "skittle peg" by its inventor, a Finnish fisherman, is actually a miniature buoy, large enough to inclose a person standing upright. It consists of a watertight bag with two sleeves, a bucket at the base and a hood that is provided with a window through which the shipwrecked occupant may look out. The occupant stands on a platform above the bucket.



Life Saving Buoy

When in the water, the bucket fills and this weight keeps the bag upright. The watertight sleeves of flexible rubber permit limited motion on the part of the occupant if he attempts to swim.

The air tube at the top extends sufficiently above the surface to permit breathing. Surrounding the tube is a brightly colored cone shaped signal that helps rescuers to locate the victims of a sea disaster.

Your Vacation—How to Make It Pay

Every man needs a vacation, some men need it more than others. The experience of thousands of young men has proved beyond question



THE RIGHT WAY Up at Daybreak for a Dip in the Lake

A Mess of Bass for a Healthy Appetite

A Sound Sleep on Balsam under the Stars

that the right kind of summer recreation can return a tremendous profit in health, happiness and efficiency for the month of work that follow

Yet the facts remain that a majority of vacations are wasted, usually through sheer thoughtlessness and lack of purpose

What you need is the vigorous kind of summer recreation that will expand your chest, allow your lungs to grow, tune up the mechanism of your stomach, intestines, liver, and

back and legs. He goes rowing, and the skin comes off his hands. He goes hiking in tennis shoes, and the skin comes off the bottom of his feet. Finally he returns to town literally skinned by his vacation. If he is no worse off than merely used up physically, he is lucky.

The first morning of vacation finds getting off the train a wise man at Hickey Corners. By noon he has traveled 10 miles of corduroy road and has arrived at Lost Pine Lake. By night his camp site has been cleared, his tent is up,



THE WRONG WAY

The First Day—
A Bad Coat of
Sunburn

A Big Appetite—
He Gorges Himself
at Dinner

At the Casino—
He Dances Until
After Midnight

other internal organs, harden your muscles and strengthen your heart

If you are a wise young man, you will take time to study yourself. But in these days of jazz, you will be tempted to join the vacation Boob. He is the vacationist who hops the first train for a breezy summer resort. He climbs off the train and into a bathing suit, gets chilled, lies on the beach to warm up and acquire a handsome coat of tan. Then, with an appetite like a horse, he hurries to dinner. He eats too much. Afterwards he dances until midnight. Finally, at two a.m., he goes to bed, only to toss wakefully to the tune of sunburn.

On the beach again next day he is the object of solicitous female eyes.

Home Again—
A New Man

a roaring fire is burning under a substantial supper and a balsam couch is ready for the night's big sleep.

Next morning he is up before the sun to take a dip in the lake. Then fried bacon, twist bread and coffee for breakfast. Afterwards the morning's preliminary exploration of the country about the camp, followed by luncheon, a loafing afternoon, and a good mess of black bass for supper. Another night of luxurious balsam, and on the morrow a canoe trip around the lake.

That's his program for the next 12 days, and all the while he is breathing deeply of clean, fresh air, his lungs are expanding, his muscles are hardening, his heart settles down to strong steady work, and every part of his digestive machine begins to function smoothly.



Home Again—
Tuckered out

Each day is crammed full of splendid enjoyment and health building. And he returns to his office with new vigor, enthusiasm and energy. He has saturated himself with the power of all out of doors.

And that's the kind of vacation that pays.

Three-Horned Wild Buffalo

Seven miles off Dibrin in Assam, India, a party of hunters killed three wild buffaloes and

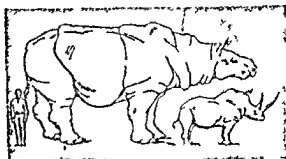


The Head of the Three Horned Buffalo

one of them had three horns. The said buffalo was 14 feet long and 7 feet high.

Fossils Prove Asia Once Part of America

Fossils unearthed by the Third Asiatic Expedition working in Mongolia prove that a broad land connection once existed between North America and Asia. Part of the remains has been identified as that of the titanotherium, which roamed over Utah and Montana several million years ago. Perhaps the most important



The Giant Baluchitherium

find is the skull of a "baluchitherium," a giant rhinoceros and one of the largest land mammals that ever lived. This animal is estimated to have measured at least 12 feet high and about 24 feet long.

World's Quaggiest Monkey

Here is an unusual close up photograph of one of the strangest of animals—the long nosed monkey of Borneo, the first specimen of which



Quaggiest Monkey

has just been captured. Naturally he lives in inaccessible places and his capture is considered a great feat.

that which is holy to dogs and casting pearls before swine, and forces upon it a remote historical allusion. The phrase, just as it stands, is a homely and quite intelligible proverb, such as the peasants from Galilee would easily remember,—a proverb which has lived in literature ever since for nearly two thousand years. All this does not appeal to Mr Ghosh. "Dogs and swine," he writes, "may mean either gentiles, or Sadducees and Pharisees." Then he adds this criticism "to whomsoever these words might have been applied, the spirit is reprehensible. It is not love and sympathy." I have italicised the word 'may' on which Mr Ghosh builds up his hypothesis about Christ's lack of love and sympathy. I cannot help but wonder whether Mr Ghosh has ever treated any other literature, which has sprung from the heart of simple village people, in this manner, building up hypothetical interpretations and then condemning the author as if they were unquestionable truths. Has he for a moment thought out, how moral axioms are to be preserved, where there is no writing, or books, but only the memory to trust to? He will find many quaint homely proverbs and phrases in Kabir and Dado and other saints, who have sprung from the people. They could easily be made to look harsh and narrow minded, if they are treated without imagination.

Let me now consider, for a moment, Mr Ghosh's, condemnation of Christ's language about hypocrisy. It should be remembered, if we are to get the moral perspective right, that there are no such denunciations of the publicans, the sinners, and the harlots. To the woman taken in adultery, Christ spoke the simple words "Neither do I condemn thee. Go and sin no more." It was only the hypocrisy of the respectable, which raised the glow of his language to a white heat of indignation. Let me take one of the very strongest passages "Woe unto you, Scribes and Pharisees, hypocrites, for ye compass sea and land to make one proselyte and when he is made, ye make him two fold more a child of hell than yourselves."

Only last week, I quoted this very passage as a warning from Christ himself, which every missionary in India ought to take to heart. But Mr Ghosh tells us that such passages have a 'demoralising effect.' We want, he writes, 'an expurgated edition.' Think of it, an expurgated edition of the sayings of Christ!

Two years ago, Mahatma Gandhi broke forth in vehement denunciation of the British Raj in India. It was devilish, he said, Satanic, a kingdom of the devil. I heard him use these very words at a meeting where more than a hundred thousand persons were present, including multitudes of women and children. Clearly Mr Ghosh would wish to have these speeches also

expurgated. He would say that they would have a 'demoralising effect.' But is there in his scheme of ethics, no place at all for the burning wrath of love? 'Has love,' in his conception, got no bro in it? Is it a merely lukewarm virtue? Who that knows Mahatma does not know that he can burn with indignation, yet all the while his heart is as tender as that of a child? Who does not know also, that he loves Englishmen with a love deep and passionate, like the love with which Christ loved the Pharisees? Surely when at the end of his terrible denunciations, Christ cried, 'O Jerusalem, Jerusalem, how often would I have gathered thee as a hen gathers her chickens under her wing, but ye would not.' Behold your house is left unto you desolate, 'surely in words such as these, we ourselves, even to day, can feel the broken heart that lay behind them. We can understand the depth of love, that would go to the extreme length of passionate rebuke, in order to open eyes that were wilfully blind to the ruin which was impending.

I cannot follow Mr Maheshchandra Ghosh in all his other misinterpretations. There are many which equally offend against all the canons of all good literary criticism, and even of good taste. I would put to Mr Ghosh one single fact, in conclusion, for his consideration. A few years after the death of Christ upon the cross, Greek, Jew, Roman, African, barbarian, bondsman, freeman, were meeting together in a racial unity such as the world had, perhaps, never seen before. They declared with one breath, that they owed this unity to Christ, and that his inspiration had filled their lives with love for all mankind. Mr Maheshchandra Ghosh, however, has the temerity to say, on an obviously superficial examination of the documents, that this same Christ was narrow minded, sectarian, a preacher of a doctrine of hate rather than a doctrine of love, one from whose hatred and vituperation even his friends were not safe, one whose language was so bad, that to read it has a demoralising effect and editions of it ought to be expurgated. I have been quoting his very words.

A stream of water cannot rise higher than its source. Can he not understand, that such a figure of Christ, as he represents, would have been long ago execrated and not loved and revered by posterity? If such a thought gives him pause, I should advise him to go back once more to the character of Christ, and if it does not appeal to him, then he might ask himself whether he himself may not be at fault. "Let us remember," said Dr Jowett, the great master of Balliol, at the beginning of his lectures on Plato, "let us remember, that we are not infallible, even the youngest of us."

Oscar Wilde, to whom I have referred above, has said of Christ, "His place, indeed, is with,

the poets 'His whole conception of Humanity sprang right out of imagination and can be only realised by it' It is this very thing, that I find so lacking in Mr Maheshchandra Ghosh, —imagination The peasants and the villagers can understand Christ, for they have imagination But the whole article of Mr Ghosh lacks it. It has the mark of that superior knowledge and wisdom, which destroys the imaginative in sight of the childlike and the simple

Santiniketan

C. F. ANDREWS

Note by the Editor —We have a rule, which we have found it necessary to print in each issue, that "No criticism of book reviews and notices will be published" But in the present case, we make an exception, as otherwise, it might be said that the Editor being a non-Christian was shielding a fellow non-Christian from the criticism of a Christian by taking advantage of a merely technical excuse

Mr Maheshchandra Ghosh will, of course, have his right of reply, if he wishes to exercise it

Products of the Calcutta University

In the July number of your Review, Kala pahad observed, "It is now almost impossible for graduates and scholars of the Calcutta University to obtain even decent treatment outside the Province of Bengal" But is it not a fact that a large number of the products of the Calcutta University are getting higher salaries elsewhere than what they used to get at the University? Let me cite some instances

At Dacca—Drs R. C Majumdar & S K De

Patna—Professor S N Majumdar

Mozaffarpore—Professor Anantakumar Baner

jee

Lucknow—Dr R. K. Mookerjee and Prof B

Mookerjee

Lahore—Professor N Niyogi (Mr Niyogi is a product of the Calcutta University, though he was not connected with the Post graduate Department)

Indore—Professor P C Basu

Bangalore—Dr S K Maitra

Nagpore—Dr S C Dhar

Is it not also a fact that out of the 11th candidates who were declared successful at the I C S examination held at Allahabad in January, 1922, four belonged to the Calcutta University?

KALA DHALA

Editor's Note — Kālā Dhālā should try to use a little common sense in understanding general statements. It is usual for Indian politicians to write or say that the people of India suffer from chronic semi starvation or malnutrition. That does not mean that in India there is not

a single overfed individual with a protuberant paunch, or that there is not a single professor in Bunkipore who has made it his practice to overfeed some fat human beings with sweets and mangoes. Similarly, Indian publicists have been saying for decades that the people of Bengal are malaria stricken and enfeebled. That does not mean that there have not been in Bengal strong foot ball teams, or wrestlers like Gobardhan, or tiger tigers like Syamakanta Banerjee, &c. Some time ago Sir Michael Sadler dwelt upon the prevailing sadness among the students of Bengal in a speech delivered in England. Surely Sir Michael did not thereby mean to say that not a single student in Bengal was ever merry. Many years ago Sir Frederick Treves, sergeant surgeon to the King wrote a book named *The Other Side of the Lantern*, in which he gave an account of his travels in India. In a memorable passage, which has been repeatedly quoted in this Review, he described the poverty stricken appearance of the Indian people, observing that they never laugh, &c. Surely, he did not mean to say that not a single Indian was wealthy or fat or merry.

In the same way, when it is asserted that the graduates of the Calcutta University do not receive decent treatment outside the province of Bengal, what is meant is that Calcutta degrees are at present generally held in low esteem. It is not meant that Calcutta has ceased to produce even a few good graduates. Moreover, some at least of the men whose names Kālā Dhālā mentions, besides being Calcutta graduates had already some other achievements to their credit before they went outside Calcutta or Bengal. For, the cheapened degrees of Calcutta have not deprived the youth of Bengal of their natural intelligence, or entirely counteracted or destroyed the literary and intellectual atmosphere of Bengal and, therefore, some of them are bound to distinguish themselves as scholars or as successful competitors in competitive examinations, even if the Calcutta University goes to the dogs.

Before concluding this note it is necessary to refer to a silly, false and malicious insinuation which the writer makes in his letter, which we have not thought it fit to print in extenso. In order to controvert the statement that "Sir Anantosh Mookerjee puffs his products,"—that is how he puts it, he says —'On the 2nd of August there appeared an editorial in the Patna 'Express' about the election of Professor Jadunath Sarkar as an Honorary Member of the Royal Asiatic Society of Great Britain and Ireland.' It contained a misstatement of fact, in as much as it said that for the last thirty years no one except M Haraprasad Sastri had also been thus elected, ignoring altogether M Ganapati Sastri. On that date, it is said, Prof Sarkar happened

to be at Patna. So 'Kālā Dhalā' argues, according to the *kāntalya nṛjā*, that the "belatedness" of the announcement, 'its incorrect version', and 'the presence of Prof Sarkar' at Patna at the time prove that the latter caused it to be published and was thus guilty of puffing himself. It requires some patience to argue with a human like "Kālā Dhalā". But we have to do it.

First, one should know the meaning of the word puff. It means, according to Webster, "an exaggerated or empty expression of praise, not disinterested, esp. one in a public journal". So a bare statement of facts is not a puff. In the second place, even if Prof Sarkar had any need or desire of being his own trumpeter, which he had not, why should he choose a comparatively less known daily at Patna for making the announcement, when he could have done it through far more widely circulated and better known journals published elsewhere? As regards the time of the announcement, the facts require to be noted. We see from the *J. L. A. S.* that Prof Sarkar was elected to the high honour of being ranked among the limited circle of thirty (we believe that is the number) Honorary M. R. A. S. s in April last. He probably received the official intimation in the latter part of May. If he were inclined to 'puff' himself, why should he wait for more than two months for the purpose? Puffers lose no time in self advertisement, as Kālā Dhalā knows very well. So the belated appearance of the announcement rather goes against the writer's theory than in favour of it. As regards Prof Sarkar's presence in Patna at the time,—well, he had been there earlier still, and he had been in Calcutta too still earlier. We had occasion to see him then several times. But he never told us about his election. There was also the cheap facility of a two pice post card. He did not avail himself even of that to 'puff' himself, but chose to wait for two months and a half and then to make a belated announcement through a newspaper in Bihar. As for the omission of MM Ganapati Sastri's name, which was certainly unintentional, there is no earthly reason why it should be fathered upon Prof Sarkar of all men. Their fields of work, as well as that of the Editor of *The Express* are entirely different.

We apologise to our readers for this waste of space. But the reprehensible method of controversy which flourishes under the protecting wings of the Calcutta superman and owing to his personal example, has compelled us to write so much. For years, criticism has been met with personal vilification—with the throwing of mud by malicious or envious sycophants in the hope that some of it might stick.

"Indian Neolithic Inscriptions"

I have read with interest the article which Kalaṇḍi has contributed to the July number of your Review. Your contributor is lacking in the sense of humour. Otherwise, he would have described the scene at the meeting of the Asiatic Society of Bengal, in which Mr Chanda's papers were read. After the first paper was read by Mr Chanda and a death-blow was dealt at the discovery of the 'inscribed' acoliths, Prof Bhandarkar stood up and began to read his reply. He said a lot of nonsense, and tried ignominiously to back out of the situation and lay the whole blame on one Mr Pancharon Mitra, who, said the learned Professor, supplied him with the necessary data and was solely responsible for all the statements made by him. So that, he was only Mr Mitra's spokesman. Mr Chanda however, would not spare him and proved, most effectively, by reading out portions of Prof Bhandarkar's own statement with regard to these so called marvellous "discoveries," that the entire responsibility lies with him and him alone. I for one wondered how any one with the slightest knowledge of the logic of science and the practical method of procedure in research work could have taken anybody on trust and built a theory on his unproved statement on unexamined data. Dr Annandale, the President in the chair, also said something to that effect. But the fun reached its highest level when Mr R. D. Banerji, who happened to be in the meeting, said that the so called inscription was the Arabic numerals engraved on one of the celts by a "markman" who was in the employ of the trustees of the Indian Museum, and that the writing which was thought to be some sort of Brahmī script purports to be the date, 1917, on which the specimen was entered in the register of the Indian Museum.

So much for one of the celts, with regard to the second one which is of red hæmatite there is nothing about it which may lead any ordinary student, with a clear common sense and some experience in handling these implements, to think that it is a celt and that the scrapings thereon are inscriptions. Prof H. C. Das Gupta has dealt with these particular specimens, from the geologist's point of view, in a paper contributed to the Journal of the Asiatic Society of Bengal, 1921, in which he comes to the conclusion "that judging the question from the point of view of the occurrences of the implements the existence of a neolithic script in India has not been established and more conclusive evidences are necessary to prove the case."

Researches such as this have become only too common now under the auspices of the authorities of the Calcutta University.

Dr R. C. Majumdar, in a paper contributed

to the Journal of the Asiatic Society of Bengal, New Series, Vol. 17, No. 4, refers to this great discovery of the Carmichael Professor and says "Quite recently the theory [i.e. Buhler's theory of the origin of the Brahmi script] has been vigorously challenged by Prof. D. R. Bhandarkar and he has produced facts and figures which go a great way towards demolishing it." Did Dr Majumdar, while writing this paper, examine the data which formed the basis of his "vigorous" attack on poor Buhler? The 'facts and figures' referred to by Dr. Majumdar do not, however, appeal to the average intellect.

But this is not all I shall quote instances of more entertaining nature from the "researches of these University folks and I hope your Kala pahad will enjoy them with a good deal of relish. In the 'Sir Asutosh Mukherji Jubilee Memorial Volumes', Pt. 3, he will come across an article written by our old friend, Dr Gaurangnath Banerji, in which the Stacy Silenus group of Mathura, bearing the Catalogue No. C7 in Vogel's Catalogue of the Mathura Museum, has been described, and an illustration of it reproduced, as a Bacchanalian group from Gandhara, whereas it is a very well known instance of the Mathura Art."

The Carmichael Lectures in History, if I am not mistaken, are the most costly and were instituted with the view that they should be scholarly and original. Well, the whole of Lecture I of those delivered in 1921, is apparently a paraphrase of what Sir Ramkrishna Gopal Bhandarkar has written in the opening pages of his Early History of the Dehkan (2nd edition).

On page 120 in Lecture III of 1921, there is the following remarkable passage, which would enlighten your readers about the knowledge of English history the Carmichael Professor possesses—"It was therefore no wonder at all," writes the learned Gamaliel of the Calcutta University, "if in his speech to parliament in 1689, James II of England declared kings are justly called gods, etc." This cannot be the work of a printer: "devil, inasmuch as both the date and the name are incorrect, and as also in the index is to be found the following entry—

James II of England Parliamentary speech on the Divine Origin of Kingship, 130

Now one feels inclined to ask what particular line of research the great man of the University pursued in order to light upon such a discovery as this. An ordinary student of English history is aware that the Revolution was completed in 1688, and that in 1689 James II was a fugitive in France. However, the fact is that the extract quoted, and that, too, incorrectly, was from a speech of James I, who

addressed the 'Lords and Commons of the Parliament at White Hall' on the 21st of March, 1609.

In Lecture II of 1921, on the Indian Coinage, a certain portion is devoted to the discussion on the *nushka*, and what one finds there is an elucidation and a paraphrase of Chapter II of the article on the Ancient Indian Weights, by Edward Thomas in Marsden's Numismata Orientalia, new edition, Part I. The only difference is that the Carmichael Professor is needlessly verbose. Still the learned Professor in "doing justice" to Edward Thomas would only say that although it was he who first drew attention to the antiquities of the *nushka*, all his statements were not reliable. This would lead one naturally to expect the learned Professor to take pains to re-examine Dr Thomas's data and scrutinize his conclusions in the new light which the learned Professor alone is able to throw. The bare statement that Dr Thomas's conclusions are not reliable will not be quite enough to get round people to the Professor's ways of thinking.

Lastly, I have got to ask Mr Ramaprasad Chanda a question. These so-called "discoveries" were made long before Mr Chanda took them up for discussion in the Asiatic Society's meeting, and were published separately three times over. Will he enlighten the public by stating the reasons which held him back from exposing the utter rottenness of these Prowickian "discoveries"? Is it a fact that lately, causes, other than purely academic, have arisen and contributed to wake him up and made him, rubbing his eyes like Rip van Winkle, look around only to find that he has been left in the lurch, outstripped and forsaken by those whom he used to call his own? The public have a right to know the fact, inasmuch as the people are paying every copper piece that is required for the upkeep of the University as well as the Archaeological Department. Already signs are visible that Mr Chanda has been trying to propitiate the great Panjandrums.

"ICONOCLAST"

The Epoch-making Discovery of Prof Bhandarkar of the Calcutta University

A gentleman, who signs his name as "Dhavalagiri" has 'researched' in the last issue of the 'Calcutta Review', some well known researchers of this province, such as Mahamahopadhyaya

* The Political Works of James I, reprinted from the edition of 1616. Edited by C H McIlwain. Harvard Political Classics, pp 307.

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Haniprasada Sastri, Prof. Ramaprasada Chandra and Mr. R. D. Banerji. It would be a useless waste of time and space to examine the irrelevant statements and arguments with which he has smothered the pages of that aged but metamorphosed Journal.

Dhavalagiri thinks that there were no Oriental scholars or Researchers, with the name, in Bengal before the advent of Prof. Dayalatta R. Bhandarkar. When the state of scholarship in Bengal had reached this pitiable stage, Sir Ashutosh Mukherji, indebted for and obtained Prof. D. R. Bhandarkar to reform it. Then, this person "created a school of Ancient Indian History and Culture just as Sir I. C. Ray has done for Chemistry." For the sake of argument let me take for granted the truth of what Dhavalagiri says of Messrs. Sastri, Chandra and Banerjee, but I may be permitted to ask whether any of these three men were ever accused of literary dishonesty, similar to the attempt made by the present Carmichael Professor to rob a distinguished German Professor of the credit justly due to him, simply because during the great war he was safely shut up in Germany and could not bring this glaring instance of literary burglary to the notice of the public. And may I also ask whether anybody in Bengal has ever dared to attempt to palm off a date scratched on a Museum specimen by an almost illiterate "markman," as an inscription thousands of years old? These features are special to the new school of historians supposed to have been founded in the Calcutta University by the imported Professor of Indology.

Dhavalagiri claims to be unconnected with this school. "I am not a lecturer or any kind of servant of the Calcutta University," says he. But the image of the imported professor is very distinctly visible through the transparent image of Dhavalagiri, who may be, for aught I know, a suppliant for crumbs from the Boss's and the Professors' table. Some members of the School of Ancient Indian History and Culture, which the present Carmichael Professor claims to have founded, possess a literary reputation which is as evil-smelling as his own, and as an example I may cite the case of the far-famed Prof. Dr. Gauranganath Banerji, M.A., plus P. R. S. plus Ph. D., whose exploits in the realm of Ancient Indian History and Culture have been made familiar to the public by the "Prabasi" and the "Modern Review."

The real object of Dhavalagiri is to screen the Carmichael Professor from the exposure which he has justly merited by trying to pass off nineteenth century Arabic numerals as an inscription of the neolithic period. Says Dhavalagiri, "Up till the time when he came to Calcutta his work was praised on all hands and no Euro-

pean scholar could point to any defect in his critical methods. On coming to Calcutta however, Prof. Bhandarkar suddenly develops a craze for sensationalism and cheap research, as Kalapahad would have us believe." I would refer Dhavalagiri to the barefaced attempt made by his patron to cheat Prof. Luders of Berlin of the credit justly due to him for reading the Andhra inscriptions correctly, after receiving a private letter from the latter in which he had unsuspectingly communicated the most important points of his discovery to Mr. D. R. Bhandarkar. So the crave for cheap fame, even at the risk of common literary honesty, existed in the brain of Prof. D. R. Bhandarkar long before he came to Calcutta, and this is not the only instance of it. Prof. Bhandarkar succeeded in gaining the post of a Superintendent in the Archaeological Department in 1911 and cheap notoriety by abusing the Brahmans of Gujarat roundly in a paper, which was composed in 1904 but which was kept back till the right moment. In this paper he tried to prove that there was admixture of foreign blood even among the highest caste of the Hindus, the Brahmans of the Bombay Presidency. This statement was so much relished by the Europeans of the Bombay Presidency that he was very strongly supported by them in his very unjust attacks on orthodox Hinduism.

Dhavalagiri says, "Prof. Bhandarkar has at least this excuse that he is not conversant with prehistoric Archaeology. But he says so frankly in more than one place and admits to have been indebted to Mr. Mitra for a theory or suggestion about this subject." Mr. (now Dr.) D. R. Bhandarkar has referred to the neolithic inscription in three different places. In the Proceedings and Transactions of the first Oriental Conference, Poona, (p. cxxx), he says, "In connection with the prehistoric writing of India, it deserves to be further noted that there are at least two neoliths in the Indian Museum, Calcutta, which are scratched with fetters. One of these which was found in Assam, bears letters corresponding to the prehistoric characters of Egypt. The other which comes from about Ranchi in Behar, contains three letters bearing close correspondence to the Brahmi characters of the Asokan period, but reversed in form. The origin of the Indian alphabet is thus transferred from the historic to the prehistoric period. And when fetters of the Brahmi script are found identical with those on the prehistoric antiquities of India, it is absurd to maintain any longer the theory of the Semitic or the foreign origin of the Indian alphabet. The same statement was repeated in the Calcutta Review for January 1920. The new Calcutta Review is not a Journal where 'Indologists' publish valuable 'research' work. It is therefore not necessary to waste our breath on Mr. Bhandarkar's fugubrations in that journal.

In the "Sir Ashutosh Mookerjee Silver Jubilee Volumes, *Orientalia* Vol III Part I", the imported Carmichael professor has published an article in which he has, for the third time, taken the credit of the discovery of the so-called neolithic inscription. This article is called "The Origin of the Indian Alphabet". There Prof. Bhandarkar writes—"If there is any scepticism still left on this point, it is completely dispelled, I think, by two neoliths lying in the collection of the pre historic antiquities of the Indian Museum. **THE CREDIT OF PERCEIVING THEIR IMPORTANCE GOES TO MR PANCHANAN MITRA**, who is perhaps the only Indian scholar of the pre historic Archaeology of India. While one day he was engaged upon inspecting the pre historic artifacts in our Museum, he suddenly lighted upon these neoliths which he rightly inferred to be inscribed with some characters and placed before me for examination. One of these was certainly a cell of greenish stone found in Assam. It bears apparently four letters, two of which are exactly, and one almost exactly similar to those of the pre historic characters of Egypt, as may be seen from a comparison to the table published by Dr F. Petrie in a recent number of the *Scientia*. And what is strange is that they have all been connected by one continuous line as in the pre historic Minoan epigraphs." The words printed in capital letters are the only ones which contain any reference to Mr. Panchanan Mitra. Any one who understands King George's English will have to admit that Mr. Panchanan Mitra found that two of the neoliths in the Calcutta Museum were inscribed and not having sense enough to determine what they were by himself, he ran to his chief. This chief being very badly in need of a sensational discovery to justify his importation from outside Bengal, caught hold of the record on the neolith and sought to prove that a date written by an ignorant 'workman' in 1874 was an inscription as old as the implement on which it was incised. It is perfectly clear that whatever Prof. Panchanan Mitra's equipments be, he was certainly innocent, in the first instance, of connecting the date in Arabic numerals with the neolithic period. This credit belongs to the great Indologist. In none of these articles Prof. Bhandarkar acknowledged that the suggestion about the neolith is age of the inscription came from his assistant. As soon as he scented something important he pounced upon it in regular *Barger* style and appropriated the credit of the discovery, a kind of tactics very often employed by him in his home province, e.g. when he appropriated the credit of deciphering the Saryanin board of coins, which really belongs to another scholar. As the chief of the Calcutta University School of Ancient Indian History and culture he did not allow the assistant the

credit of this important discovery, so the assistant also true to the method imported by his chief, did not acknowledge that it was his chief who put the glorious idea of palming off a nineteenth century inscription as a neolithic record into his head. As the chief and the assistant jointly claim the originality of inventing this gigantic fraud, the credit for it should be divided among them in the ratio of three to one, the larger share going to the chief as the importer of these honest methods.

Throughout this article Dhavalagiri has tried to sidetrack and conceal from view the real issue, which is that some professor or professors of the Post graduate Department of the Calcutta University attempted to palm off some Arabic numerals as a prehistoric neolithic inscription. It is not really very important from the point of view of the general public, whether Mr. Mitra was the greater offender or Prof. D. R. Bhandarkar, or whether both have acted like dunce or impostors in the piece of "research" under consideration. What is really important is that the costly Post graduate Department in Arts has furnished materials for a new "Dunce's", or a new series of *Picker's Papers* and it is this fact which Dhavalagiri has tried in vain to obscure, by abusing those whom his patrons do not like.

The anonymous editors of the Calcutta Review have made the case of this worthy poor worse by trying to champion it. Prof. Bhandarkar tried to thrust the responsibility for this colossal fraud upon his assistant when he found that they had been caught. But nobody believed him. Indeed, Dr. N. Annandale, who presided at the meeting of the Asiatic Society of Bengal held on the 6th of Jan. 1923, was heard to remark: "It is extremely mean of the man to thrust the responsibility upon the assistant after having claimed the credit on three different occasions." When the worthy Maratha scholar found that no further credit was obtainable by misappropriating the "discovery" of his friend, assistant and colleague, he tried to back out and thrust the entire responsibility upon the poor assistant. Very inconveniently for the editors of the Calcutta Review and the learned Carmichael Professor, the real culprit has set his foot in a trap, unwittingly. The editors of the Calcutta Review state: "And it may be added here, that, just as Mr. Mitra was inclined to the view that the writing on the neolith was more probably in prehistoric characters than Arabic integers when Prof. Bhandarkar wrote his paper he now seems inclined to the opposite view, as is clear, we think, from the fact that he makes no mention of it in his paper 'Prehistoric Arts and Crafts of India' published in the Journal

of the Department of Letters, Vol. III, 1920, nor in his paper on prehistoric writing in India and Europe read before the Asiatic Society of Bengal more than two years ago and published in its "Journal and Proceedings," Vol. XXII, 1921, No. 1.

I ask all 'Indologists' both of India and Europe, "Does the silence of a particular author about a particular theory advocated by that author previously, in a later publication, indicate that that particular author has abandoned that theory?" I say very confidently that even lay men will not venture to agree with the hapless editors of the Calcutta Review. If we admit for the sake of argument that Prof. Panchanan Mitra really indicated, by his silence on this subject, in his later publications of 1920 and 1921, that he had abandoned on these dates the theory promulgated by him in the Indian Antiquary for 1874, then we come to the irresistible conclusion that Prof. D. R. Bhandarkar is solely responsible for the attempt to foolwink the public by attempting to pass off the Arabic integers as an inscription of the neolithic period, because even in a publication issued by the Calcutta University in 1922, he has claimed the credit of identifying the Arabic integers with inscriptions as old as the prehistoric records of Egypt and even then he had not the liberality of mind to attempt to give any share of the credit claimed by him to his poor assistant, on whom, when his usefulness is over, he is trying to throw the entire blame for the fraud. Prof. Bhandarkar has claimed the sole credit of identifying these Arabic integers as prehistoric characters in a book published in 1922. Even if the University authorities now come forward to swear in the interests of the culprits that the book was published early in 1922 and they could not help the inclusion of the mistaken conclusion, we may ask, "Why was not any erratum or addendum printed and pasted on the book?"

In another place the editors of the Calcutta Review have shown a remarkable lack of prudence and intelligence. The editors state, "The fact, however, remains that Mr. Mitra knew that the writing on the neolith could also be read as an English date. Mr. Mitra must certainly have known about it in 1920 when his paper was published, certainly two years before Mr. Chanda announced it before the Bengal Asiatic Society." As it is now admitted by those concerned in this fraud that Prof. Panchanan Mitra knew the inscription to consist of Arabic integers, it remains to be discovered whether Prof. Bhandarkar also knew it when he boldly announced to the public that the Indian Museum contains a neolith which bears a pre-historic inscription? The very rude way in which Mr. K. P. Jayaswal of Patna

was refused access to this record makes us suspicious. The suggestion naturally occurs to me that Prof. D. R. Bhandarkar was afraid of allowing this record to Mr. Jayaswal, because he knew full well that the much vaunted discovery was only an English date of the nineteenth century and that if a man of Mr. Jayaswal's acumen could see it, he would detect the fraud immediately. The admissions of the anonymous editorial board of the Calcutta Review prove that Prof. D. R. Bhandarkar is safely responsible for the attempt to pass off a date in Arabic numerals of the nineteenth century as an inscription thousands of years old, and he was compelled to do it to justify his importation to this province by the ornamental Superman of the Calcutta University on the ground of his marvellous power of discovery.

KALAHANDI

Chemical Research

{Ras Bahadur G. N. Chakravarti, Vice-Chancellor of the Lucknow University, has communicated to us the following anonymous letter written by a teacher of that University—Ed., M.R.]

With reference to the statement and remarks on Indian Chemical Research, published in the Modern Review for August 1921, may I point out to you that certain errors which occur in the list of authors compiled by you, may cause real harm to certain investigators by creating wrong impression on the outside public?

The discrepancies which I have been able to observe are as follows:

(1) Qasim Ali Mansoori, who contributed an article to the Transactions of the Chem. Society (Trans. 1922, 121, 2272) is not on your list.

(2) J. P. C. Chandrasekara is not an Indian but a pure Ceylonese.

(3) Datta, Seshamoy is a physicist and has contributed his papers on spectrum lines from the Physics Department of the Imperial College, London and not from Calcutta, as published in Modern Review.

(4) O. V. Raman and Meghnad Saha are well known physicists.

(5) S. S. Deshapande contributed one article instead of two as mentioned in your list. But no injustice has been done to him, inasmuch as, his paper was published under the names of Deshapande and Thorpe and not as Thorpe and Deshapande, as printed in your Review. The understood convention is that the name of the more active partner takes the precedence.

(6) Similar alterations in the order of naming has been made in the cases of E R Watson, B M Gupta and A. C Sircat, which is probably not fair.

(7) Neither Arthur Robert Ling, nor any of his collaborators such as Callow, Price, Bushall, is an Indian. Mr Ling contributed his articles from the Biochemical Department of the University of Birmingham.

The index from which this list has been compiled contains names of about 7000 authors, of which only about 54 are Indians. The percentage comes to about 0.8 per cent. Even assuming that the quality of the communications of Indian authors is of the same level as that of those published by other authors, (which unfortunately is not the case), the position of Indian Chemical researches is not such as we could be proud of, and the genuine researchers are really in crying need of at least the moral support of the men in power.

In case you consider it advisable to make a special mention of those Indian Chemists, whose original researches, carried out singly as well as jointly, were referred to in the *Annual Reports on the Progress of Chemistry for 1922*, (1st p. 289-302, and supplementary number of J C S, 1922).

Names of Chemists mentioned in the *Annual Reports on the Progress of Chemistry for 1922* (1st p. 289-302, and supplementary number of J C S, 1922).

Annet, Harold Edward
Bose, A K
Bose, M N
Deshapande, Shankar Shrinagar
Guha, Prasanna Chandra
Gupta, Biraj Mohan
Mansuri, Qasim Ali
Nair, Dinshaw Rattodji
Rakshit, Jitendra Nath
Raman, C V
Ray, Priyadarshan
Ray, Ramesh Chandra
Sarkar, Pulin Vihari
Simonsen, John Laugel

with all Indian chemists, we thought "Chandraseena" might be a South Indian name. Moreover, there are some Ceyloneses who consider themselves Indians.

(3) As Dr Snehansu Datta is a Calcutta man, we assumed that his papers were contributed from here. This, however, is not of great importance, for our statement purports to show the number of original papers contributed "by Indian chemists", wherever they may be, and Dr Datta is an Indian.

One's being a physicist does not prevent one from being also a chemist. Dr Snehansu Datta's papers on the spectrum of glucinum fluoride and the absorption spectrum of potassium vapour cannot be said to be unconnected with chemistry.

(4) In spite of our ignorance of science in general and of chemistry in particular, we have known for some years that Drs C V Raman and Meghnad Saha are physicists. But a physicist may also be a chemist. And there is such a thing as physical chemistry. The spheres of scientific knowledge are not everywhere definitely delimited—they may overlap. There is not—at any rate, there ought not to be, any caste in science and physicists and chemists do not consider one another "antagonisable". Moreover, as the papers contributed by Drs Datta, Raman and Saha have been indexed in a chemical publication we did not, we hope, transgress any immutable law or commit any unpardonable offence in including them in our statement. The titles of Dr Raman's papers are anisotropy of molecules, molecular structure of amorphous solids, molecular structure in liquids and the spectrum of neutral helium, and Dr Saha's paper was on atomic radius and ionisation potential. These titles show, we presume, that the papers were not *absolutely* unconnected with chemistry.

(5) and (6) In the case of Mr Deshapande the indictment is that in the paper jointly produced by him and Mr Thorpe, we have not mentioned his name first, though he was, according to the convention, entitled to this precedence. We are sorry, through ~~various~~ inadvertence to this detail, and probably owing to paying greater attention to the printer's convenience of alphabetical arrangement, this sort of 'injustice' has been unintentionally done to Mr Deshapande and the other gentlemen named by the writer. As all these gentlemen and Mr Qasim Ali Mansuri are strangers to us, and as we have no sort of even indirect dealing or connection with them, we hope they will believe that there was no intention of being unjust or unfair to any of them.

As we have done 'injustice' to Mr Deshapande in one respect so in crediting him with two papers, instead of one, we have done him

Editor's Note—(1) The index from which we compiled our list contains many thousand names of persons, whose nationality and place of work are not mentioned therein. Still we are sorry that Mr Qasim Ali Mansuri's name escaped our notice—though even if it had not done so, there might have been some doubt as to whether it was the name of an Indian. For from the generality of Muslim names non-Muslims cannot conjecture to what nation or country their bearers belong.

The writer I is not mentioned. Mr Mansuri's place of work.

(2) As we are not personally acquainted

"over justice" It is to be hoped, therefore, that Mr Deshapande will consider that he and the editor of this Review are quits, and that the latter had no animus against him!

We thank the writer for these corrections

(7) As Mr Lung and Dinshaw Ruttonji Nanji jointly produced five papers, as we did not know whence these papers were contributed, and as Mr Nanji is an Indian, we thought it possible that these might have been contributed from some laboratory in India. Our statement purports to show the number of papers contributed "by Indian chemists," and "by non Indian chemists resident in India." As we thought it possible that Mr Lung was "resident in India," we thought it also possible that his collaborators Messrs Callow, Price, &c, were also "resident in India." Hence, their work was included in our enumeration. This inclusion was an after thought—their names do not occur in our list in the proper alphabetical order, which, no doubt, has not been strictly observed.

We have never shrunk from confessing our ignorance of things we do not know. But at

the risk of being considered conceited, we must claim that there is a limit even to our ignorance, and, therefore, we did not mistake Messrs Lung, Price, etc., for Indians.

Similarly, in spite of our ignorance, we have never said or suggested that the position of Indian chemical research is such as we could be proud of. At the same time we have always held that "genuine researchers are really in crying need of at least the moral support of the men in power." So, though an unchemical man, and because no chemical man would take the initiative in the matter, the editor of this Review (not being one of "the men in power") thought that the only service he could render to chemical researchers was to bring their work to the notice of the educated public, "as public appreciation may be presumed to be a kind of moral support."

We are grateful to the writer for the list given at the end of his letter. We had a desire to publish some such list, but not being in regular receipt of chemical publications we were not aware of the existence of any. Of course, we are not in a position to pronounce any opinion on the degree of authority attaching to it.

INDIAN PERIODICALS

Hindu Civilisation

The first article in the *Vina-Bharati Quarterly* for July is from the pen of Sriji Rābindranāth Tagore and is entitled "The Way to Unity." It is stated in a note at the end, "Part of this paper was published in *Welfare*." In the latter part of the paper, which was not published in *Welfare*, the poet observes with reference to Hindu culture and civilisation

A certain number of us do not admit that our Culture has any special features of value. These good people I leave out of account. But the number of those others is not few, who while admitting this value in theory, ignore it more or less in practice. Very often, the flourishing of the banner of this culture is not for the sake of the love of truth but for that of national vaingloriousness,—like brandishing a musical instrument in athletic display before one's own admiring family, instead of using it to make music.

This section of our people while never neglecting to make proud boast of their country's

glory, have an absurdly narrow conception of the ideal in which that glory consists. Their indiscriminate reverence is for the actual, not for the eternal. The habits and customs of our decadence which have set up barriers between us and the world, splitting us into mutually exclusive sections, making us weak and bowing our heads in shame at every turn of our later history,—these are the idols of their special worship, which they endow with endless virtues of their own imagining. They consider it to be their sacred mission to retain in perpetuity the waste matter sloughed off by age, as the true insignia of our Hindu civilisation, to extol the gleam of the will o' the wisp, born of the noxious miasma of decay, as more time hallowed than the light of sun, moon and stars.

Up to now we have not been submitting our own scriptures to the same critical, historical and scientific tests to which we are accustomed in the case of western lore. As if, everywhere else in the world, the normality of universal law prevails, but the door is barred to it in India, whose history, forsooth, has no beginning and is altogether beyond the province of science!

Some god is responsible for its grammar, another for its chemistry, a third for its science of medicine. Everything in this wonderland has been set going, once for all, by the co operation of gods and sages. What critic can be allowed to pry too curiously into an arrangement of such perfection? That is why even our educated men do not feel any qualms in counting our marvellous myths as integral parts of our history.

We forget that Hindu civilisation was once very much alive, crossing the seas, planting colonies, giving to and taking from all the world. It had its arts, its commerce, its vast and strenuous field of work. In its history, new ideas had their scope, social and religious revolutions their opportunity. Its women also, had their learning, their bravery, their place in the civic life. In every page of the Mahābhārata we shall find proofs that it was no rigid, east iron type of civilisation. The men of those days did not, like marionettes, play the same set piece over and over again. They progressed through mistakes, made discoveries through experiment, and gained truth through striving. They belonged to a free and varied *milieu*, quick with life, driven into ever new enterprise by its active vigour.

This, however, was a society which orthodoxy to day would hardly recognise as Hindu because it was living and had a growth which was revealing its inner unity through outer changes.

Identity of the Individual Soul with the Supreme Soul

Sriyut Dwijendranath Tagore writes in the same *Quarterly* :—

Max Müller has come to the conclusion, in the course of his researches into the Vedas, that the word *Brahma* originally meant prayer.

The Rishis, being dissatisfied with the multitude of gods to whom they had to direct their prayers, tried to substitute for these the one and only true God. But they found no god who answered to their expectation so well as did the prayer itself which issued from their very soul.

As this prayer was evoked by the God to whom it was directed, they came to the natural conclusion that their prayer itself was distinct with the God whom it sought and therefore, they gradually came to identify their prayer, *Brahma* with the one and only true God to whom it was addressed.

This may well be the history of the Indo Aryan realisation of the identity of the individual soul with the Supreme Soul of its aspiration.

The Name Dadu

To the same periodical Prof Kshatimohan Sen contributes an illuminating article on "Dadu's Path of Service", in which he explains the meaning of the name Dadu thus :—

Dadu belongs to the series of Indian poets, seers,—which includes Nanak, Kabir, Ravidas, Mira Bai,—who were the outcome of the impact of Islam on Hinduism, and are revered by both Hindu and Moslem to this day. He was born in 1544, and died in 1600, of the Christian era. He made his living by sewing skins into bags for raising water from wells, until eventually he was initiated into the religious life by the *S dhar*, Sundardas. His original name, given to him by his parents, has been lost sight of, nor is there any record of the customary religious name bestowed on him by his *guru*. He used to call everyone 'brother' and they in turn affectionately called him *Dadu* (pet name for elder brother), and this name of *Dadu dajal*, the good Dadu, is the one which has come down to us.

The Sacred Thread of the Hindus

Pandit Vidhusekhara Sastri explains in the same journal quoting texts in support of what he says that though at present *upavita* is taken to mean the 'sacred thread' worn by the male members of the three upper classes of the Hindu community, it, "in former days, was nothing but an upper garment in which it was considered proper to robe oneself on auspicious occasions." "In the beginning skin was used for this upper robe. Then cloth was gradually introduced. This use of cloth or of leather for the *upavita* is found also in the Parsi community, though in a slightly different form."

'Non Co operation'

Mr C F Andrews says of Non Co operation in *Welfare* :—

In its political aspect it has received much criticism. But to me the political side of that Movement is by no means of the first importance. It has gone far deeper than any political strategy. It has gone deep down into the hearts of the masses. To day as I have seen it with my own eyes it is stirring the masses of the people in a way that certainly in all the twenty years I have been in India, I have never seen any other movement stir them. It is really a mass movement.

He shows how it is counting the twin curses of drink and opium, as also 'intemperance', and has made some landlords understand that they ought not to oppress the poor. Thus, speaking of a meeting, he describes what a poor old man said:

"Then he turned round on the landlords 'I want you to give up one thing,' he said 'We have been promising to give up the drink. Now you promise to cease in the future from oppressing the poor.' Then the landlords nodded their heads and one got up and said 'We confess before you, our brothers, that we have oppressed you and we are going to oppress you no longer. In the name of Mahatma Gandhi we promise.'"

The enemies of Non-Co operation have often charged it with fostering a spirit of violence. But Mr Andrews writes—

I want to explain one thing, specially to my English friends to night, and that is that India to-day is very different from India ten years ago. Ten years ago, I remember well, how when there was anarchy abroad, the Viceroy could not make a night's railway journey without torch lights at every four hundred yards along the railway track of some hundreds of miles in order that there might not be any bomb explosion. I have seen myself those torches all along the railway line at night. They were a weird sight. I remember well how each Viceroy and Governor had to be guarded against bombs and assassination. I am speaking of what we all know ten years, twelve years ago. I was present myself at Delhi, when the bomb was thrown at Lord Hardinge, and he sat on after the bomb was thrown, on that elephant, wounded almost to death. But I said to Lady Hardinge 'Go on! Go on! Don't take any notice' until at last he dropped down and fainted. I can remember well how that very night Lord Hardinge went from his bed of sickness (which might have been his bed of death) a message to the people of India that what had happened had not in the least shaken his trust in the affectionate heart of India.

That was the state of things ten years ago. But to day this is past and over. The Viceroy and the Governors go about without any fear of bombs. They have nothing to fear, because deep in the heart of the people to day there has been sown this wonderful truth which I have been given to them with the very life blood of Mahatma Gandhi the truth that violence can never be overcome by evil, that suffering alone can bring success, that the only success worth anything in the world is the success that is won through patient endurance through what has been called in India by that grand Indian word, which is impossible to translate—'Ahimsa'.

As an example of the spirit of Ahimsa, he tells of what he saw at Gurn-ka-Bagh. We quote only a few lines.

The blows were given, but not a blow was returned. They stood there in prayer—I saw them with my own eyes and they were thrust aside time after time with heavy blows, they stood up again and again and prayed and were again thrust aside. Blow after blow was given and they remained in prayer until at last one fainted and then another fainted under the blows and they were carried away. There was not a single act of violence, they simply endured and suffered. And through that passive suffering they have won far more than they ever did by violence.

He explains the inner meaning of Non Co-operation thus—

And here I think I ought to try to explain what is really the inner meaning of the Non Co-operation Movement itself. I am not now speaking—please do not mistake me—of its political side with that I am not dealing at all to night. I am dealing with its spiritual side, and I want you to understand the appeal and beauty of that spirit. I want you also to understand how intensely I believe that this spirit behind it is supremely Christian. Let me try to explain what I mean. Mahatma Gandhi says that we must all be soldiers fighting against evil, and the great duty of love, the one thing we are in the world for is to conquer evil. That is our duty, our responsibility. He tells us how he has learned that in the final conquest of evil there are always three principles at work, three things which have to be done, and before they are done they have to be learned. The first is never to retaliate, never to return blow for blow, never to return violence for violence. 'Evil,' he says 'cannot be overcome by evil, force cannot be overcome by force, but only by love'.

Physical Culture for Indian Girls

Mr St Nihal Singh contributes to *Welfare* a very instructive and interesting illustrated article on "Physical Culture for Indian Girls." He tells of what has been done in Baroda in this matter by the Misses Nazeerbi and Nazukbi Sheikh, two Muhammadan ladies under the guidance and instruction of Professor Manek Rao. He says how the Asana or yoga postures and many Maratha games have been pressed into the service. One requires to read the whole article, which concludes thus—

There are in Maharashtra, as indeed, there are all over India, so many games, of such a varied character, that it is possible to invent a system of physical instruction based upon them which will develop every part of the body without violent exercise, and without the girls realizing that they are undergoing drill.

It seems so strange to me that a lady who has specialized in physical culture which can help to build up a new womanhood and therefore a new manhood in India, should be engaged in teaching Arithmetic or English, at a salary which is hardly sufficient to keep body and soul together. She should be relieved from such humdrum work, and placed upon special duty.

Some patriotic Indian should enable Miss Sheikh to go about India demonstrating her system. Or, an institute should be opened in a central place in India where she could train teachers to carry on such work in various parts of the country.

"The World's Only Child Welfare Research Station"

Another deeply interesting and edifying illustrated article in the August *Welfare* is that by Dr. Sadhindra Bose on "The World's Only Child Welfare Research Station." The writer asks—

What is the potential value of a child to the country? Is it as important for the nation to insure the raising of a fine crop of boys and girls as it is the raising of a bumper crop of rice and jute and cattle? The agricultural experimental stations assist the dairy men, poultrymen, rice growers and wheat growers in their various problems but is it not just as vital to the welfare of the nation that all should be given to the parents who are engaged in the greatest of all social problems, the problem of rearing a better human breed?

The Iowa Child Welfare Research Station believes that the children of a country are, at least, as important as its agricultural products. This is the first Research Station of its kind in America, and was established by the Legislature of Iowa in 1917 to conserve and develop "the normal child." The station is an integral part of the State University. Iowa has blazed the way. Now half a dozen other states are already preparing to follow. Presently the other nations of the world will join the procession.

The State of Iowa is going to make it possible for 1 or 5 normal boys or girls to grow up within a home where at present 2, 3 and 4 of every 5 are defective in eyesight, hearing

or speech, have deformed or defective teeth, have adenoids and enlarged tonsils, suffer from malnutrition, possess special mental defects, or what is still more serious, are delinquents, epileptics, potential paupers, drunkards, or criminals. The *Welfare* Station confidently believes that it will be able to stop some of this enormous human waste, and save the nation a portion of the great expense and misery involved.

The reader should find out for himself what Dr. Bose says about this unique institution.

"The Indian in Kenya an Economic Asset"

The last article in the August *Welfare*, like the first, is from the pen of Mr. C. I. Andrews. In this he effectually disposes of the accusation brought forward with great insistence by the Europeans against the Indians in Kenya, "that they are actually retarding the economic advance of the African natives and therefore standing in their way as a reactionary factor." This he does mainly by giving the evidence which he has gathered from the African natives themselves. He also refutes the charge of moral depravity brought against the Indians. He concludes—

'Africans have been entirely free to come to India, whenever and wherever they like. In recent years, increasing numbers have been availing themselves of that privilege. Such unrestricted freedom of intercourse between country and country is surely a far more healthy and reasonable economic condition than a new and strange system of mutual prohibition and exclusion.'

Democracy in Islam

Mr. Ansu Prakash Das Gupta, B.A., who has embraced Islam and been named Muhammad Saajidul Islam Khan, writes as follows in *Peace*, which is a monthly journal devoted to Islam and Islamic culture—

It is said about a Hindu, belonging to the backward class that he being regarded as an untouchable went to a clergyman to embrace Christianity. But before he was actually baptized he saw that in the church the front benches were meant for the Englishmen and the backward ones for the native Christians while in the eye of God all men are equal, the Christians observe a difference not only in the society but in their holy church as well. We see that all

rest in every town there are generally two burial grounds, one for the Englishmen and the other for the native Christians. Certainly God has not created two different heavens or two different hells for these two different races, nor does He fill one Englishman's grave with white dust and an Indian's with black. Christianity is in this respect better than Hinduism in the sense that it does not regard another Christian as untouchable. But it is only in Islam that we see all men are equal. At the time of prayer the Sultan of Turkey stands side by side with his own sweeper and in case the total congregation forms more than two or three lines he who is regarded as the head of the Islamic world can never claim for himself a place in the first line in preference to another. Not only in the mosque, in society as well, no distinction is observed between man and man. In a dinner or a feast the Amir and his servants will sit round the same table. Any man can marry any woman, provided the parties agree and there are lots of instances of emperors marrying their slave girls and treating them as queens. Although Christianity does not prohibit such marriages, yet the society looks upon such morganatic marriages as something abominable and ugly. In a Moslem burial ground we find that the great emperors are lying side by side with their menials in eternal sleep, thus suggesting the idea that in the eyes of God we are all equal and we are to stand in the same line in the Day of Judgment. In fact, Islam has brought all men on the same level and has made the society happy.

The Hindus are divided into classes and only a particular class has got the right to worship God, others are not allowed to touch it or even go very much near it. Such a thing is not only inexplicable but at the same time shocking, for it seems that the Hindu God is reserved only for a privileged class. The backward classes are not allowed to worship their gods and goddesses. In Christianity also only the bishop can perform a divine service, but in Islam any man can go forward and lead the congregation to prayer. Thus the Islamic religion has brought into the society as far equality as possible. In Arabia even now the servant is not regarded as an inferior human being only because he serves a master and carries out his orders. It has been said by one of our Prophet's servants that he used to receive more services from his master than he used to render unto him.

This passage may help Hindus and Christians to set their houses in order.

Consolidation of Agricultural Holdings

We find the following in the same journal.—

The fact that the size and distribution of land holdings over a large part of India render them uneconomic units has been generally recognised. That the goal is to "create and maintain suitably sized and suitably situated holdings which would admit of adequate agricultural developments and to arrange that these economic units pass by natural laws into the hands of the most progressive farmers," has also been admitted. It is the way to the goal that has not at all been made clear.

In September 1919, the Government of Madras issued instructions to the Special Settlement Officer, Trichinopoly, to try the experiment of consolidating agricultural holdings with the consent of the pattadars, in certain selected villages during the course of the resettlement operations. The Special Settlement Officer issued notices to the pattadars asking them to make among themselves, some re-arrangement of their holdings by mutual exchange of bits and to have re-arrangement confirmed and noted in the official records, at the time of hearing objections to rough pattas. As was only to be expected, very few pattadars made this voluntary re-arrangement, and on the report of the Special Settlement Officer, the Government have ordered the experiment to be dropped.

World Politics of To-morrow

Writing on the topic named above, in *To-morrow*, Mr. Tarakanth Das observes —

While we are talking of world peace there are indications that another European war may in near future disrupt the world. As the result of the last World War, the European balance of power has been completely upset, and to-day new war clouds are hanging over Europe. The whole European wrangle can be summed up by the phrase "Anglo-French Rivalry." The League of Nations, by the very nature of its constitution is absolutely impotent to avert the impending crisis.

He cites facts in support of his forebodings, and then concludes —

A London dispatch (May 15, 1923) says: "In return for concessions promised the Catholic Church in Palestine and elsewhere in the British Empire, Pope Pius promised King George during their interview in Rome last week to take measures to stop anti-British feeling in the Near

Fast so far as instructions to Catholic prelates there could accomplish this aim. It is probable the concessions refer to the holy places of Jerusalem.

"Britain has also agreed to cede to Italy a strip of territory now constituting the northern frontier of the Kenya Colony, a region inhabited only by savage tribes. Of more importance, the Italian debt to England shortly may be settled on terms extremely favourable to Italy. Italy owes England about \$2,500,000,000. If a settlement is now reached it is understood a large part of the debt will be cancelled, but Italy will agree to pay something."—(Pittsburgh Sun, May 16, 1923.)

This means Britain will receive support of Jews, Arabs, Turks and even of Italy in the Near East, making the French position there more precarious than ever before, and it will also mean that in the Mediterranean, Britain may find Italy at least neutral, if not an ally of Britain, in the possible Anglo-French discord.

In the Far East Britain is getting ready for the future eventualities. The best and unmistakable sign of it is that, in spite of the Washington Conference, which forbids Japan and America to increase fortifications, only the other day the British Parliament with overwhelming majority sanctioned the next amount of £11,000,000 to continue further fortifications of the already ready impregnable naval base at Singapore.

However, at the present moment Britain is playing the winning game and France is facing isolation. Of course, the situation may change, as in world politics the pendulum is always on the swing. Fear of isolation always brings about rival alliances and war. It seems that Europe is marching headlong to another war. When it comes, in spite of the unwillingness of the American masses, they will be forced to take part in it to save the civilization of the West because of America's daily increasing entanglement in European affairs and also because America is to-day a decidedly important factor in the 'balance of power'. It may be safely predicted that in the next European war nations of Asia, particularly India, will be much more deeply involved than they were in the last world war. In fact, the man power, resources and the strategic position of India will be one of the determining factors.

Kabir.

Mr. Beni Prasad, Reader in Indian History, Allahabad University, has contributed a very interesting study of Kabir to *To-morrow*. According to him,

In the cultural history of medieval India,

there is no more striking figure than the poor Muslim weaver who rattled current Islam and Hinduism alike with argument and invective, ridicule and banter, who attracted a large band of devoted followers round him and who left behind him not only a numerous sect but also a series of powerful ideas, a stream of spiritual emotion, moods of poetic expression which have for nearly five centuries deeply influenced religious thought, moral feeling, spiritual life and last but not least, literary style all over the Hindi-speaking world.

Swami Vivekananda Put to the Test

Pabuddha Bharata gives a free rendering from Swami Saradananda's writings, of how Sri Ramakrishna tested his disciple Narendranath, later known as the Swami Vivekananda.

The arrival of Narendranath at Dakshineswar was always hailed by Sri Ramakrishna with intense joy and exaltation of spirit. Even seeing him from a distance the Master's love would flow out toward and, as it were, enfold the disciple. Innumerable times we have witnessed how at the sight of Narendranath Sri Ramakrishna overcome by emotion would stammer, 'Here comes Na—, here comes Na—, unable to complete the sentence, and would then enter into Samadhi.

After Narendranath had been coming to Dakshineswar for some time, the day came, however, when all this changed and Sri Ramakrishna began to treat him with utter indifference, whenever Narendranath came near him he treated him with indifference. This went on for more than a month. Sri Ramakrishna noticing that Narendranath continued to come to him, one day called him to his side and said, 'Tell me, how is it that though I don't speak a word to you, you still continue to come here?'

Narendranath replied, 'Sir, it is not your words alone that draw me here. I love you and want to see you, therefore I come.'

Sri Ramakrishna highly pleased with the answer, said, 'I was only testing you to find out whether you would stay away when I did not show you love and attention. Only one of your eabbres could put up with so much neglect and indifference. Anyone else would have left me long ago and would never have come again.'

Another instance will enable us to fully appreciate what stuff Narendranath was made of and also the intensity of his direct God vision.

Once Sri Ramakrishna calling Narendranath

to Pancharati, and to him 'You see, through the practice of severe spiritual discipline (Tapasya) I have long ago acquired super natural Yogic powers. But what use can I make of them? I cannot even keep my body properly covered. Therefore with the Mother's permission I am thinking of giving them over to you. She has made known to me that you will have to do much work for Her. If I impart these powers to you, you may use them when necessary. What do you say to that?'

Since the blessed moment when Narendranath first saw Sri Ramakrishna, he had observed various divine powers in the Master. He had therefore reason to believe Sri Ramakrishna's words. But his natural yearning for God prompted him not to accept these powers without due consideration. After reflecting for a moment he asked,—"Sir, will these powers help me towards God realisation?"

Sri Ramakrishna replied, "No, they will not do that, but they will be very helpful to you when after realising God you engage yourself in doing His work."

Hearing this Narendranath said, "Then I don't want them. Let me first realise God and then I will decide whether I want them or not. If I accept these wonderful powers now, I may forget my ideal and making use of them for selfish purpose may come to ruin."

We are not able to say for certain whether the Master really wanted to impart these super natural powers to Narendranath or whether he simply wanted to test him. But we do know that he was greatly pleased when Narendranath refused to accept them.

The Poet Ramprasad

Rev F. J. Thompson has contributed a study of Rāmprasād and the Sāktā poetry of Bengal to the *Young Men of India*, in which he observes —

It is profitable to study the attitude of the remarkable poets of the people, which every century has produced, in every part of India. Indian philosophy has reasoned out certain conclusions, its typical expression, as every one knows, is the Vedānta, and no one would deny that even the thought of the illiterate has a pantheistic tinge. This has often been pointed out. Perhaps too much has been made of it. If we study the folk poets, and through them the mental outlook of the simple folk of India, we find vulgar thought often in absolute revolt from those findings of the philosophers so readily and dogmatically put forth in Europe as Indian belief. These are only one side of Indian belief. Tennyson has not expressed more incisively

than Rāmprasād the rejection, by the mind that has loved, of the doctrine of loss of personal life. "What is the use of salvation to me," cries Rāmprasād, "if it means absorption? I like eating sugar, but I have no desire to become sugar." No thought anywhere, aware as he was of Sankaracharya's monism and in sympathy as some of his moods show him to be with pantheistic teaching, is more emphatically theistic than his normally is, or rests more decidedly upon interchange and intercourse between a personal goddess and a personal suppliant and worshipper. With the popular religious idolatry, and especially its crudities and cruelties, he has no part. He scoffs at pilgrimage, and offerings to images. 'I laugh when I hear that a worshipper of Kali has gone to Gaya.' He is sturdily ethical, will have nothing to do with the suggestion that good and evil are the same thing, philosophically considered. He is terrified of those six passions which leap over his lip's low wall. In a passage famous with his countryman, he looks past the blood stained image which represents his "Mother" to the many, sees with revolt the butchered victims and the red stains upon the flowers of worship, and cries to that World Mercy which he has found for himself and which he adores, that he will sacrifice not living, quivering flesh but the *Six Passions*, the sins to his heart and mind. This passage has never been forgotten by his countrymen, and though some have disingenuously used it to buttress up the bloody system it condemns, representing their sacrifices as an acted allegory, the victims standing for the sins and passions, yet the naturally merciful thought of the most has seen its literal meaning, and has felt judged and unhappy, even though the slaughter may continue.

Living through that time of anarchy, when Bengal was at the mercy of thieves and oppressors of every race and sort, Rāmprasād kept his vision of Divine Kindness, his trust in Divine love that was good despite all seeming. His poems leave the cruel, lustful side of tantric worship on one side, their insistence on blood, especially human blood, and on intoxicating drink and the prostitution of maidenhood. His mind, when it touched upon the sterner aspects of the Sāktā cult, leapt to those features that were sublime, though in lurid fashion. He saw Kālī in the red flames of the burning ground, flickering and dancing in the breeze, in the flash of the lightning, or coming with the black matted cloud locks of the storm. The terror, leading to imperfect trust, intrudes even into his love of Kālī as Mother. Though she beat it, he says the child clings to its Mother, crying *Mother*.

"Bombay's Purity Campaign"

Stri-Dharma is right, it appears to us, in the following criticism of the Bombay Act to amend the law relating to prostitution in Bombay City —

Just at this same time, but a year after the Report on Prostitution had been published the Bombay Government have passed a Bill to amend the law relating to prostitution in Bombay City. It deals with professional and commercialised vice only and aims primarily at making it impossible for procurers to induce (1) any woman whatever to this life, (2) or to induce any woman under 18 to any illicit intercourse whatever. The Bill does not make any mistress or landlord of such houses punishable and thus it falls far short of the Calcutta Bill and of women reformers' wishes. Also it is only fooling with a most serious subject when the Bill provides a punishment of two years only for persons who detain inmates of a brothel *against their will*—though already in the general law of the land anyone who confines another for 10 days or more against their will may get a term of imprisonment extending to three years. The Bombay Bill is not thorough and it is not based on big principles. It tiddles with details instead of striking at roots. Still anything is better than nothing and it is good to see the social conscience waking on this matter which is so wrapped up with the happiness of women, both pure and fallen. The subject is not one which anyone of us likes to think of, but it is our duty to know the truth and to cleanse the dark places in our cities. Ignorance is not innocence. Knowledge of the evil in the world, and the power to withstand its temptations is true innocence. We hope that the Bombay Council will very soon amend its Bill in many particulars.

Dutch Sources for Indian History.

Mr W H Moreland has contributed to the *Journal of Indian History* a paper on the Dutch sources for Indian history, in which he gives

a general idea of the quantity and variety of the materials for Indian history which are available in the Dutch language for the period which begins about 1500 and ends about 1650. In making this attempt I am conscious that I lay myself open to a charge of cruelty, for but few of the books I name are, I fear, to be found in Indian libraries, while very few Indians read the language in which they are written, by way of introduction, therefore, I will try to explain why some knowledge of these sources must be regarded as indispensable to serious students of

India in the Mogul period, and before I close, I hope to offer a few suggestions towards bridging the gulf between indispensability and inaccessibility.

These suggestions are —

The obvious course is to learn the language in which they are written, and this task is less arduous than might be supposed. The Dutch and English languages have diverged in the course of the last three centuries and a student who is familiar with the early records of the English Company will find the Dutch documents very much easier to read than modern Dutch literature. The best advice I can give is at first, learn only the rudiments of the grammar, neglecting all poetries, and remembering that nobody worried much about spelling in those days, then take a small dictionary, and attack the first volume of the *Batavia Journals*. After about a week of this the run of the sentences will become familiar, the close resemblance of the vocabulary to contemporary English will be seen, and only practice will be required.

For the majority of students, however, this must be regarded as a counsel of perfection. It seems to me that the needs of the majority could be adequately met by the compilation of quite a small number of source books, containing scientific, rather than literary, translations of the really important documents, with the minimum of notes and introductory matter required for their comprehension. The introduction of such source books into the University courses dealing with Indian history from 1600 A.D. onwards is, I suggest, an object which should be aimed at by teachers of the subject in every part of India. Until, however, the materials of which I have written are made available in English the only advice which can be given to students in India is either to learn the language, or to bear in mind the existence of a large store of knowledge to which they have not access.

Pan-Islamism

Shaikh Mashur Husain Kidwai, who is "an old Pan-Islamist and Indian Nationalist," observes in the *Aligarh Magazine* that Pan-Islamism does not require,

that the Muslims of India should not attend to the needs of their own country and fellow countrymen. The Muslim maxim is — *Hubbul watan awwal iman*—Love of one's country is love of one's religion.

And as far as love for liberty and equality goes, there is no man who should love those more than a Muslim. Liberty and equality are the very essence of Islam. Islam forbids even a Muslim from holding another Muslim in

selfdom. There is no institution, no religion in the world which has so successfully instilled in the human mind the ideas of equality, liberty and fraternity as Islam has. It is the bounden duty of every Muslim to revolt against any government which does not respect those elementary human rights. Muslims did not accept any superior human rights of even their own best leaders—not even of an Omar or Ali. The words of their own Prophet as inspired by God Himself are “*In nama ana ba’d arum mudukum*”—I am just a man as you are, and this was addressed to non-believers. Islam does not contemplate any other government but an independent self government. And we have seen what a marvellous spirit of sacrifice and heroism against innumerable enemies and worst possible circumstances, the standard bearers of Islam, the unconquerable Turks, have shown to safeguard their Independence. If the Turks and the Egyptians and the Afghans have every right to devote themselves to gain their independence and self government, surely the Muslims of India have so to obtain Swaraj. If the Arabs refuse to be subject even to another Muslim nation, why should the Indian Muslims be suspected of desiring subjection to a foreign

Muslim nation in preference to, being self-governing and Independent? Of course, if the Muslims of any place have to be under subjection they would prefer to be under that of their own people—of Muslims. But as I have said, every Muslim should instinctively abhor subjection. Anybody who desires to remain under the subjection of the Christian British or who would desire to come under the subjection of the Hindus of India or even the Muslims of Afghanistan, I for one would discard him from the fold of Islam. Such is my conception of Islam, that in my opinion a Muslim should desire to be under the subjection of none but God. Therefore the Hindus, if they do not mean to inflict Hindu Raj when they talk of Swaraj, should have no fear of the Pan Islamism of their Muslim fellow countrymen. They should rather welcome the development of the spirit of Pan Islamism in them, as that will develop the love of liberty, equality, and fraternity in them, and also the love of their country and fellow countrymen. In truth Pan Islamism at its highest will develop not only Pan Asiaticism but mono humanism. *Kanun nas, umicationi Wahiidun*—Humanity forms one nation, is the verdict of the Holy Quran.

FOREIGN PERIODICALS

The Lost Son

Fable by Dulla

A certain householder's son went away into a far country, and while the father was accumulating immense wealth, the son became wretchedly poor. Seeking for food and shelter, the son chanced to come to his father's door, not knowing who dwelt within. But the father beheld him and ordered his servants to call him. The son, however, observing the magnificence of the palace, thought: “Perhaps this rich man suspects me to be a thief and will throw me into prison.” So he fled without seeing the master of the house.

Then the father despatched messengers to overtake his son and bring him back, despite his loud lamentations. But the servants were admonished to deal tenderly with the young man and to give him employment as a helper on the estate. The youth was well satisfied with his position and laboured diligently. Thus so pleased the father that he promoted him to higher and higher duties.

After many years had passed, he summoned his son, called together all his servants, and made known the secret to them. The son overjoyed to find his father, took his rightful place in the household, and became a dutiful son.

Thus it is that only when the mind is made ready for higher truths, can it receive and understand their value.

—*The Messenger of the East*

The Duty of the Leisureed Class

We read in *The Light of the East* —

यद्यपि चापति त्रैलोक्यतः तदपि न ।

यद्यपि प्रमादं कुरुते शोकं तदपि न ॥

* Whatsoever the great does, that very same does the other man.

Whatever he makes the standard, that the world imitates. (Bhag. Gita, III, 2)

There is, therefore, a terrible duty laid on those whom the labour of the multitude releases from many of the material cares of life. They are to be, not idle rich, but serious and earnest thinkers. For they have to think, not for themselves alone, but also for the humble, hard working people that feed and clothe them. Their principles do not mould their actions only but those of the multitude. Were they responsible for themselves only, their obligation of seeking out the truth would be less strict. The private in an army need not reflect much before endangering his own individual life. But the general cannot expose his army so lightly heartedly.

When will the educated classes of this and other lands will realise. Their life is no more theirs than is the life of the poor. They also have a service to render to society, a service of the highest import. They also have to work for the good of the commonwealth, *lokasangrahartham*. The multitude looks to them for light and guidance. "Is there a guidance for us," they ask, "a doctrine of the meaning of life and of its goal that you can truly teach us in full confidence and certainty? Has the God, Whom we poor but unsophisticated people believe in, Who blesses us and frees us, left us to our darkness and our misery, or has He, Who knows all spoken words of truth and may be of consolation?"

What the multitude needs is not new guidance, nor old traditional guidance, it is true guidance. Let, therefore, no laziness deter the rich from the search, no unreasonable attachment to the past retard them, no love of novelty misguide them, but for the love of the millions who grope in darkness and uncertainty, let them find out the way that truly leads to the supreme good.

The Peace Prize.

In our last issue we referred to an American self-retired editor, Mr. Edward W. Bok, who had acted upon a modernised principle of *Vanaprastha*—giving up remunerative work in order to serve the community. It is of him that *The Woman Citizen* says—

A hundred thousand-dollar prize for a peace plan has been offered by Mr. Edward W. Bok, former editor of the *Lads & Home Journal*. It is to be known as the American Peace Award. The first fifty thousand will be paid for the idea of a practicable plan whereby the United States may co-operate with other nations to achieve and to preserve world peace, the second, when the idea has been proved practicable through its adoption by the Senate or by a large popular response. Mr. Bok has turned over securities to cover the award, and has chosen a pokey

committee of distinguished persons to determine conditions and select the jury of award. Already several hundred plans have been received at the new office, and several national organizations have expressed a willingness to co-operate, including the General Federation of Women's Clubs, the Foreign Policy Association, and the Federal Council of Churches.

Mr. Bok believes that people are thinking far more about international relations than is usually supposed. "My idea, singly and solely," he says, "is to search the American people for an idea whereby the American people can do their part with the other nations to avert another war. The idea may be something entirely new or it may take the form of modifications of the covenant of the League of Nations. I believe in my heart that some one, somewhere in America has the idea and will point the way."

Where are the Women Architects?

Men do not spend so much of their time at home as women, men do not suffer so much from bad dwelling houses as women. Hence, naturally there should be more architects of homes, literally, among women than among men. But there are not. So Marjorie Shuler asks and answers in *The Woman Citizen*—

"Where are the women who ought to be architects? What is the trouble with architecture as a profession for women? Why should only one per cent. of the architects in the United States be women?"

It was such a good opportunity to ask all of the questions which have been burning on my lips ever since I discovered that although women make homes, they don't build them—much. That although women manage homes, they don't plan them—much. Seems absurd, doesn't it? And here before me sat one of the best known women architects in the country, Miss Eleanor Manning—Howe and Manning—Lois Howe and Eleanor Manning of Boston.

A New Remedy.

Dr. Louise Pearce, graduate of Johns Hopkins and for ten years a member of the staff of the Rockefeller Institute has discovered a remedy for nervous and sleeping sickness. Dr. Pearce has taken this new drug to the Belgian Congo where for four months she successfully treated the disease.

—*The Woman Citizen*

Never Too Late to Learn

Grandmothers in college? Certainly Mrs Sarah Shoemaker Farley has just been given the degree of Bachelor of Science in Botany, School of Agriculture, Pennsylvania State College. Her two sons are both college graduates, and she counts to her credit twelve grandchildren. Nor did she hold the honors alone. Mrs Susan A. Porterfield—whose sons are also college graduates—was granted the Bachelor of Arts degree in modern languages by the same college.

—*The Woman Citizen*

Home—Fifty Years Forward

Many persons in India believe that with the spread and progress of education among girls and women, our homes will cease to be "homes" in the true sense. But in America the pendulum has already begun to swing in the opposite direction, as the following passages from *The Woman Citizen* indicate —

Fifty years from today there will be no such thing as domestic service as we understand it today. Or at least no such thing as domestic *servitude*, and no domestic servants in the present sense of the expression. That is the prediction of Frederick W. Howe, director of the School of Household Science and Arts at Pratt Institute, and similar opinions are held by a number of educators and students in the field of home economics and household management.

"Fifty years from now there will be practically no domestic servants," said Mr. Howe "and the American home will be more attractive and more practical than it is on the average today."

"But running a home, developing and conducting the home in its best form, requires work and the work of more than one person," I objected.

"Certainly," he replied "But women are going to spend more time themselves in making homes and for the outside help that is necessary they will be able to hire by the hour, day or week, specialists trained and doing a high grade of work along the lines needed. Domestic service will cease—is already ceasing—to be a back-door job. It will have dignity and respect, the dignity and respect which we are beginning to feel for all kinds of work."

A hundred years ago the home was the center of social life. It was also the center of much of the industrial life. With inventions and the growth of factories, with the complete change made in our manner of living economically, in the last century, the home has lost

many of its old functions. We have been for some time in a state of change. In this country it is always the tendency to swing to extremes before settling to a medium which means adjustment.

"In our extreme swing we have well nigh taken away from it every function that the home had. In returning to a happy mean we shall return certain things to it. There are certain things that belong to the home, and I believe that family life is coming back, not as it was in the old days, but a family life that is stronger and shows the progress that study and greater knowledge always bring."

"The majority of married women will for a period of their lives spend all their time in home making. To begin with, girls will be trained so that they can support themselves. Upon finishing their training many of them may elench it with a few years of actual work in their chosen lines. They will marry and for the child bearing period of their lives they will devote most of their time and thought to home making. Psychologically, economically and physiologically women want the home during the child bearing period of their lives."

"They will do their work and care for their children with some outside help from specialists who are trained in housework, cooking, child care, and other needs, as the case may be. Those who work for them will not be part of the household, as in the old days nor will they be of a distinct class apart. They will be trained workers, demanding the respect and individuality which professional persons have today."

"In some cities there have been movements to develop domestic service into a profession or craft. Our universal tendency toward education, not for a limited period but all through life, our recognition of trained service, are going to raise domestic service in the eyes of all. Public opinion governs to a large extent the supply of service in this field. I know any number of high grade, trained young women who would enter domestic work as paid assistants, the moment the old social stigma was removed from such work. Recognition of ability and the dignity of treatment accompanying it are important factors in regulating any profession. The attitude of mind of the employers is changing in all lines of labor and it will reach domestic service. We are doing away with distinctions along the old lines. It may even be that a new distinction is rising, for the tendency today is to look down on the parasite."

"The Miracle School."

More than once has it been said in this *Review* that in times of famine, those who

want to relieve the distressed do not say, we shall give the famished people either the choicest dishes or no food at all, they try to give the hungry enough of coarse fare. So as there is illiteracy in India, and knowledge famine, let us not dispute about the size of classes, method, standardisation, &c, let us have plenty of schools where children can learn to read and write. That is the problem in Mexico, according to Mr Frank Tannenbaum in *The Century Magazine*.

The whole educational situation in Mexico is exceedingly interesting, probably the most interesting thing in Mexico. At the head of the Department of Education is Senor Jose Vasconcelos, whose great ambition it is to give Mexico a public school system. The difficulties are so numerous and the lack of material equipment and educational personnel so great that he is prepared to accept any assistance from any source. He is reported to have said that if the devil were to come and offer to establish a school to teach the children to read and write, he would be cordially welcomed. The problem of standardization of method, of curriculum—all that will come afterward, the first need is schools where the children can learn to read and write.

One day a man walked into Mr Vasconcelos's office and said:

'Senor, I should like to establish a school.'

'Go ahead, we are delighted,' said Mr Vasconcelos.

'I should like to establish a school in the Colonia de la Bolsa,' said the man.

Mr Vasconcelos looked at him inquiringly.

'In the Colonia de la Bolsa?' repeated Mr Vasconcelos in a surprised tone. 'I don't know what the Colonia de la Bolsa is?'

'Yes, I know,' interrupted the visitor, Mr Orpeza, quietly.

Mr Vasconcelos smiled and said:

'We give you our blessing. Go and establish a school.'

Everybody knows that the Colonia de la Bolsa is a thief's paradise. It is not suggested that paradise is like the Colonia de la Bolsa. It is the haven for the outcasts of Mexico City. The bums, tramps, thieves, pickpockets, burglars, and disreputable women congregate in the Colonia de la Bolsa. No policeman is kept there first, because it would not be safe, and secondly, because the people are too poor to steal from one another anyway. The place has no streets. No garbage is ever collected in the district, it has no water system, and the Department of Health does not know of its existence. I know people who own property in the Colonia de la Bolsa but who never go

to collect rent. It would not be safe, and the people have no money. The district has never had a school. It was just left alone to its destiny, and forgotten except for the delinquent children. One half of all those of Mexico City came from that district.

One day Mr Orpeza appeared in the District. No one paid any attention to him. He found a place to live in one of the houses of the district, and for two months just took in his environment and his new acquaintances.

One Sunday morning he startled his neighbors by appearing on the streets with a wheelbarrow of books. He knocked at the first door. The master of the house came out, and Mr Orpeza said: 'Good morning. What would you like to read this morning?'

Everybody in Mexico is polite, even the thieves are polite. The man took off his hat, bowed, and said: 'Good morning, señor. Then not knowing what to do, he called his wife, and the wife called the children. To be offered something and not to accept is outside the ethical code and so after much discussion and examination, they picked a book, and Mr Orpeza told them that he would be back the next Sunday morning, and if they had finished the book, he would bring them another one. He went to the next door, and to the next, until all his books were gone. He returned next Sunday with more books, and found that some of the men had covered the books with newspapers to keep them from being soiled. Others had built little shelves for them, and still others, not being able to read themselves, had formed a little group and lured a ragged beggar to read to them, paying him by contributing a few centavos each.

Mr Orpeza kept this up for nine months. He built up a library of seven hundred volumes. In all that time he never lost a book. The people waited for him at their doorsteps in the early dawn. The children came and helped him push the wheelbarrow. He became the friend and confidant of the neighborhood. The children took their hats off as he went by. One fine morning some of the elders of the neighborhood came and said:

'Senor, it would be nice if we could have a school for our children.'

'Yes,' said Mr Orpeza.

'Well, can't we have one?'

'Let us find out,' said Mr Orpeza.

'Yes, let us find out,' they said.

And so the story proceeds—and all should read it to the end. It is literally the story of the evolution of a miracle school.

The Growth of Ignorance

The Living Age reports —

Professor John Burnott, who delivered the Romanes Lecture at Oxford this year, took for his subject 'Ignorance'. He expressed the fear that the civilized world might be facing another Dark Age.

The only knowledge worth distributing is living, first hand knowledge, and that, from the nature of the case can only be reared in its fullness by the few. That is, however, the only reservoir from which the needs of the many can be supplied, and it is therefore supremely important to consider from time to time whether it is being maintained at the proper level. The nineteenth century had a simple faith in the progress of knowledge and enlightenment, but we now know too much history to have any assured confidence in that. There have been Dark Ages before, and they have generally supervened on periods when knowledge of a sort has been more widely distributed than ever. So far as we can see, the decay has always set in at the top. It cannot be denied that there are warnings and portents at the present day such as have before now heralded an Age of Darkness.

The Professor believed the young men of the present are, on the whole, healthier in body and mind, and more intelligent, than those of his own generation. On the other hand he was certain that the young men of to-day are absolutely and relatively more ignorant than those of forty years ago and what was worse, that they have less curiosity and intellectual independence. Every university teacher in the country whose memory could carry him back a generation knew that the educational authorities had to lower their standard of teaching and examination progressively for the last thirty years, in every department except the physical and natural sciences.

Those inclined to differ from the Professor's views will doubtless reflect that a growing knowledge of the physical and natural sciences is perhaps a sufficient compensation for the alleged decline in other branches of knowledge possessed by undergraduates.

Pacifism among Japanese Students

The same paper records —

When the Japanese Association for the Study of Military Science attempted to hold its inaugural session in the auditorium of Waseda University at Tokyo last May, pacifist students, who were in an overwhelming majority, disrupted the meeting. Before it opened they began their protests by shouting 'Bring your murderers on the platform, and Down with the militarists!'

Although the Dean and prominent professors the commanding General of the Tokyo Department, and the Vice Minister of War were on the platform, heckling continued with increasing violence until the close of the meeting, after which the protesting students issued a call for a convention to agitate against the Association for the Study of Military Science.

General Shirakawa, the Vice Minister of War was greeted with the cry that blood was dripping from his decorations. The students sang 'Thousands die to raise one hero to fame'. The officers' speeches were drowned by the noise, and the meeting closed in the utmost confusion.

Osaka Mainichi speaks of the disturbance as 'unprecedented in Japanese educational circles,' and 'says the incident comes as a rude shock to the Japanese people'. However, this journal simultaneously denounces the Association for the Study of Military Science as an 'inappropriate and inopportune undertaking,' and adds that the students' protest is 'another conclusive evidence of the unpopularity of soldiers among the Japanese.' *Yomiuri* says 'This trouble has revealed to the public mind the alarming changes that have come over the ideas of Japan's rising generation'. It considers both parties to blame. The Government's plan to detail military officers to schools to give military training is criticized as likely to militate student discipline.

'Anti-militarist ideas will be more rapidly fomented among Japanese students.'

Books

Bissett Digby talks of books thus in the *Manchester Guardian* —

China has more bookshelves than we have, and far more than there are in America. The Bulgarians and the Filipinos have hardly any. Japan is the bookiest nation on earth. Everyone in Japan has books—lots of them. Japan has had to learn Europe in sixty years. Japan has had to pick up Europe by wading through one book after another, as we pick up ancient Greece.

In Manchuria I noticed that the selling of books is frequently combined with the selling of shoes. 'That is a quaint idea of yours,' I said to a Chinese in London. 'No quarter than your custom of selling such incongruous wares as cigarettes, toffee, and newspapers in one shop,' he retorted. I suppose he was right.

I was on the lookout for old Chinese books, but for sound reason or other there seem to be no old bookshops in China. Old books appear to be held in such respect that it would be a profanation to hawk them around to dealers. They are apparently disposed of by private arrangement with friends or acquaintances. One

interesting and made, however, in the shape of a modern map of China, which with characteristic contempt for the usages of the rest of the world, had been graven with the China Sea at the bottom or south of the map instead of along the east. I wonder whether the same engraver produced a series of maps, or an atlas, on the same lines.

Japan is producing her books on the European model, and showing very considerable artistic merit in cover design, illustration, and typographical display. For some years now she has had 'the magazine habit' and on her station book-stalls and in the bookshops one sees almost as many magazines as in England. In their layout and mode of illustration they resemble our own. One is much struck by the contrast with magazineless China. Japan is the only non-English speaking foreign country in the world where in a city one can always find a shop with a large number of English books of various kinds. The owner seldom knows English, but he goes to a language manual and hunts up the price for you.

In Japan I found some of the most peculiar bookshops in the world. They sell nothing but catalogues—catalogues of clothes and seeds and plumbing fixtures, stumps and furniture and vehicles, lists and stationery and bedding, catalogue of all conceivable merchandise. And all of them were secondhand British and American catalogues. More and more foreigners are going to Japan, you see, and how a Japanese to know what to charge them for their purchases?

No longer does he charge the white man what he charges his fellow countrymen. If you have a house in Nagasaki and you want a set of shelves and cupboard fitted the first thing the native carpenter does is to go round and buy an English catalogue and get a student or clerk to discover from it what Waring and Gullow or Maple would charge. That sum, or very slightly less, will he charge you. It will be, of course, about three times more than a Japanese would be charged in a land of cheap labor, but that is your lookout. This is business efficiency beginning to permeate the Far East.

Down in Outer Mongolia, visiting the strange lamaseries established by proselytizing Tibetan monks, I found food for much thought in the monastery libraries with their loads of ancient books, bound up in wooden slats and enveloped in wrappings of yellow silk. Who knows what wonderful revelations of the early beginnings of civilization in Central Asia, the womb of mankind, are not lying there awaiting the decipherment of Western scholars?

Chinese Bandit Outrages

In the North China Standard Ka Heng-Ming seems to defend the recent bandit outrages in China as follows—

Finally, as it was said of the Government in France before the Revolution that it was a despotism tempered by epigrams, so, I want to tell foreigners here, the Government in China is a despotism tempered by banditry. In other words, the only true legitimate and effective means of putting down a bad rotten Government in China is not by constitution making, convocation of parliament, but by banditry. Therefore if foreigners in China will stop howling, be a little patient and considerate, not insisting too much upon their rights—these heroes of Chinese romance, the Shantung *hsiang* men, or bandits, will perhaps in the end succeed in bringing about a new and better Government in this country.

British Taxpayer's Questions

The British Stationery Office having issued a memorandum which shows that the cost of running the Government is four times higher than before the war, the *English Review* observes—

So large an increase cannot be explained by a rise in prices from 100 to 176.

What value do I get for my taxes? inquires the citizen, but no sort of answer comes to him from any official quarter. And this information is withheld even in Parliament, where the cost of an object and its value to the country are treated separately. This is only one among a hundred points where the citizen is deliberately kept in a state of ignorance.

What are the objects on which my money is spent? Is this present cost necessary? In what sense do I and my neighbors govern the country when it is impossible for any of us, however competent and industrious, to obtain the indispensable information for forming intelligent opinions? These, surely, are appropriate questions for every Englishman. But who can tell us where to go, or whom to ask, for answers?

In the meantime, the taxes are four times greater, and our means of meeting them far less than before the war.

May not the Indian taxpayer ask similar questions?

"Review of the Gandhi Movement in India"

There is a review of the Gandhi movement in India in the current number of the *Political Science Quarterly* by Mr. W. H.

Roberts which will repay perusal. We can give only a few brief extracts from it. After describing Mr. Gandhi's gospel and his programme, the writer says —

All this, of course, demanded a complete moral regeneration. The Government, as it felt its grasp slipping, would try in every way to goad the people into violence. It was only a morally purified nation that could stand the strain. Men and women, therefore, even children, must purify themselves. Moreover the guilt of a great sin rested as a deadly light upon Hindu society. Sixty millions of untouchables were denied the elementary human rights. Until this was changed and antileprosy abolished India would not deserve her freedom and would not be fit to use it if it were won.

Of the causes which in the writer's opinion rendered the failure of the movement inevitable, he has said enough in the article.

At this point I wish to insist upon the overwhelming grandeur of the ideal Gandhi's vision of a revolution to liberate three hundred million people, achieved not through war or violence but primarily through a moral regeneration, is surely one of the most magnificent that was ever opened to human aspiration. And it could not have been resisted by the most stupendous accumulation of materials of war. Had his people been capable, spiritually capable, of such a program as Gandhi demanded, they would have been irresistible, and no one could have denied them the spiritual leadership of the world.

Speaking of the beginnings of Non-cooperation Mr. Roberts writes —

When Gandhi, the Hindu leader,* announced his support of the Khilafat movement, the Government found itself confronted by a new and portentous force in Indian History—Hindu Moslem Unity.

Although Gandhi succeeded in merging the two streams of discontent, it was not for some time apparent what character the new movement would assume. The Ali brothers, Khilafat leaders, favored open rebellion and warfare. It was only by convincing them that this was hopeless that Gandhi won their reluctant and temporary adherence to his program. They were frankly skeptical but agreed to try "Non-Cooperation." If it failed, they reserved the right to fall back upon the traditional reliance of their faith, to call for rebellion and war. Henceforth the Ali brothers and Gandhi worked in concert. A stronger contrast can scarcely be

imagined than the appearance upon the same platform of Shaikat Ali, big, brutal, fanatic, with conflict and slaughter suggested in every speech, and Gandhi, studiously undramatic in manner and speech, pleading for endurance of suffering, sacrifice, brotherliness, self-discipline, and love even for the enemies of his people.

The two men fairly represented the ideals of the communities for which they spoke. Of Shaikat Ali we have said enough. In Gandhi were gathered all those traits that Hindus passionately adore. He was an ascetic. He moved about in the world but he lived in God. In comparison with God nothing else was real to him beside duty nothing else was important. Yet he was no gaunt, repellent figure, such as one often sees hideous with ashes, with matted hair and with madness in his eyes. Little children were happy in his smile. His gracious manner and simple friendliness were for rich and poor, outcaste and Brahmin alike. He was insignificant in appearance but his simple gesture, his turbulent assemblies. Wherever he went, vast crowds listened with awe to his quiet, unimpassioned speaking. His unimpeachable courage, his complete indifference to approval or abuse, his uncompromising adherence to what he believed his duty, the austerity and purity of his daily life, his devout piety, exalted him almost to divinity in the minds of his followers. Tales of his miraculous powers were readily believed and his denials were soon lost or forgotten in the worship of three hundred million devotees.

He observes further —

Certain outstanding characteristics of Gandhi's activity are difficult to reconcile with that complete sincerity that has been universally acknowledged as his most admirable quality. It is difficult to understand his championship of Mohammedan ambitions except as an astute move to win Mohammedan support. It is hard to see how he could ignore the patent fact that Indian Mohammedans are interested in India only as a unit in Islam—a very different feeling from the passionate love of Hindus for the "Mother

In the opinion of Mr. Roberts—

The fundamental and really devastating objection to Gandhi's whole program is that the Indian people are not remotely capable of such a revolution as he preached. The atrocities of the Moplah Insurrection or the ghastly outrage at Chauri Chaura are more reliable indexes to Indian character and feeling than Gandhi's most notable utterances on "non-violence," love of enemies or non-violence. During certain troubles at Chandpur the saintly C. F. Andrews addressed a meeting and pleaded against a threatened strike. The prestige which he

* After the death of Lokamanya B. G. Tilak.

enjoyed as an intimate friend of Gandhi and his own record of conspicuous and devoted service to the Indian people barely sufficed to obtain for him an indifferent hearing. The applause of the meeting was for a notorious ruffian who with appropriate gestures shouted, 'This right hand has killed ten men and I am ready to kill many more.'

We had not heard of this "notorious ruffian" before. If he be not a myth, Mr. Andrews must know.

Mr. Roberts states another objection thus—

As the idealism of Gandhi's message suffered from its connection with a political agitation, so the political movement was weakened by a lack of contact with the prosaic, every day realities of Indian need. The movement was negative in name and character. Its emphasis was upon destruction and it lacked either sharply defined aims or a constructive program. One searches in vain for illuminating utterances on labor problems, education, sanitation, village betterment, or the form of government to be enjoyed once *swaraj* is won. To questions on such points Gandhi would serenely reply that once India was free, the awakened genius of her children could be trusted to solve all such problems.

After describing in glowing terms the wonderful response of the students to the appeal made to them to leave the "institution for the cultivation of 'slave mentality'" ("and let it be noted, with some justification"), the writer says—

In a little more than a fortnight nearly all the students were back in their schools and colleges.

A great system of education cannot be built in a day. Even a great school requires years for its distinctive ideas and traditions to develop and mature. The vision of a "national education," drawing its inspiration from the greatness of India, training up erect, alert, masterful yet reverent youths was like the vision of the Revolution, a splendid one. But, when those who had drawn and colored it were called upon to make it more than a vision, and actually to provide for the thousands of young lives that had so generously entrusted themselves to their guidance, they were lost. They could provide only a few ill equipped and precariously financed institutions. They could offer only the same old subjects less efficiently taught. The one new subject in the curriculum of the national schools was—spinning. It was not an encouraging nor an inspiring prospect in those whose hopes of very livelihood were at stake.

As one looks back upon this pitiful squan-

dering of youth's priceless offering, it is plain that the whole movement originated in a very superficial and immature estimate of the situation, that it owed its progress to unscrupulous promises by the leaders and the credulity and emotionalism of the student class, and that it was wrecked by incompetence to grapple with its practical problems. In every one of these aspects it was typical of the larger movement of which it formed a part.

The writer has "noted the manner in which he [Mr. Gandhi] pressed on from stage to stage of his revolutionary program, although not one of the conditions which he had laid down as indispensable to such progress was ever met."

He professed and based his action upon a faith in his people, in their spirituality, their self control, their willingness to sacrifice, that to any one else appeared fatuous.

All these, however, are explained by reference to the blindness of his intense patriotism. This becomes of tragic significance, when we observe the lofty ideas and the failure to which it has led one of the world's purest and most forceful personalities. It is one of the finest features of his character and teaching that he has attacked in the most determined and vigorous manner the "curse of untouchability." So long as sixty million Indians are denied the elementary human rights, he has repeatedly told his people, India does not deserve freedom and will never win it. But against Hinduism as a whole he has said nothing. He glories in being a Hindu and idealizes hopelessly beyond reason the history and the character of his people. His reverence for India has led him to underestimate sadly, indeed to misunderstand, elements of western culture and life that would be of untold value to India. It has led him to seek a return to primitive simplicity instead of a pressing on to a mastery of present complexities. It has rendered him unable to perceive the weaknesses of his countrymen or their incapacity for the revolution of which he dreamed. Thus he was let a "struggle" in a year or in two years a work which should have been left to the ages and to delude the people he loved so well with impossible promises of speedy and easy triumph.

Mr. Roberts thinks, "some real and abiding results are apparent." "White prestige" is gone.

A show of respect is indeed still kept up, but in many subtle ways the bearing of the brown man to the white has changed. It is visible on every hand—in the press, in labor movements in the contacts of daily life.

Already there has been an Indian governor of

a province. High English officials yield to the authority of their Indian superiors. Indians address you with a freedom which unfamiliarity and awkwardness make you sometimes mistake for rudeness. Laborers strike, servants leave your employ with a jaunty carelessness that is at least disconcerting. Whether you find it dismaying or inspiring depends upon your point of view. And so race prestige is gone forever.

With the disappearance of race prestige (military, physical, economic prestige remain), probably as a corollary of it, has come a consciousness of the power that lies in united action. The Hindu-Moslem breach has not been closed; but that under Gandhi's inspiration men have grown accustomed to think of a national unity at all is a fact of tremendous import.

On a lower plane, though perhaps of more immediate interest, must be noted the multiplying of strikes, the spread of unionism, the appearance of a labor problem.

Beside vanished "prestige" and a new consciousness of power in united action we must realize also that there is throughout the land a vision of a new and glorified India. The vision lacks details, it is not sharply focused, it is blurred and confused, but a vision there is. Perhaps students and teachers in the universities dwell most upon it; but workers in offices and factories, the millions of inarticulate peasants, all have had glimpses of it. Some day that vision may become distinct. Some day a greater than Gandhi may make it real.

Indian and Burmese Timber.

That the timber resources of India and Burma can be developed and exploited to a far greater extent than they have been, will appear from the following paragraph from an article in the *Asiatic Review* by Mr. A. L. Howard:—

It is a striking fact that while in 1920 Great Britain imported timber to the value of £82,000,000, yet the meagre proportion sent by India and Burma only amounted in value to £700,000, and this was, as the trade returns put it, "mostly teak." Yet the vast forest area of the State in Burma contains timbers the value of which is unsurpassed in any other forest area in the world. In a lecture delivered on June 1 by Mr. Austin Kendall at the Royal Society of Arts, the lecturer said that since 1907 the local production of resin (in India) has advanced from 5,000 cwt to 82,000 cwt. . . . Similarly, Indian production of turpentine rose from 16,000

gallons to 279,000 gallons." It is indeed much to be regretted that as yet the same vigorous rate of advance cannot be quoted in regard to timber.

Are National Traits Fixed For Ever?

We are very often told and some of us are even convinced that we are racially unfit for certain kinds of work and efficiency. This is not true. The following from an article in the *Japan Magazine* by Dr. Goro Ishibashi, Professor in the Kyoto Imperial University, lends support to our view:—

When we consider in what way the National traits of a country are formed, the first thing that occurs to our minds is the question whether every nation at its beginning had its peculiar traits or not. We cannot, however, but hesitate to conclude that every nation had the traits peculiar to itself which make up the basis of its present traits, at its beginning.

For instance, the Japanese are said to be very skilful at manual work. But we cannot say that this has been the characteristic of Japanese people from their early days. On the contrary, the Japanese in ancient times were not skilful at manual work, judging from the manufactured articles excavated from the old mounds of Japan. The wall-paintings that are found in the cave-dwellings of France are far more skilful work than those of ancient Japan. Among the Imperial treasures in the Shosoyon, produced in very early days, there is nothing worth mentioning. It was only after Japanese art had been influenced by Chinese art that the articles of value in the Shosoyon were produced.

I am able to mention many more such instances. It is at least certain that the early traits of a nation do not necessarily determine its present traits. Besides, it is very difficult to know what were the traits of a nation in primitive days.

Then, what is the greatest factor in moulding of the traits of a nation? I think surroundings or environment had the great influence on national traits, in the long course of a nation's career. Indeed, this is the greatest factor in their formation.

There are two kinds of environment that influence human nature: social and physical.

The influence of social environment is that produced by convention, the institution of a society in which people live, and contact with other nations. The influence of physical environment is that of the physical nature of the country in which they live.

NOTES

'The Principles of Ethics'
by Herbert Spencer

Though *The Principles of Ethics* was written by Herbert Spencer a quarter of a century ago, one may with great advantage turn to its pages for observations on what would appear to be present-day problems and recent events, though they were also in reality the problems and events of his day

**The Masses Not Possessed of
Superior Virtue**

In the face of the facts of the Russian Revolution, some would still preach that "Swaraaj must be for the masses and the Swaraaj must be won by the masses", because "the middle classes", when they come into possession of power, "at once become selfish". On utterances like these we observed in *THE MODERN REVIEW* for December, 1922

"It is not the middle classes alone whom possession of power makes selfish. Never in history and in no other country have the masses got each power as the masses in Russia. But have they not deprived the middle classes and the aristocracy of all power there? Have they not tyrannised over them? Nay, have they not tried even to exterminate them? Swaraaj, therefore should be for all—the masses, the middle classes and the upper classes—so long as there are different classes. True, the masses form the majority, and the other two classes are minorities. But minorities, too, have their rights."

We do not think that, on the whole, the higher classes are superior in character to the lower. But that the masses, too, are not superior to the other sections of the community in unselfishness or in general excellence, was recognised by Herbert Spencer. Thus he wrote—

"Only to a wild imagination will it seem possible that a social regime higher than the present can be maintained by men who, as railway employes wreck and burn the rolling stock of companies which will not yield to their demands—men who as iron workers, salute with bullets those who come to take the wages they

refuse, try by dynamite to destroy them along with the houses they inhabit and seek to poison them wholesale—men who, as miners, carry on a local civil war to prevent a competition they do not like. Strange, indeed, is the expectation that those who, unscrupulous as to means, selfishly strive to get as much as possible for their labour, and to give as little labour as possible, will suddenly become so unselfish that the superior among them will refrain from using their superiority lest they should disadvantage the inferior"—§ 473, Vol II, *The Principles of Ethics*

Again—

"If society in its corporate capacity undertakes beneficence as a function—if, now in this direction and now in that, the inferior learn by precept enforced by example, that it is a State-duty not simply to secure them the unhindered pursuit of happiness, there is eventually formed among the poorer, and especially among the least deserving, a fixed belief that if they are not comfortable the government is to blame. Not to their own idleness and misdeeds is their misery ascribed but to the badness of society in not doing its duty to them. What follows? First there grows up among numbers, the theory that social arrangements must be fundamentally changed in such ways that all shall have equal shares of the products of labour—that differences of reward due to differences of merit shall be abolished; there comes communism. And then among the very worst, an error that their vile lives have not brought them all the good things they want; there grows up the doctrine that society should be destroyed, and that each man should seize what he likes and "suppress", as Ravacool said, everyone who stands in his way. There comes anarchism and a return to the unrestrained struggle for life, as among brutes"—§ 501

"... a society which takes for its maxim—It shall be as well for you to be inferior as to be superior, will inevitably degenerate and die away in long drawn miseries"—§ 506, *Ibid.*, Vol II

Transformation of Ethical Values

What in the individual is base and cowardly, becomes noble in the nation or if done for the nation

Nominal "Christianity" and Practical "Paganism".

Therefore Spencer found in Christendom only nominal "Christianity" and real "Paganism."

When, after prayers asking for divine guidance, nearly all the bishops approve an unwarranted invasion, like that of Afghanistan, the incident passes without any expression of surprise, while, conversely, when the Bishop of Durham takes the chair at a peace meeting, his act is commented upon as remarkable. When, at a Diocesan Conference, a peer (Lord Cranbrook), opposing international arbitration, says he is "not quite sure a state of peace might not be a more dangerous thing for a nation than war," the assembled priests of the religion of love make no protest, nor does any general reprobation, clerical or lay, arise when a ruler in the church, Mr Moorhouse, advocating a physical and moral discipline fitting the English for war expresses the wish "to make them so that they would, in fact, like the fox, when fastened by the dogs, die biting." How completely in harmony with popular feeling, in a land covered with Christian churches and chapels, is this exhortation of the Bishop of Manchester, we see in such facts as that people eagerly read accounts of football matches in which there is an average of a death per week that they rush in crowds to buy newspapers which give detailed reports of a brutal prize fight, but which pass over in a few lines the proceedings of a peace congress and that they are lavish patrons of illustrated newspapers, half the wood cuts in which have for their subjects the destruction of life or agencies for their destruction (§ 115). Hence the fact that we have a thin layer of Christianity overlying a thick layer of Paganism. The Christianity insists on duties which the Paganism does not recognise as such, and the Paganism insists on duties which the Christianity forbids. The new and superposed religion with its system of ethics, 'has the nominal honour and the professer's obedience, while the old and suppressed religion has its system of ethics nominally discredited but practically obeyed' (§ 118) *Ibid*, Vol I.

We do not know exactly what Spencer understood by Christianity. The Bible contains many curses and many prayers for the destruction of enemies. And as orthodox Christians believe the Bible to be inspired and infallible, in all the parts, such Christians cannot consider the destruction of enemies to be un-Christian. Nor is there any exact definition

of Paganism. The Hindus, the Buddhists, the Chinese, the Greeks and the Romans may all be called pagans. Yet in the scriptures of the Hindus, the Buddhists and the Chinese, and in the works of Plato, Marcus Aurelius, Epictetus, &c, one finds sublime precepts. As regards actual practice or conduct, it cannot be proved that all the pagan peoples combined have shed more blood than the nations professing Christianity.

Football Crowds

We have nothing to say against the playing of football in a gentlemanlike spirit by those whose physique can stand the strain of such games. But Herbert Spencer's characterization of the generality of football spectators does not appear to be unjust. Says he —

"Men who rush in crowds to witness the brutalities of football matches, who roar out ferocious suggestions to the players, and mob the umpires who do not please them, so that police protection is required, are not men who will show careful consideration for one another's claims when they have agreed to work together for the common good — Herbert Spencer, *The Principles of Ethics*, Vol II, § 473

Purely Oriental Notices

We ought to feel flattered by the mention of the "purely Oriental notices" in the following passage in Mr Edward Cotes's paper on "The Newspaper Press in India", descriptive of the advertisements which appear in Indian newspapers —

'The advertisements may be largely devoted to the sale of patent medicines of familiar European and American brands. Amongst them, however, one can find such purely Oriental notices as those devoted to the purchase of promising University students to become the husbands of still unsophisticated daughters of prosperous Indian parents.'

Purchase, indeed, as if the bridegrooms belonged to the bovine species!

The African Problem in Kenya

I have received another letter from my friend in England, who is an ardent humanitarian, and knows thoroughly from his own experience the native African problem. It runs as follows —

".....The appetite for aggression transforms baseness into nobility. When, in the Hindoo epic, the god Indra is described as conquering a woman, we are astonished to find a victory which we should consider so cowardly landed by the poet.....But when with arms of precision, with shells, with rockets, with far-reaching cannon, peoples possessed only of feeble weapons are conquered with as great facility as a man conquers a child, there comes applause in our journals, with titles and rewards to the leaders! The "duties" of the soldier so performed are called "noble"; while, held up in contrast with them, those of the peaceful citizen are called despicable!"—*The Principles of Ethics*, by Herbert Spencer, Vol. I, § 127, [ed. 1897].

Barbarians in Broadcloth.

Here are further observations in the same strain:—

"That the contemplation of such an eventuality [the substitution of a life of external amity for a life of external enmity] will be agreeable to all, I do not suppose. To the many who, in the East, tacitly assume that Indians exist for the benefit of Anglo-Indians, it will give no pleasure. Such a condition will probably seem undesirable to men who hire themselves out to shoot other men to order, asking nothing about the justice of their cause, and think themselves absolved by a command from Downing Street. As, among anthropophagi, the suppression of man-eating is not favourably regarded; so in sociophagous nations like ours, not much pleasure is caused by contemplating the cessation of conquests... Nor, strange though it appears, will this prospect be rejoiced over even by those who preach "peace and goodwill to men", for the prospect is not presented in association with their creed..... Facts which apparently show that unchristianized human nature is incurably vicious, give to them satisfaction as justifying their religion, and evidence tending to prove the contrary is repugnant as showing that their religion is untrue.....It is, I admit, a tenable proposition that belief in a deity who calmly look on while myriads of his creatures suffer eternal torments, may fitly survive during a state of the world in which naked barbarians and bar-barians in skin are being overrun by barbarians in broadcloth."—*Ibid*, I, § 192.

"Just relations between the community and its units cannot exist during times when the community and its units are jointly and severally committing injustices abroad.....While the nations of Europe are partitioning among themselves parts of the earth inhabited by inferior peoples, with cynical indifference to the claims of these peoples, it is foolish to expect that in each of these nations the government can have so tender a regard for the claims of individuals as to be deterred by them from this or that apparently politic measure."—*Ibid*, II, § 364, [ed. 1900]

The 'Pacification of Rebels'.

After the last Burmese war, the Burmese patriots were called robbers and were 'pacified'. It is over thus.

"Throughout a Christendom full of churches and priests, full of pious books, full of observances directed to fostering the religion of love encouraging mercy and insisting on forgiveness, we have an aggressiveness and a revengefulness such as savages have everywhere shown. And from people who daily read their bibles, attend early services, and appoint weeks of prayer, there are sent out messengers of peace to inferior races, who are forthwith ousted from their lands by filibustering expeditions authorised in Downing Street; while those who resist are treated as "rebels", the deaths they inflict in retaliation are called "murders", and the process of subduing them is named "pacification".—*Ibid*, II, § 384.

Humanisation of the Brute Not Begun Yet.

Herbert Spencer could not perceive in his time that the brute in man had begun to be humanised. That process has not begun yet.

"Over the greater part of the earth, men have ceased to devour one another, and to receive honour in proportion to their achievements in that way; and when societies shall have ceased to devour one another, and ceased to count as glory their success in doing this, the humanization of the unit may become comparatively rapid. It is impossible that there can be much advance towards a reign of political justice internally, while there is maintained a reign of political burglary externally."—*Ibid*, II, § 474

Justice Within and Injustice Abroad.

That robber nations who are unjust to other peoples cannot be just to their own units, seemed obvious to Herbert Spencer.

Nominal "Christianity" and Practical "Paganism".

Therefore Spencer found in Christendom only nominal "Christianity" and real "Paganism."

When, after prayers asking for divine guidance, nearly all the bishops approve an unwarranted invasion, like that of Afghanistan, the incident passes without any expression of surprise, while, conversely, when the Bishop of Durham takes the chair at a peace meeting, his act is commented upon as remarkable. When, at a Diocesan Conference, a peer (Lord Cranbrook), opposing international arbitration, says he is "not quite sure a state of peace might not be a more dangerous thing for a nation than war," the assembled priests of the religion of love make no protest, nor does any general reprobation, clerical or lay, arise when a sinner in the church, Dr. Moorhouse, advocating a physical and moral discipline fitting the English for war, expresses the wish "to make them so that they would, in fact, like the fox, when fastened by the dogs, die biting." How completely in harmony with popular feeling, in a land covered with Christian churches and chapels, is this authorization of the Bishop of Manchester, who sees in such facts as that people eagerly read accounts of football matches in which there is an average of a death per week that they rush in crowds to buy newspapers which give detailed reports of a brutal prize fight, but which pass over in a few lines the proceedings of a peace congress, and that they are lavish patrons of illustrated newspapers, half the wood cuts in which have for their subjects the destruction of life or agencies for their destruction (§ 115). Hence the fact that we have a thin layer of Christianity overlying a thick layer of Paganism. The Christianity insists on duties which the Paganism does not recognise as such, and the Paganism insists on duties which the Christianity forbids. The new and superposed religion with its system of ethics, has the nominal honour and the professed obedience, while the old and suppressed religion has its system of ethics nominally discredited but practically obeyed" (§ 118) *Ibid.*, Vol 1.

We do not know exactly what Spencer understood by Christianity. The Bible contains many curses and many prayers for the destruction of enemies. And as orthodox Christians believe the Bible to be inspired and infallible, in all the parts, such Christians cannot consider the destruction of enemies to be un-Christian. Nor is there any exact definition

of Paganism. The Hindus, the Buddhists, the Chinese, the Greeks and the Romans may all be called pagans. Yet in the scriptures of the Hindus, the Buddhists and the Chinese, and in the works of Plato, Marcus Aurelius, Epictetus, &c, one finds sublime precepts. As regards actual practice or conduct, it cannot be proved that all the pagan peoples combined have shed more blood than the nations professing Christianity.

Football Crowds

We have nothing to say against the playing of football in a gentlemanlike spirit by those whose physique can stand the strain of such games. But Herbert Spencer's characterization of the generality of football spectators does not appear to be unjust. Says he —

"Men who rush in crowds to witness the brutalities of football matches, who roar out ferocious suggestions to the players, and mob the umpires who do not please them, so that police protection is required, are not men who will show careful consideration for one another's claims when they have agreed to work together for the common good — Herbert Spencer, *The Principles of Ethics*, Vol II, § 173

Purely Oriental Notices

We ought to feel flattered by the mention of the "poorly Oriental notices" in the following passage in Mr. Everard Cotes's paper on "The Newspaper Press in India", descriptive of the advertisements which appear in Indian newspapers —

"The advertisements may be largely devoted to the sale of patent medicines of familiar European and American brands. Amongst them, however, one can find such purely Oriental notices as those devoted to the purchase of promising University students to become the husbands of still unsophisticated daughters of prosperous Indian parents."

Purchase, indeed, as if the bridegrooms belonged to the bovine species!

The African Problem in Kenya

I have received another letter from my friend in England, who is an ardent humanitarian, and knows thoroughly from his own experience the native African problem. It runs as follows —

"I don't know whether you agree that what can be done in great issues merely by influencing people in authority is very little. To all these politicians a political decision is a resultant of forces, rather than a thing wise and right in itself. Such political decisions change when other forces persist, or grow stronger. To persuade the public, on the other hand, that a thing is radically wrong, is often decisive for at least a generation.

"Now, in my plans for Eastern Africa,—when I saw, during my time out there, how things were shaping,—I calculated as follows.—

(i) That the governing classes of England (i.e. the rich and their agents) are incapable of being persuaded to prevent the exploitation of the natives that is taking place.

(ii) That the Labour Party could easily be persuaded.

(iii) That the Labour Party was certain to come into power, partially by 1925, and with real authority by 1935.

(iv) That, until such a transfer of political authority in the House of Commons took place, all that could be done was to convert the Labour Party to the right policy, and to prevent, if possible, the full working out of the plans of the exploiters.

"The Indian intervention has most successfully and providentially come to save East Africa from falling into the hands of the exploiters, as Natal and Rhodesia have done. Humanitarian sentiment in England quite failed to delay that disaster, but the Indian question has opened people's eyes.

"I now believe, that the Labour Party, in spite of its temporary success at the last election, will not have for many years more than a partial authority in matters of imperial policy. This means, that it will only succeed in passing such measures as have some support outside the Labour Party itself.

"Is such a prospect sufficient for our own policy of liberation, enfranchisement and enlightenment? How can we ourselves do matters? We must certainly do all we can to inform the public, but along with that, we shall have to ask for a Royal Commission to deal with the African question in detail. I am inclined to think, that this is the most helpful line of advance. It might in fact compel even a conservative Government to begin reform at once, though I still believe that only a Labour Government would have the strength to push it through. We should therefore press for a Royal Commission on native affairs, if only to gain time, which is so greatly on our side. Of course, the next government could appoint better men to serve on the Commission. But perhaps delay is impossible. Better a full enquiry now, than to allow the exploiters to gain still farther

ground. 'To force surrender of privileges is always so desperately hard!'

Thus the letter ends, which I received from my friend. I can only trust, with all my heart, that whatever is done with regard to setting right the injustices from which India has suffered in the recent Kenya decision, we shall not, in India, give up the cause of the native Africans, now that our eyes have been opened to its vital importance. I could imagine no greater rôle for India to play, in the history of the modern world, than to be the champion of the cause of the downtrodden and the oppressed in Africa.

C. F. A.

The Removal of the Colour Bar

In the memorandum presented by the Kenya Indian Delegation, the fifth and last request made reads as follows:—

"That in Government offices and on the railway and in technical Government posts, the colour bar shall no longer stand in the way of merited promotion."

The humiliations suffered by Indians in this matter of the colour bar in Kenya are so great and so numerous, that I have often wondered how any self-respecting man could stand them! The pity and the misery of it is, that incomes in India are so poor and families are so big, that the vicious circle of wage slavery and capitalist tyranny becomes almost complete. One of the noblest Indians in Kenya said to me: "Mr. Andrews, it is not for the necessity of supporting a family, I would not stay in Kenya for a single day longer. The insults are so unbearable."

There was one Indian, who had been in a Government office for fifteen years, with a record of faithful service behind him, and an income which was still about one-fourth of that of a European. He told me, that he had long ago mastered everything in the office in the way of business. But he was never allowed to become Office Superintendent because he was an Indian. Twice over, a young European who had come straight out from England, and had been obliged to learn his office work from the very beginning, had been made Office Superintendent over his head immediately on arrival. On each occasion, he had been asked to teach this young Englishman

exactly what to do and how to do it. The Englishman took the higher pay, simply because he was an Englishman. The colour bar, in a case like this, was obvious!

An Englishman himself, who was a surveyor, spoke to me as follows: "Really, Mr Andrews, I hardly like to think of the injustice in our office towards one of the Indian staff. We have there an Indian, who is far more competent than any of us youngsters, who have just come out from home. But he goes on teaching us our work day after day and making us competent, while he himself cannot rise a step higher." Again, in this instance, the colour bar is obvious!

On the railway, I found that the most faithful services rendered by Indians, year after year, could not gain for them promotion. The best posts were always filled by Europeans. I heard, one day, two Europeans talking. One said: "If I had my way, all these Indians would be out of the railway to-morrow." The other said: "Do you think any white man could live at the isolated stations on the line with no one to talk to all day long but the natives? Only an Indian could stand it. A white man would take to drink or commit suicide within a month!" What such an isolated station meant for the Indian station masters, I was able to realise by taking up their petitions. I soon found out their extraordinary hardships. These petitions (with correspondence attached) showed me that there was almost no decent consideration in sickness, where an Indian was concerned. Leave would often not be granted. The poor man's wife, or child, might die, but no railway doctor could be summoned. I made up my mind,—after seeing constantly and investigating cases of this kind,—that I would advise the people of India, not to allow some of their most hard working and respectable men to go out to places like this, only to be treated in this manner, and all ways to be inferior to Europeans.

Again,—is not the colour bar evident in all this? Yet, Earl Winterton and Lord Peel (who have never been out to parts like this, and have never had any opportunity whatever of getting into touch with the Indian people) have accepted the assurance of the Colonial Office, without a question, that they have done their best to remove racial dis-

tinctions! Why was not one single word given, in the Colonial Office memorandum, to this appeal for the removal of the colour bar, which was urged with such force and conviction by the Kenya Indian delegates? The truth was, that Lord Peel's whole time was taken up in trying to persuade the Kenya Indian delegates to accept the communal franchise, which even the Government of India had rejected!

C F A

Mr. Sastri and the Future

I cannot speak in too strong terms of the noble stand which Mr Sastri made in London, from first to last, and up to the very last moment, so as to warn the British Government of the supreme folly of driving India to desperation. He never hid from any one the supreme gravity of the situation nor did he ever waver in his demands for full racial equality for a single instant. All this, coming from one who had done everything to uphold the imperial idea, naturally carried far greater force and weight than anything else. It must be remembered that this was done under conditions of health which meant nothing less than the real risk of sacrificing life itself at any moment. He knew the danger. He had had constant warning from the doctors. But like his master, Mr Gokhale, he went on with public work to the very last limit of his physical powers. Indeed, he went on too long and his action in getting up from his bed of sickness, to speak at the Queen's Hall meeting was almost madness. Yet it was a noble madness! I cannot express what pain it gave me to read how, at that very meeting, women, who had the 'white race fanaticism' in their very blood, hurled insults at him again and again and interrupted him so shamelessly that his speech was hardly audible. What the strain must have been to him, to speak against such brutal rowdism can easily be imagined.

C F A

The University Conference

The conference at Government House to discuss legislation relating to the proposed reform and reconstruction of the Calcutta University was adjourned after the second day's

sitting till the cold weather, the date to be fixed hereafter. According to *The Statesman*,

'As discussion proceeded points emerged which, it was felt, required more detailed and serious consideration than it was possible to accord to them within the short time available, and accordingly the conference was adjourned. Details are not available, but it is understood that the University authorities will now have the opportunity of formulating constructive proposals, which will be placed before the conference when it assembles again. It is not known exactly how the University will proceed to formulate their views, but most probably a committee will be appointed which will include the representatives who attended the conference.'

'Points' are bound to emerge' so long as the drafting of the bill is the work of any other person than the University Boss.

There is one advantage in the turn affairs have taken. Up till now, the Boss and his henchmen have been indulging in the pastime of picking holes in other peoples' work. It was a game of destruction. Now they will have to make constructive proposals of their own, which must run the gauntlet of public criticism. A would-be Abdul among the satellites of the Boss described one of the bills previously drafted as the "Mookerjee Suppression Bill." It is to be hoped, the constructive proposals of the subservient Calcutta University Senate will be such as to deserve the name of the 'Bill for the Perpetuation of the Mookerjee Dynasty on the Goldghri Throne.'

We have said, the constructive proposals of the Senate would have to run the gauntlet of public criticism. Perhaps the assumptions underlying this remark are unwarranted by what has hitherto happened. The Bengal Government never published its Bills, and so the public had no opportunity of criticising them. Who knows, the Mookerjee party will not argue and stipulate from this precedent that their 'constructive proposals', too, must remain shrouded in mystery—screened from the vulgar public gaze? Besides assuming that the Senate proposals will be published, we have also assumed that there will be public criticism of the Senate's proposals on the platform and in the Press. This assumption, too, may be unwarranted. For, public life in Bengal is in an utterly disorganised and demoralised condition. Of course, there is likely

to be a slight difference by the time the cold weather sets in. By that time the Boss may cease to have power in the High Court to enable him to influence the barristers and the vakeils, by turns, by holding out prospective advantages to men of either class, as might be necessary. But the Law College patronage, the Post graduate Departments patronage, the ICS and Patronage, the Readership and Patronage, &c., will still be at his disposal. And the fear of one's wards being plucked or the hope of their being passed (even in the first class, according to the degree of *ladbir*), however imaginary, will remain.

As for the Press, the less said the better. One can almost forecast even now which paper will say what, unless in the meantime, the papers change hands, or more potent factors of persuasion or intimidation emerge from the opposite camp.

As the conference has not closed, but has only been adjourned, it may not be quite useless to comment on the get up of the show.

The Government will claim that it has acted all along in the public interest. It will also say that one of its bills was drafted to give effect to a resolution passed by the Bengal Legislative Council. But in the conference, there was not a single representative of the public. Nor was there a single member of the Bengal Council chosen by it to represent it at the conference. Why were things arranged in this way? Does the work of the University concern only the Government and the members of the Senate? Does it not vitally affect the interests of the people? Should it be pretended that the members chosen by the Government and the Senate all represented the public, we should not hesitate to characterise that as a false claim. The Senate practically means the Boss, and so what the Senate says is meant mainly to maintain his power and influence. The Government by not publishing its bill has lost even the shadow of a right to claim to have acted on behalf of the public.

The University consists of its colleges and schools. The interests of the Government colleges and schools could be and were looked after by Messrs Hornell, Stapleton, etc., those of the Missionary and aided colleges and schools were safeguarded by Rev. Mr. Urquhart (did Rev. Mr. A. E. Brown also attend?), but who represented

the vast number of unaided colleges and schools? The unaided institutions far outnumber the Government and aided institutions combined. The vast majority of students are taught by the unaided institutions. The enormous fee income of the University is derived mainly from these institutions. All these considerations being quite unimportant and negligible, it was quite in the fitness of things that there was no one to represent the unaided institutions!

In the reconstructed university, the teaching profession should be largely represented, and that mainly by men doing teaching work in the unaided institutions.

Assam has two or three colleges and four or five dozen high schools. There were at the conference no less than four men to safeguard their interests. But the nearly two dozen unaided colleges in Bengal and the seven or eight hundred unaided high schools in this province had not a single representative!

It is not for a merely technical reason that we are "barping" on the non-representation of unaided institutions. We shall mention a really serious reason. The Sadler Commission Report recommends the separation of the Intermediate classes from the existing colleges, the constitution of independent Intermediate Colleges and the placing of them under a secondary education board. Now, the unaided colleges derive most of their income from the intermediate classes. If these be lopped off, the very existence of these colleges may be imperilled. Therefore, they ought to be allowed to have their say at all stages.

There was one gentleman specially chosen by the Senate to protect Mohammadan interests. If there be any communal interests in the University at all, where and how did the other communities come in? If it be said that any and every Hindu member was a guardian of Hindu interests, why could not Sir Aldur Rahim be taken to be a protector of Musliman interests, and why was it necessary to specially choose a Muslim Senator to look after the interests of his community?

It is also to be noted that all the Fellows chosen by the Senate are known to belong to the Mookerjee party, which is predominant. There ought to have been at least one Fellow not belonging to that party.

As indicated before, we do not know

whether both Rev. Mr. Urquhart and Rev. Mr. A. E. Brown attended the conference. In connection with the selection of any Reverend Christian gentleman, it has to be noted that by making the reading of selections from the Bible obligatory, the Calcutta University, as it is at present constituted, has placed all Christian missionaries and other orthodox Christians under a deep debt of obligation. For, whereas in Bombay and Madras, the people have fought for a conscience clause in the educational code, whereby non-Christian parents may, if they like, make it optional for their wards to attend or not attend the Bible class in missionary institutions, in Bengal the Boss has killed two birds with one stone,—he has brought grist to the Post graduate mill by publishing and selling selections from the Bible, and he has captured the Christians by making Bible reading compulsory!

"A Remarkable Record of Performance"

In the course of the speech which Sir William Morris the U. P. Governor, delivered at the last convocation of the Thomason Engineering College, Roorkee, he referred according to *The Leader's* report, thus to a remarkable record of performance!—

To those who have won prizes, specially Mr. A. C. Mitra. Mr. Hashmatullah. Mr. Sardari Lal and Mr. Little, I tender my hearty congratulations. Mitra's record deserves special commendation in that he has not only won the Council of India prize of Rs. 1,000 together with the Thompson prize of Rs. 250 for the most distinguished Indian student but has also secured seven other prizes for work in the college and in addition has won the V. A. anagram Challenge Cup awarded to the best Indian athlete and the Harcourt Butler Challenge Cup awarded to the best student in his year in athletics and study combined. That is a really remarkable record of performance. I wish the college all luck in the annual olympic contest next year.

The full name of Mitra is Akhil Chandra Mitra. He is a native of Allahabad, being the fourth son of Mr. Baradakanta Mitra, High Court Vakil of that place. His career as a student has been very brilliant throughout. He stood first in order of merit at the Matriculation, I Sc. and B Sc. examinations of the Allahabad University. Likewise, at



Mr A. C. Mitra.

Roorkee, at the Entrance, First Year, Second Year, Third Year and Final Examinations he stood first in order of merit. And in addition he has been the best athlete of his College. His is indeed a remarkable record of performance.

Release of Mr Lajpat Rai

It is a matter of sincere rejoicing that Lala Lajpat Rai has been released from jail. We are glad to read in the papers that already there has been some improvement in his health and that he has gone to a healthy hill station for complete recovery. May he soon be perfectly fit again, and go on with his work of noble service!

Mohan Bagan Team in Bombay

The Calcutta Mohan Bagan football team have been giving a very good account of themselves in Bombay. Their brilliant play at the Rovers' Tournament has aroused great enthusiasm.

Indian Labour for British Colonies

The following is the text of Mr C F

Andrews's message to *The Leader* on the reopening of labour emigration for Mauritius —

"I have been very greatly distressed to see with my own eyes this morning on arriving at Benares the notice board outside an emigration depot which has been established for recruiting emigrants of the agricultural labouring classes for Mauritius. I do not care how favourable the wages in Mauritius may be. It appears to me quite obvious that if Indians are insulted in Kenya and South Africa and other places when they go out as freemen, the honour of India is at stake not to allow them to go out as illiterate labourers to be exploited for labour purposes (message mutilated). It should surely be made as clear as possible to the whole world that while India is threatened by the Colonial Office, as she is now being treated by the Kenya decisions, the Colonies will not be allowed to exploit India for their own labour purposes (message mutilated). I am stating a great principle in a moment of great indignation, for I have seen perhaps more than any other person through close examination in the Colonies themselves the terrible evils which those emigration depots have wrought in the past. But though I am writing on the spur of the moment and under the indignation of the moment at what I have seen, I have long come to the conclusion that while the present degradation of Indian citizen status continues in Africa and abroad, India should not be used by other Colonies merely as a cheap labour depot in order to get labourers for sugar plantations. I was shocked at a speech uttered lately in Parliament by the Under Secretary of State in which he made the promise that if Fiji sugar companies offered such favourable wages as Mauritius companies did then emigration depots would be reopened in India for recruiting Fiji labour. Such a speech was an insult to India hardly less great than the Kenya White Paper."

Physical Force Against Goodness

Narashakti of Dharwar writes —

Seth Jammalal is in jail for more than a fortnight. He has been fined Rs 3000. He is a man worth less. But he does not wish to pay his fine voluntarily to this government. The government wants to take it by force. It has attached his car and carriage. Both were held up for auction in Wardha. Now Wardha is Jammalal's home and people hold him dear and he is enthroned in their hearts. The government had started by thousands and fell down to Rs 1. 'no bidder could be found'. A car at

Rs 100 is cheap as dirt. A carriage at Rs 10 is as good as free. But still the bammer could not fall and the auction could not be complete for want of a bidder. The government is mighty but none is so shameless in Wardha as to bid for Jamanal's car. None is tempted to ride the car, buying it cheap or dear in an auction by government for realising a wrongful fine. Here is the triumph of Seth Jamanal's goodness. This is what is aimed at in pure non-cooperation and this is what we should hope to achieve. The government must cease to punish and fine our men for being patriotic if what happened at Wardha becomes common. No physical force could overcome the influence of goodness of the fifth son of Mahatma, as Mahatma so fondly styled Jamanal.

Rambhaji Dutt Chaudhry

By the death of Pandit Rambhaji Dutt Chaudhry India has lost a zealous worker in the public cause in several spheres. His native province of the Panjab has been the greatest loser. *The Tribune* of Lahore writes —

'He was one of the foremost public men of our Province and the record of his public work extended to over a quarter of a century. His fearless advocacy of the people's cause his independence of character and his great ability were a valuable asset to the Province. His political work was not the only service that he rendered to this Province. He made no mean contribution to the movement for the social and religious uplift of the masses.'

Hindu Mahasabha

The Hindu Mahasabha held its seventh session last month at Kashi Naresh Hall, Benares. It was a unique non-political gathering, containing delegates from all provinces, numbering about 1500 visitors, including many ladies, numbered over 4500. Pandit Madan Mohan Malaviya was unanimously elected president amidst enthusiastic cheers and *jaus*. We extract some passages from the abridged English translation of his speech published in *The Leader*. In his opinion,

'Two great peculiarities of the Hindu religion were that it declared all living beings were manifestations of the same Supreme Being and held that men should not fight among themselves for the sake of religion, every one having a right to live according to his own faith. Would it not be in the in-

humanity to preserve such a liberal religion and philosophy?'

All Hindus should try to live up to this ideal.

A perusal of the speech leaves the impression on one's mind that the Hindus have felt the need for organising themselves and reforming abuses in their community, in order, among other objects, to improve their positions vis-à-vis the Government and vis-à-vis the Musalmans. For, the Pandit holds, that,

'Formerly the Government did pay some attention to Indian public opinion, but today it was completely flouted. Taxes upon taxes were being heaped upon India while her greatest son was lying in gaol and yet Indians could do nothing. That was their position vis-à-vis the Government.'

The speaker then referred to instances of Muslim outrages upon Hindu men and women and temples from 1906 to the present day. He did not say that the entire Moslem community was responsible for these deeds of violence.

They thought that after all such misdeeds were the work of only a section of misguided and fanatic Mahomedans while the Mahomedan community could not be blamed as a whole, because they knew there were men among them as well who were as much shocked by these fratricidal quarrels as the Hindus. Yet still they came.

He knew all Musalmans did not approve of these acts of Muslim violence. They were confined only to a certain section. All the same Hindus were subjected to these indignities and it was their duty to consider how they could maintain their self-respect and preserve the honour of their women and temples and at the same time strengthen themselves to take their proper share in India's fight for her national right.

Referring to the abduction and rescue of Miss Ellis and the sensation it caused throughout the British Empire, the speaker observed —

The whole might and majesty of the British Empire followed every English girl everywhere and secured her honour and respect. The same was the case with every citizen of a strong State and every member of a powerful community. If the Hindus wanted to protect the honour of their women and temples they must create a similar force and see that it followed every where he went. If the Hindus were weak enough, let all of them

tive of their differences, come to a common platform and deliberate how they could so organise themselves as to be able to maintain their self respect. Whatever conclusion they might arrive at, they must never forget one thing: they had to live in India and the interests of India would never be promoted if there was lasting estrangement between the Hindus and Mahomedans and the other communities. They must only adopt such methods as might lead ultimately to perfect Hindu Muslim unity.

If the Hindus have the same social and political solidarity as the English then only can a force similar to that which protects English women, follow Hindu women wherever they may go. The speaker wanted all Hindus "to maintain their self respect". In order to bring about this result, it is necessary that all Hindu customs and social usages should be such that no Hindu or class of Hindus should feel humiliated or deprived of self respect thereby.

Both Raja Moti Chund, the chairman of the reception committee, and Pandit Mahayn, the president, of the Mahasabha gave the assurance that the endeavour to organise the Hindus did not mean any quarrel with any other community, and we have not the least reason to doubt the sincerity of the speakers. In fact, if any community remains weak and disorganised, it means weakness for the entire people, and it is also a temptation for the wicked to do it harm. As the president said —

'Why was there not unity at present? It was due to their own fault. Friendship could only exist between equals. If the Hindus made themselves strong and the ready section among the Mahomedans were convinced they could not safely rob and dishonour Hindus, unity would be established on a stable basis. Standing in the holy city of Benares on the banks of the sacred Ganges he could declare on oath that there was not the least idea of enmity or hatred in his heart towards any Mahomedan. But he surely wanted the Hindus either to die or preserve their self respect. He would be equally sorry if the Hindus committed any atrocities against any non-Hindus. The incidents at Katarpar had as much shocked him as they had shocked any Mahomedan. Whenever and wherever a rupture might be threatened between Hindus and Mahomedans they must try to settle the differences by mutual good will. But whenever these attempts might fail, they must be ready to protect themselves. It was therefore incumbent on them to devise means to organise and strengthen themselves as a last resource against unscrupulous persons.'

With the speaker, we believe that for friendship between communities, each community should be equally stout-hearted. That is one condition of intercommunal unity and friendship. But it is not the only condition. For, no two communities can be *literally* equally strong in every village, town, district, or province, or in the country as a whole, and fear of the strength of other communities than one's own cannot be a lasting basis for genuine and whole-hearted friendship.

For such friendship, there must be common aims and high ideals, common endeavours for the realisation of such ideals, and, if need be, common sacrifices and sufferings in the pursuit of these ideals. We are not speaking of merely political ideals—such as expediency might suggest or dictate. We mean ideals which touch the core of man's being. The followers of all creeds must learn devoutly to distinguish between the eternal and non-eternal teachings of their faith and attach the greatest importance to the eternal verities. In them will be found the basis of a genuine and lasting intercommunal and international unity and friendship.

It is such a basis that Tagore speaks of when, referring to India, he writes

'She has tried to make an adjustment of races, to acknowledge the real differences between them where these exist, and yet seek for some basis of unity. This basis has come through our saints like Nanak, Kabir, Chaitanya and others preaching one God to all races of India.

'I have no hesitation in saying that those who are gifted with the moral power of love and vision of spiritual unity, who have the least feeling of enmity against aliens and the sympathetic insight to place themselves in the position of others will be the fittest to take their permanent place in the age that is lying before us. *Nationalism*, Indian Edition, pp 98, 9, 101.

In this connection we would earnestly urge all to study Rabindranath Tagore's article on 'The Way to Unity' in the July number of the *Visa Bharati Quarterly*, from which we have given only a few extracts elsewhere.

The Pandit suggested some means whereby Hindus can organise and strengthen themselves.

For this they would have to remove the

evils that had crept into Hindu society. First of all they must revive the system of Ashrams in a modified form, if necessary. The essence of the system was that they must see that their boys cultivated full physical strength and intellectual maturity before they entered married life. Let all boys and girls be educated. If Government could not introduce compulsory primary education, the educated section could easily teach reading and writing to their illiterate brothers in their leisure time. Let them open Akharas in every Mohalla where every boy must be compelled to cultivate physical strength. Let them cut down expenditure on marriages and other ceremonies and fashions and luxuries and spend more on food."

Treating of the problem of "untouchability" the speaker said —

"The so-called depressed classes were in their own way true Hindus and contained men at whose feet he would submissively bow his head. If the Hindus could associate with Mahomedans and Christians, whose mode of life was so different from theirs, how could they refuse to associate with the so-called untouchables who were Hindus? Of the worst of them, the sweepers, it could be said that their work was degrading. Even if it was so, the pollution was only physical, which could be easily removed after proper washing. But what of the inner pollutions from which even higher caste men, including himself, were not free? Therefore they must allow the so-called untouchables to come to their meetings, to send their children to their schools, to draw water from their wells and to have Darshan in their temples. If necessary they might allot different sides of a temple or of a well to different castes, but every Hindu must have access thereto. Let them try to inculcate in their brethren higher ideas of physical cleanliness, but let them not boycott their own flesh and blood."

This passage enunciates the very minimum of social equality and justice without which there cannot be any Hindu solidarity.

The president has exhorted the Hindus not to "boycott their own flesh and blood." We support this exhortation, and add, that Hindu solidarity will be complete, when all Hindus will be able to consider one another literally as "their own flesh and blood," by intercaste marriages, which prevailed among the ancient Hindus. What Rabindranath Tagore has said in his paper on 'Nationalism in India,' is true of social as well as of political unity —

"When our nationalists talk about ideals, they forget that the basis of nationalism is wanting. The very people who are upholding these ideals are themselves the most conservative in their social practice. Nationalists say, for example, look at Switzerland, where, in spite of race differences, the peoples have solidified into a nation. Yet remember that in Switzerland the races can mingle, they can intermarry, because they are of the same blood. In India there is no common birthright. And when we talk of Western Nationality we forget that the nations there do not have that physical repulsion, one for the other, that we have between different castes. Have we an instance in the whole world where a people who are not allowed to mingle their blood, shed their blood for one another except by coercion or for mercenary purposes? And can we ever hope that these moral barriers against our race amalgamation will not stand in the way of our political unity?" — *Nationalism*, Indian Edition pp 123-4

Though intercaste marriages were not advocated either in the presidential address or in any of the resolutions of the Mahasabha it must in fairness be admitted that the Mahasabha's definition of the term 'Hindu' includes those who, like the Brahmans, have intercaste marriages among them, implying that intercaste marriage alone cannot de-Hinduize men and women.

In conclusion Pandit Malaviya dwelt upon the question of reclamation.

At present there were seven crores of Mussalmans in India. Of these not more than fifty lakhs were immigrants from Mahomedan countries. The rest were Hindus who had been willingly or forcibly converted. Even now Mahomedans as well as Christian missionaries were actively converting Hindus and even unfair methods were occasionally employed. As long as fair methods were employed, they had no right to complain. But they must adopt some means to prevent the continual decline in their numbers. How could they save their religion and civilisation if their numbers continued to decline? They must therefore, be willing to take back into their fold those Hindus who by compulsion or mistake adopted any other religion but now wanted to come back. The case of the Malkana Rajputs was even stronger as they were still practically Hindus. There was no question of inter-marriage or intermingling with persons reclaimed. That could only take place between persons belonging to the same caste and so the reclaimed persons should be admitted into the caste to which they originally belonged after Prayaschitta. Even

allowed to become Hindus if they had faith in Hinduism. In ancient times Aryan Rishis took non Aryan communities into their fold of Hinduism. If the Hindus could make up their minds to re-adopt that policy, the Hindu community would be freed from the menace that was threatening it and would again become powerful and strong.

What proportion of present-day Moslems are descendants of immigrants and what of converts cannot be exactly determined, but that the latter far outnumber the former, is certain.

Without any desire to engage in any theological discussion, we think it necessary to mention here, that the highest form of Hinduism to be found in the shastras is monotheistic; some would call it higher pantheism. But whichever of the two names may be given to this highest form of Hinduism, it certainly is not the worship of many gods and goddesses through images. As Christianity and Muhammadanism are monotheistic, in reclaiming to Hinduism educated converts to these faiths, stress will have to be laid on the higher rather than on the lower forms of Hinduism.

Resolutions of the Mahasabha

We shall now quote or refer to some of the resolutions passed by the Hindu Mahasabha.

The second resolution expressed the firm conviction of the Mahasabha that Swarajya could not be achieved and maintained unless there was peace and goodwill between the different communities inhabiting the country and asked the Hindu community not to ignore this point while devising means for the protection of its interests.

The fourth resolution declared that bonds of social service workers must be organised in all towns to serve the Hindu community and protect it in times of need and expressed the desire that where possible these leagues should work in association with persons of other communities for the preservation of peace.

The sixth resolution declared that it was essential for the uplift of the Hindu race that both boys and girls should observe celibacy, take physical exercise and devote themselves to study. There were several speeches in favour of this resolution stressing the importance of celibacy and of exercise, especially for women.

The sixth resolution does not say up to what age boys and girls should observe

celibacy, take physical exercise and devote themselves to study. A resolution passed at the last day's sitting declared that there should be no marriages of girls below 12 years of age and of boys under 18. Of course, considering that very large numbers of boys and girls are married at very much lower ages, even these age limits, if observed, would be no small gain. But it must be said that no amount of physical exercise and study up to the age of 12, can make a girl fit for her duties in life, including motherhood, 16 should be the lowest limit. However, let us have outdoor games and exercise and study even up to 12 for all girls.

If girls and women be accustomed to be cooped up in their homes throughout life, they lose their presence of mind when attacked or under other adverse circumstances, and thus become unable to protect themselves. Character, including courage, can not be developed except by contact with the world, of course under proper safeguards, and by learning to overcome adverse conditions. Therefore, girls and women should have greater freedom and greater contact with the world, as for example in Maharashtra.

As regards the resolution on cow-protection, emphasis should be laid on the economic aspect of the problem. The more Hindus try to prevent or lessen the sacrifice of cows by Musalmans, the greater becomes the latter's insistence on the killing of cows as a religious observance.

We come now to the resolutions passed on the third day.

The second resolution wished Hindus might perform 'arati' and Mahomedans say prayers without interfering with the religious freedom of each other and hoped Mahomedan leaders would prevent such quarrels.

The third resolution declared that the Malkana Rajputs, who were called neo Muslims but were following the chief practices of the Hindus and had not contracted marriage relations with other communities, should be taken back into the Hindu fold in the castes to which they originally belonged, and expressed delight at the reclamation work already done.

The resolution was passed unanimously with acclamation.

The fourth resolution was moved by Mahamahopadhyaya Hathiabhai Sastri of Jabalpur. It was to the effect that in view of the feeling now prevailing among the Hindus that as non-Hindus could not be admitted into the Hindu

could be turned out of the Hindu community, the system should be changed to arrest continual decline in its numbers, the conference decided that its executive committee should appoint a sub-committee of men learned in Hindu Shastras to consider, with due regard to the needs of the present time, how and to what extent this idea could be translated into action and to report to the said committee.

Mahamahopadhyaya Jaidev Misra of Benares seconded the resolution.

Mahamahopadhyaya Harinarain Sastri of Delhi in supporting the resolution said the public must not distrust the orthodox Pandits as they also had begun to be moved by the spirit of the times. He was sure the Pandits would not fail them in this hour of need.

Babu Bhagavan Das of Benares supported the resolution in a learned speech in the course of which he said the system of out-casting persons for the smallest offence must have originated as a social punishment when Hinduism was the only religion of India. But in the present circumstances out-casting a Hindu meant supplying a recruit to non-Hindu communities. In former times whole communities of non-Hindus were absorbed into the Hindu body. Systems should change according to times, as what was Dharma at one time might be Adharma at another, and it was better that the change took place through the instrumentality of the Pandits. The fear that provision for timely change might not be found in the scriptures was baseless.

The resolution was passed almost unanimously with acclamation.

It was a compromise resolution, as were also the following most important resolutions passed on the fourth and last day.

The resolution on untouchability asked the executive committee of the Mahasabha in consultation with the committee of Pandits to be appointed in connection with the Shudhi resolution, to frame rules and regulations to secure for the members of the so-called untouchable classes access to public meetings, drinking wells, temples and public schools. The resolution on widows similarly called upon the executive committee to consider in consultation with the said committee of Pandits what steps should be taken for the protection of widows and the provision of religious education for them and to report to the next session of the Mahasabha. Another resolution expressed the opinion of the Mahasabha that there should be no marriages of girls below 12 years of age and of boys under 15. Another resolution called upon the Hindus to provide all facilities for persons returning from overseas gaining admission into their respective castes and communities. Among

the other resolutions passed were those condemning the Kenya decision, expressing pleasure at the increasing desire among the Buddhists of various countries to make pilgrimages to Benares, and expressing regret at the differences between Akalis and other Sikhs regarding the management of Gurudwaras and asking the executive committee to work for reconciliation in co-operation with the Gurudwara Prabandhak Committee and the Udasin Mandal.

Among the steps to be taken for the protection of widows, a most effective one is the remarriage of virgin and childless widows of marriageable age. We would earnestly press this view on the attention of the committee of Pandits. As those also are considered Hindus who practise widow-marriage, it is not an un-Hindu custom.

Tulsi Das Tercentenary

Tulsi Das was a great poet, a great *chalita*, a great religious teacher, and a great promulgator of concrete domestic, social and political ideals in artistic forms. He passed away at Benares three hundred years ago. His *Ramayan* in Hindi entitled *Rama-charit-manasa* is to be found in all Hindi-speaking homes, and is not only considered as the greatest work of the greatest Hindi poet, which it is, but is also revered as a sacred book. Throughout the Hindi-speaking world, it has done more to mould family and social life and ideals than any other book. It was only fitting, therefore, that the tercentenary of his death was celebrated in August last at Benares and many other places in the Hindi-speaking provinces with due solemnity. There is a well-known English translation of his *Ramayan*. There is also a Bengali metrical translation, though it is not much known. There ought to be good translations of the work in all vernaculars of India.

"Autocracy had passed away."

From the following passage in a speech of Sir Malcolm Hailey, the late Finance Member, one would have thought that autocracy had passed away from India.

"This House may—no doubt will—criticize the wisdom of measures that have been undertaken by us in the past, when the sole responsibility was ours. But for the future they are to share that responsibility."

If a new expenditure, it will be under their mandate. If no imposition, it will be by their vote."

In an article in the *Asiatic Review* Sir M. de P. Webb draws attention to it with the comment—

"Here was a distinct and specific promise. If new expenditure or new taxation had to be imposed, it would be only with the assent of the Indian Legislative Assembly."

But the salt we eat, if nothing else, tells us every day that autocracy has not passed away.

Indian Ports

Sir George Buchanan tells the readers of the *Asiatic Review*

"India has a coast line of over 4,000 miles, an area of over 1,800,000 square miles and a population of 320,000,000, but chiefly due to physical conditions she has only five ports of any magnitude, Karachi and Bombay on the west coast, Madras and Calcutta on the east coast and Rangoon for the Province of Burma.

It is not chiefly due to physical conditions that India now has so few good ports. The late Mr G. V. Joshi wrote in the *Modern Review* for February, 1909, that India had at one time more than 1,000 ports.

Leprosy in India

For the stamping out of leprosy in India, according to Frank Oldrieve in the *Asiatic Review*,

"Voluntary segregation is the right thing to encourage for those who will segregate themselves and receive treatment. Compulsory segregation is the course to follow in the case of those who persist in mixing with the healthy population and thus spreading the disease, as is the case with pauper and begging lepers. The extension of the use of the latest treatments is most important. Special leper clinics should be established by Government in suitable centers and the treatment provided free. And, lastly, an educational campaign should be commenced as soon as possible, and information about the disease itself—how it is spread and how to diagnose it, also the benefits of segregation and the efficacy of the latest treatments—spread all over the country. The situation was never more hopeful, and a wisely directed campaign against the disease would be certain to end in the stamping out of the disease in the whole of India.

If it can be done, then we ought to try and do it, and do it now."

Regarding the latest treatment for the disease, the writer says—

"We are now beyond the period of what might be called experiment. I have myself just returned from a tour in India, and during my stay I visited twenty-two leper asylums, and, among them, all the largest in the country. Wherever the treatments are being used carefully and systematically the lepers are recovering. I have seen several hundred lepers who are recovering. Their ulcers are healing up indeed, in some asylums, bandages are hardly ever seen, the anesthetic parts are becoming full of feeling again, the faces are becoming normal once more, the nodules are disappearing, and the general health is wonderfully better as a result."

"In one asylum, where Dr. Mrs. Kerr is giving the treatment to 250 lepers, some of the inmates met together for a praise meeting, to 'thank God that once again they could feel prickly heat. In the same asylum the lepers regularly play football, badminton, have Swedish drill and do cooly work, besides having splendid gardens where they grow vegetables."

Anglo-French Relations.

According to the *New Republic*,

"There is no good reason for blinking the fact that the decision of the British government to enlarge its air forces is technically directed against France, nor the fact that the existing overdevelopment of the French air forces is directed against England. At the time of the Washington Conference the submarine discussion exhibited a similar relation of technical hostility between the two countries. The French refused to accept a limitation upon submarine construction, because they needed submarines against England. So long as the war system remains in vigor, military preparations will be based not on sentimental attachments between peoples, nor on 'craps of paper,' but on the realistic facts of geographic situation and economic power. With Germany flat, France and England are placed directly face to face as competitors for the hegemony of western Europe. England is the chief potential obstacle to the realization of French designs, as France is the chief potential obstacle to the designs of the British. It is of vast importance to France to be in a position to starve the British and lay waste the centers of British population. And it is of equally vast importance to England to make such a position impossible."

"Horrible as the consequences of the race for

armaments have proven, we do not see that England has any choice but to accept the French challenge. If it were the United States that set deliberately about securing command in the air, the British could afford to keep cool and let us spend our money. Our policy does not conflict with that of England at vital points. But French policy is in chronic opposition to British, on the Rhine, in the Levant, in North Africa. And the French are just as prone to throw their sword into the scales as the Germans were before their debacle. Their Ruhr policy shows that they are as impervious to the universal public opinion of mankind as the Prussians were. Militarism obviously knows no national ity. In the circumstances the British are compelled to follow the maxim of Cromwell "Trust in God, and keep your powder dry."

Where in all this does Christianity come in? Perhaps there have been individuals who have obeyed Christ's commandment, "whoever shall smite thee on thy right cheek, turn to him the other also", but no Christian nation has done so. Though the injunction to conquer evil by good is of older date than Jesus, we refer to Christianity in particular because Europe is a Christian continent.

Advertisement on Telegraph Forms

Henceforth there are to be advertisements on telegraph forms and telegraph delivery envelopes, which will increase the income of the Department of Posts and Telegraphs. Among the articles and kinds of business which are mentioned as having been advertised, we find cigarettes, patent foods and medicines. We are entirely against Government accepting advertisements of cigarettes. Whilst some provinces have legislated or are about to legislate against juvenile smoking and whilst the provincial education departments encourage teachers to tell the boys not to smoke, it would be absurd and inconsistent for a Government department to make known to millions the declaration of this cigarette company or that, that their products are a blessing. There are millions in India who would consider these advertisements as the Sarkar's advice, if not positive commands, to smoke. In accepting the advertisements of patent medicines, too, great care should be taken. For there are millions who will consider these advertisements as the Sarkar's recommendations.

Can Smoking Be Given Up?

That nicotine is a poison and that smoking is deleterious for both body and mind are well known. The difficulty is that smokers think that they cannot give up the habit. But that is not true. They can give it up.

When a smoker has decided to cut off the habit either to save money or improve his health, he finds that he is 'op' against it—a cigarette smoker more specially—as this habit has become practically subconscious.

However, if he persevere, three days will see the worst of the craving over. The reward is a greater feeling of self respect—one feels that one has mastered something that had one in its grip. A clear brain and eye and a considerable increase of skill in your favourite games results. Discolouration wears off the teeth and hands, and instead of waking up each morning with a mouth like the bottom of a parrot's cage, appetite improves, and one can once more taste the flavour of food.

Liberals' Demands Aneent Reforms

The following resolution passed at the U P Liberal Conference at Benares sums up the demands of the Liberal Party in India anent the "Reforms"—

"The experience of the working of the Government of India Act of 1919 during the last two years and a half having demonstrated the soundness of the criticisms uttered by and on behalf of the Indian Liberal Party when the scheme was under consideration and also the necessity in the interests of the National progress of a further substantial constitutional advance at an early date both in the Central Government and in the Provinces, this conference urges that speedy action be taken to amend the Act and the rules made under it so as (among other things) to divest the Secretary of State for India of the right of superintendence, direction and control of the Government of India and revenues and to make the relation of the Secretary of State for India to the Government of India analogous, except for a limited period in matters of foreign and political and military policy, to the relation of the Secretary of State for the Colonies to the Dominion and to abolish the India Council to make the provincial Governments completely responsible to their respective Legislative Councils and to transfer from the Secretary of State to the Government and the Legislature in India full control over the All India Civil Services provided that any guarantee that may be thought necessary may be given to

the present members of the services to secure to them the continuance of their existing salaries and pensions."

National Character and Capacity.

Some Indians, at a period of India's long history, had humanly speaking, complete control of her destiny. But few of them had any comprehensive national idealism.

The philosophy of conduct of these rulers was one of more or less narrow individualism; and, when faced with far-reaching schemes, they failed to recognise the menace in clothes of seemingly simple economic motives. So they allowed themselves to be duped, and they unconsciously betrayed, the people whom they represented, and often foolishly helped the evil workers in their plans.

Then followed decades of dominance by outsiders. Generation followed generation but the heart of the individual remained dead to group consciousness. Millions lived and died without getting a glimpse of the greater sentiments which ceaselessly call the spirit of man to join and move with the wonderful current of human evolution. People were no longer 'political animals.'

But the awakening came inevitably. Progress and the good are eternal forces, while imperialism is a flicker, a spasm of selfish megalomania. National and wider idealism began to dominate man's life and the flow of national civilisation broke its barriers.

But what we shall do, where we shall ultimately arrive and what potentialities, hidden in our national soul, no one can yet definitely say.

Anglo-Indian prophets proclaim, that we do not possess the capacity for self-government and independence, by which they mean capacity to adopt certain outlandish and more or less imperfect institutions as our own. But they forget that we may not choose to follow their footprints. They have the liberty to call us indiscreet and foolish to refuse ready-made garments which do not fit us, and they may doubt our ability to obtain better things; but nevertheless we believe that national institutions must be acceptable to national sentiments, character and ideals.

What political capacity we have is not yet fully known, and the more so while there

remains a difference of opinion regarding the definition of political capacity.

George Russell wrote in *The National Being* about Ireland,

"It is difficult to define national character, even in long-established States, whose history lies open to the world; but it is most difficult in Ireland, which for centuries has not acted by its own will from its own centre, where national activity was mainly by way of protest against external domination, or a readjustment of itself to external power. We can, no more, deduce the political character of the Irish from the history of the past seven hundred years, than we can estimate the quality of genius in an artist, whom we have only seen, when grappling with a burglar. The political character of a people emerges only when they are shaping in freedom their own civilisation."

For Ireland read India and for the Irish substitute the Indians, and we get a perfect statement of the case.

"Bon Chien Chasse do Race".

(A Good Dog Hunts by Instinct.)

The following is a copy of a letter, dated the 18th July, 1923, addressed to 'one of the Directors of the "Rangoon Mail", by the Commissioner of Police, Rangoon.

Dear Mr.—, Reference to my letter of the 14th instant I requested your presence in my office to inform you that the question of responsibility under the Criminal Law of the Proprietors of a Newspaper, the staff of which has repeatedly proved guilty of publishing seditious matter, has been engaging the attention of the legal advisers of the Local Government. You, I understand, are one of the Proprietors of the "Rangoon Mail", a newspaper, three editors of which have been convicted since 1920, for publishing seditious matter, and it has therefore been thought desirable to give you a formal warning of the view now being taken with regard to the responsibility of Proprietors.

Yours faithfully,
(Sd.) H. A. Webster,
Commissioner of Police,
Rangoon.

On visiting any modern art-gallery, these days, one is sure to stumble upon a few specimens of a school of art which believes in giving a proper share of freedom of imagination to observers, along with reserving the privilege of unfettered abandon for themselves. Why should the poor observer be

forced to call a painting a horse (any) under the pressure of a merciless photographic effect? And why, again, should the artist paint a horse as it looks? Why not realise the horse in the picture by a more complicated intellectual process and paint it as it impresses one instead?

In perusing the letter printed above we shall doubtless feel the normal weakness to accept it as an ordinary blunt epistle without complications. No, wait, and re-read and soak it in. It is full of aspects and manifestations of instinct and the subconscious stuff.

Item. It is evolutionary. It starts by calling the responsibility of Proprietors of Newspapers a 'question', and by the time it draws to a finish, the question has developed into a 'view'.

Item. There is a dead dog, as Freud would say, let us look for it. Is the question which is engaging the attention of the legal advisers already a view? If so, there is justification for the C. P. of Rangoon to commit himself, i.e. others by referring to it as a view.

Item. It is mysterious. There is a view hidden successfully or unsuccessfully in the legal brains of certain advisers which is making us curious. It is an interesting view, because it provoked a 'thought' in a Commissioner of Police, and, not only that, the thought was 'desirable' (so he says).

Item. The 'view' is charged with high potential menace, for why else should one be given a warning? So that the proprietor should be afraid of the view which the legal advisers held as a question and the commissioners moulded into a threat.

Now that we have looked at the letter from various angles in order to thoroughly make our own its spiritual significance and delight in its impressionism, let us measure it bluntly.

What right has a Commissioner of Police to write to some one to formally warn him regarding nothing? It may be true that certain people known as legal advisers are worrying a great deal about something. Their opinions on something are not known. Even if they were known, they would still be only opinions and not law. What right has the Commissioner of Police to formally act (warning is acting) upon the problematic opinion of people who are by no means the people's or the King's representatives?

The explanation of this curious conduct may be that the Commissioner believes that

the opinions of the legal advisers would be against the proprietors and that the opinion of the official is the law. We think that as an interpreter of the Constitution which India enjoys, he is not far off the mark. He knows his ground and his prey by instinct, and he does not wait for the formal order of the master to go for it. It does credit, rather than anything contrary, to the Commissioner.

Now let us talk about the justice of the thing, although we never talk of justice as an evidence of any lurking expectations in our soul.

A newspaper proprietor is a businessman. He is like a house owner, a taxi cab owner, a banker or an investor. He has obviously and clearly nothing to do with the editorial matters of the paper. He may influence the editors, but so may the editors' friends, their parents, wives, bankers, grocers, lawyers, physicians, opticians, and 'who not'. Why not haul them all up to keep the editors company? If three successive editors choose to write things in a paper which are judged seditious, the proprietors of the paper are no more to blame for their action than is a house owner for thefts or atrocities committed by occupants of his house or the owner of a taxi cab for negligent driving by successive chauffeurs. Moreover, even if they were marked out as aiders and abettors of the editors' crimes, it is meaningless, unless as an illegal threat, to warn them of how they may become law breakers in the future by behaving then (i.e. vicariously) as they are now. It is also unjustifiable. A law passed after the crime is committed does not make one a criminal in the eye of the law. The trouble is that the Government just now has no control over the capital side of the press as they had before in the right of confiscation. Unless the capital is controlled, the mere right to imprison so-called seditious editors will not check sedition. So they want to reverse the control on capital. Formerly they could put the valuable press in their warehouse so people thought several times before printing anything doubtful. Now they want the right to put the capitalists in prison (probably, fine him heavily) which means, capitalists will not help such editors as would be inclined to provoke the Government. And what are the editors worth without the moneyed owners?

We are awaiting further developments with interest and with pity for those who try to be subtle and end up so clumsily.

To Our Critics.

We beg leave to draw the attention of our critics to the rules printed at the top of our "Comment and Criticism" section, particularly to the rule that "no criticism of reviews and notices of books will be published" and to the limit of five hundred words which should not be exceeded in the case of any criticism or comment. As there are few or no books on whose merits different opinions may not be held and as we publish reviews or notices of many books in every issue, it is obviously impracticable to publish criticisms of the opinions of our reviewers and the replies of the latter to these criticisms. This rule, no doubt, makes it also imperative that our reviewers and ourselves should take great care in making the reviews and notices of books impartial and accurate. The limit of five hundred words has been fixed, because of the extreme pressure on our space. We know, in many cases much fewer words will be needed, as also that in many other cases 500 words would be felt to be too few to do justice to the point or points at issue. But in spite of our desire not to be unfair, we have to undertake to do only that which is practicable for us. It should be remembered in this connection, that in monthly magazines and reviews it is not usual to have a section devoted to comment and criticism, though all such periodicals publish, as we do, articles which admit of criticism. So though our rule may not be absolutely fair, it is better than not to allow any criticism at all, which is what monthlies generally do.

Reservation of Indian Coastal Traffic.

Mr. T. V. Seshagiri Ayyar, M. L. A., wanted to introduce during the last session of the Legislative Assembly a Bill for the reservation of the coastal traffic of India to Indian vessels; but owing to the shortness of the session he was unable to do so. The Bill puts before the country con-

crete proposals for the development of a National Merchant Marine. The coastal traffic has been reserved by law for their own national ships in Austria, Belgium, France, Italy, Spain, Portugal, Russia, Japan and the United States of America. A law similar in many respects to Mr. Ayyar's Bill operates in the Commonwealth of Australia. Even in free trade England, 98 per cent of the coastal traffic of the United Kingdom is in the hands of English ship-owners, who have even gone so far as to propose the closing of the coastal traffic of India to non-British vessels! It will thus be seen that the principle of reservation is well recognised in international law and is in operation outside of and within some of the self-governing parts of the British Empire. Mr. Ayyar's draft Bill has been based upon cognate provisions in the Merchant Marine laws of Australia and the United States.

Clause ix of the Bill proposes, by a growing proportion, to reserve the whole of the coastal traffic to Indian vessels within five years. Calculations show that the total cost of new vessels necessary to reserve the passenger and cargo trade along the coast of India would amount to about rupees sixteen crores and a half, and this amount would be substantially reduced by about four crores if vessels some two or three years old were bought, particularly in the early stages of the working of the Act. Striking, therefore, an average of 12½ crores for five years, we find that only two crores and a half will be required every year in order that the condition of clause ix may be fulfilled—by no means an amount beyond the powers of Indian financiers to raise.

As regards the controlling interest being predominantly Indian, it is necessary that when the most important indirect aid that could possibly be given to the industry is granted to the Merchant Marine, steps should be taken to prevent the profits leaving the country and falling into non-Indian hands.

In conclusion it has to be pointed out that the adoption of this measure will in no way entail any financial responsibilities on the Exchequer of the Government of India or any liability to further taxation on the people of India.

Such a law is very greatly needed. It will be a quite just and equitable law. During the rule of the East India Company our shipping did not die a natural death, its

destruction was brought about by interested parties. Its revival is, therefore, not at all impracticable.

Some of the principal sections of the Bill are printed below.

II (3) "Controlling interest" means

(a) that the title to not less than 75 per cent. of the stock is vested in British Indian subjects free from any trust or fiduciary obligation in favour of any person other than a British Indian subject;

(b) and that in the case of a joint stock company, corporation or association, the Chairman of the Board of Directors and not less than 75 per cent. of the number of members of the Managing firm and of the Directors of the Board are British Indian subjects;

(c) and that not less than 75 per cent. of the voting power is vested in British Indian subjects;

(d) and that through any contract or understanding it is not arranged that more than 25 per cent. of voting power may be exercised, directly or indirectly, on behalf of any person who is not a British Indian subject;

(e) and that by any other means whatsoever control of any interest in excess of 25 per cent. is not conferred upon or permitted to be exercised by any person who is not a British Indian subject.

III No common carrier by water shall engage in the coasting trade of India unless licensed to do so.

IV. A proportion of not less than 20 per cent. of the tonnage licensed for the first year, not less than 40 per cent. of the tonnage licensed for the second year, not less than 60 per cent. of the tonnage licensed for the third year, not less than 80 per cent. of the tonnage licensed for the fourth year and all the tonnage licensed for the fifth and subsequent years shall have the controlling interest therein vested in British Indian subjects.

The object of this Bill is to provide for the employment of Indian tonnage in the coastal traffic of British India and of the continent of India. This Bill is intended to serve as a powerful aid to the rapid development of an Indian Merchant Marine. Several attempts made in this direction in the past have all practically failed owing, it is believed, to the existence of powerful non-Indian interests in the coasting trade of India. There can be no doubt that the growth of an Indian Merchant Marine would prove a powerful factor in the employment of Indian talent and the farther extension of Indian trade in various directions in a manner calculated to advance the national interests of India.

Floods.

Reports of devastating floods in Bihar, Madras, Central Provinces, United Provinces, Bengal and other parts of the Indian empire have been published in the papers. The loss of human lives and cattle and property of various descriptions, due to floods, is enormous every year, though it may be somewhat more or somewhat less in particular years. These annual visitations are generally taken as acts of God by the people of India in a fatalistic spirit of resignation due to helplessness. The remedial measure generally adopted is the raising of funds for the relief of distress. But this, while essentially necessary, does not afford protection for the future. In some states of the United States of America great engineering works have been undertaken, and in some cases completed, for preventing the ravages of floods. The Government of India should obtain all papers and plans connected with these works from the Government of the United States and set some of the best Indian engineers to study these projects. If necessary, they should be deputed to visit America for personal inspection of the works. There may be such works in other countries besides America. Information should be obtained from these countries also. Some member of the Indian Legislative Assembly should furnish an occasion for Government to move in the matter.

Muharram Riots

It is sad to have to record that during the Muharram there have been riots in some places in India. Until Hindus and Moslems both thoroughly realise that the religious merit of no rite, ceremony or external observance can outweigh the guilt of injuring or killing or cherishing the desire to injure or kill some fellow human being, these riots cannot be entirely prevented. Still, before every such festival, the leading men of these communities should meet and settle the programme for the preservation of peace.

As we have shown in detail in a previous issue, it should always be borne in mind that, however depressing and discreditable these riots may be, the places where they occur are extremely small in number in comparison with the vast number of villages and

feels"—money ought not to count where self-respect is involved. Moreover, *no Exhibition undertaken by an exploiting and ruling nation can result in a net gain to the exploited and subject race.* We may sell some knick-knacks or some raw materials, but a principal object of such exhibitions is to find out what we require and what we make for ourselves and to make and supply these cheaper than we can, thus injuring our industries.

A Timely Appeal.

The appeal with which Mr. A. P. Sen concluded his able presidential address at the last United Provinces Liberal Conference is very timely. Said he :

I appeal to my fellow Inherals to work in harmony with all progressive parties in the country. May I also venture to make a similar appeal to my countrymen who do not belong to the Liberal party for a similar attitude towards us? The situation is too critical for mutual fault-finding. In view of the new conditions that have arisen, it is essential that all progressive forces should combine to resist the tidal wave of reaction. At the present moment there are only two opposing factions; one that says, "Swaraj as soon as practicable", and the other, that says, "Swaraj as late as practicable, and never, if possible". The latter, which is the party of pompous professions and paltry practices, is powerful. The time is most inopportune for wrangling among ourselves about our respective methods of work. To all parties I say, stay your dividing counsels, widen the avenues of united action, co-ordination, and co-operation. Let us end all communal discord, party strife, and class hatred. Let the parties of progress combine in their resolution to move steadily and speedily onward.

Hindu Social Reform Conference at Benares.

A social reform conference was held last month at Benares, the seat of Hindu orthodoxy. It was presided over by the Raj of Tirwa (Farukhabad).

There was a good attendance of delegates and visitors, amongst the latter being a strong contingent of women from the Theosophical Society and its Women's College and Girls' High School.

In a Hindi speech, the president said, that while reforming the Hindu social system, customs and institutions, no attempt should be made to replace them by entirely new ones. Adaptation and not imitation was what was needed. The principle to follow should be what is best is ours, instead of what is ours is best. The principal reforms for which he pressed the community to work were the abolition of the "purdah," the eradication of the evil of intoxicants, the discontinuance of "extravagant litigation," the elevation of the depressed classes, the removal of untouchability, the education of girls, the raising of the age of marriage, in the case of boys to between 18, and 25 and in the case of girls to between 16 and 20. He advocated foreign travel and pilgrimage.

A resolution in support of Dr. Goar's Bill was moved by Mr. Chintamani.

Another resolution said that the time had come when, in the interests of true national advancement, women should be made eligible for election as members of the Council of State, the Legislative Assembly and the provincial Councils. This resolution was spoken to by two women, who put their case before the conference.

The proceedings ended with an inter-caste dinner in Indian style, in which many joined.

Bogus Medical Institution.

There is a great demand in the country for professional education, including medical. This has been turned to advantage by unscrupulous. So, countless students should take great care to ascertain its exact location, the names of its governing committee, their character and antecedents, &c., before they spend any money for entering any advertised medical or other institution. If they find any institution advertised in any paper, they should enquire of the editor of the paper, whether he can guarantee that it is not a bogus institution.

Price of The Modern Review.

From the October issue, the price of single copies of *The Modern Review* will be one rupee. Some English monthlies in India which provide less reading, not to speak of illustrations, are sold at one rupee per copy. So it is hoped that our cash purchasers will not grudge us the same price.

Manager, *The Modern Review*.

towns in the continent of India. The Indian editors of daily and weekly newspapers in India should not, therefore, fail to record on the occasions of such festivals, *that in the vast majority of places they passed off quite peaceably.* We should not convey the wrong impression that Hindus and Moslems are 'at loggerheads all over India.

Musalman and 'Shuddhi'

The "shuddhi" movement has caused excitement among Musalmans. This was to be expected, though, we believe, the movement is not meant to injure the Musalman community but to promote and protect Hindu interests.

Our own attitude we have made clear more than once. The mere increase of numbers of the professed followers of any faith by proselytism is of little importance. It is of vastly greater importance for any religious community (and also for mankind at large) that its members should be persons possessed of pure and high character and spiritually awakened, than that they should be large in number and merely profess a particular creed or faith. At the same time, we admit that the Hindu domestic and social system and manner of life have a peculiar value in the eyes of all Hindus, just as the Moslem family and social system and manner of life have in the eyes of Moslems.

Shuddhi means purification, and, therefore, implies that all who undergo *shuddhi* were formerly impure. It cannot be admitted from a rational and spiritual point of view that a person's creed or caste makes him pure or impure, though we know and recognise that some Musalman customs or rites make a Musalman unclean in Hindu eyes, and some Hindu customs or rites make a Hindu unclean in Moslem opinion. How far the creeds, teachings, dogmas, customs, rites, ways of life, &c., of different religious communities make for spirituality and good character or for sensuality and animality and bad character, is too large, intricate, and difficult a question to be discussed here, and by us. But we think that all religions are not equal in these respects.

So long as Christians and Musalmans exercise the right of proselytisation, there is no reason why Hindus also should not do the same. It is not a new thing for Hindus

to have shown in a previous number that

the practice goes back to immemorial antiquity, and has never been in abeyance. As regards the Malkanas, Musalmans have been to blame in leaving them in a state of fractional conversion for centuries. If Hindus want now to make them full Hindus, it is open to Moslems also to try to make them full Moslems. Moslems cannot object to Hindus claiming back their own. As for any political motive, supposing it is present, it is not necessarily a bad motive. It is considered quite legitimate for Non-co-operators to convert Moderates to their way of thinking, and *vice versa.* Then why should Hindus object to Moslems and Moslems object to Hindus increasing their respective numbers from a political motive—of course by fair and legitimate means?

Irregularities in the Bengal Agricultural Department.

IN THE MODERN REVIEW for May, 1922, we brought to the notice of the Government of Bengal some of the most glaring irregularities in the Bengal Agricultural Department. We understand that Government has since taken action against one of the culprits. But some of the ringleaders are still in the Department. Will Government now take action against all these officers, who have been responsible for such irregularities? The impending retrenchment in the Department offers a good opportunity to get rid of the black sheep. The next elections may also, of course, bring about the greatest reform of all automatically.

Water Hyacinth and the Bengal Agriculture Minister.

IN answer to a series of questions asked by Mr. S. M. Bose in the Bengal Council *re* one Mr. Griffiths' spray for the eradication of water hyacinth, the minister of agriculture gave replies, the first of which was to the effect,

"that while the President, Sir Jagadis Chandra Bose, together with Rai Nibaran Chandra Das Gupta Bahadur, Dr. Khambata, Babu Sarat Chandra Chakrabarti, and Khan Bahadur Hemayetuddin Ahmed were opposed to the utilisation of Mr. Griffiths' spray, Messrs. Evans, McLean, Godden, Rai S. N. Banerjee Bahadur and Dr. Sufi were satisfied about the efficacy of the spray and the other members' opinions are not recorded."

There is an attempt in this reply to mislead and hoodwink the Council and the public. Whether any spray and particularly Griffiths' spray can permanently destroy water hyacinth is a scientific question, on which the opinion of scientists should be considered the most weighty. And, therefore, no decision should be arrived at by counting votes. Moreover, the knowledge of any branch of science chosen at random will, not do. One must know the science or sciences bearing on the question. Keeping these facts in view, one must say that the *reasoned* opinion of Sir J. C. Bose alone was entitled to outweigh all other opinions. To it was added the *reasoned* opinion of Dr. Khambata.

But let us come to the counting of votes. Among those named as favouring the spray, Mr. Evans, the Director of Agriculture, may be assumed to have the requisite scientific knowledge. Mr. McLean went away on leave in October, 1931, and his duties were carried on by Mr. Evans. Therefore, in counting votes, both Mr. Evans' and McLean's opinions cannot be taken into account, the latter being *functus officio* (out of office). ("Notes from the Members of the Water Hyacinth Committee", seven in number, are contained in pages xxy—xxviii of the Report of the Water Hyacinth Committee. Among these there is no note at all by Rai S. N. Banerjee Bahadur, whose name is mentioned by the Nawab as favouring the spray; similarly, there is also no note by Dr. Safi in favour of the spray though at the second of the seven meetings both favoured it. Moreover, "Dr. M. I. Safi, went on leave in January 1922 and his place was taken by Dr. B. B. Khambata as representing the Department of Public Health" (we quote from the Report). Is it usual to count or consider the vote or opinion of a man who is *functus officio* or out of office, as well as that of the man who has taken his place? Strange procedure!

Thus, we find that out of the five men who have been named by Nawab Syaid Nawab Ali Choudhuri, minister of agriculture, as favouring the spray, the opinion of two, being out of office, should not count, one of these two has not recorded any vote, for or against, and another gentleman also has not recorded any note. It is also notorious that, after the appointment of the Committee, the minister did not wait for its unbiased opinion, but

in indecent haste issued a sort of mandate to the members by asking them to record their opinions on Griffiths' spray. Seven did record their opinions in compliance with this request, of whom only two (Messrs. Evans and Godden) were in favour of the spray. But the minister's reply gives the impression that it is a case of five against five. This may be ministerial cleverness, but it is not common sense.

The Report itself contains only two recommendations, none of which relates to Griffiths' spray. Under these circumstances, there is great public curiosity as to why the Nawab Sahib is so keen on engaging the services of a man from South Africa, where the Nawab Sahib's countrymen are treated with unparalleled respect and consideration.

Sastri-Winterton Episode.

After reading what Mr. Srinivasa Sastri has said to the representative of the Associated Press at Bombay, one cannot avoid the conclusion that Lord Winterton insolently refused to see him because he [Mr. Sastri] had expressed his views strongly on the Government's Kenya decisions. As men and statesmen there cannot be any comparison between the two persons. Yet the one insults the other, because the former is a member of a white ruling race and the latter, a member of a non-white subject race. One's race and complexion cannot be changed, and even if it were possible, we should disdain to do it. We should, therefore, try to cease to be a subject race, and if we are earnest about it, we are sure to succeed.

Participation in the Empire Exhibition.

Mr. Srinivasa Sastri and other Moderate (or Liberal) leaders have expressed the opinion that an account of the Kenya decisions India should cease to participate in the British Empire Exhibition. This, as well as non-participation in the Imperial conference, is non-co-operation in spirit and in letter.

Even before the publication of the Kenya decisions, we were against India's participation in the Exhibition. Some people think that as the people of India would gain pecuniarily by taking part in the Exhibition, they should do so. We think, "the *gunging* of the *gungies* cannot help the *hon* that *Honour*

Society refuses to acknowledge that I am a Hindu, can I make myself one merely by vehemently asserting it?"

"The people of my community call me a Christian," said Anandamoyi. "I never sit to eat with them in their social functions, but I don't see why that should make me accept any name they may choose to give me. I consider it cowardly to run away for fear of having to attest what I believe to be the truth."

Binoy was about to answer, but Anandamoyi would not let him, saying: "Binoy, I'm not going to allow you to argue away like this,—it is not a matter for argument! You can't hide anything from me! Don't, I see that with all these pretexts you are only struggling to delude yourself. But for goodness sake, you mustn't throw dust in your own eyes on such a serious question!"

"But, mother," faltered Binoy with bowed head, "I have already sent in a letter and given my word."

"How can that be?" cried Anandamoyi. "If you explain the situation to Paresch Bahu, he will not hold you to a mere word."

"Paresch Bahu was never keen about this initiation," explained Binoy. "He's not even going to take any part in the ceremony."

"Then you needn't worry any further," sighed Anandamoyi, greatly relieved.

"No, mother," cried Binoy, "I can't turn back after giving my word. Never!"

"Have you told Gora?"

"I haven't seen him yet."

"Isn't Gora at home?"

"No, I was told he had gone to see Sucharita."

"Why, he was there yesterday, too!" exclaimed Anandamoyi in surprise.

"Well, he's gone to-day also," observed Binoy.

As he spoke the sound of palanquin bearers came from the courtyard below, and Binoy, thinking that it was some strange lady visitor, left Anandamoyi's room.

It was, however, Lolita, who made her obeisance to Anandamoyi as she entered.

Anandamoyi would hardly have expected Lolita to call in the circumstances, and as she gazed on her with some curiosity, she could feel that Lolita also had some qualms about this initiation of Binoy's and had come to talk it over.

In order to help her to speak her mind Anandamoyi tactfully began: "I am so

pleased that you have called, little mother. Binoy was with me only a moment ago, and he was speaking of taking initiation into your community to-morrow."

"What makes him want to be initiated?" asked Lolita. "Has he any special reason?"

"Was there then no special reason?" exclaimed Anandamoyi, amazed.

"Not that I can think of!" answered Lolita.

Unable to follow the drift of Lolita's remark, Anandamoyi remained silently looking at her, waiting for her to proceed.

"It is humiliating for him to apply for initiation like this, all of a sudden," continued Lolita, with eyes bent on the ground.

"Why does he court such humiliation?"

Why? Had Lolita really no idea? Was it not even pleasing to her?—these were the questions which passed through Anandamoyi's mind. She said aloud: "The ceremony has been fixed for to-morrow. Binoy was saying he had given his word, and it could not be altered now."

Turning her flashing eyes on Anandamoyi, Lolita said: "There's no such thing as giving one's word in these matters. If a mistake has been made, the idea must be given up; that's all."

"My little mother!" said Anandamoyi, "I hope you won't feel uncomfortable if I talk to you quite freely. I was just now explaining to Binoy, that whatever his religious beliefs may be, it is not right for him to give up his community, nor in fact is it necessary. However he may argue, I am sure he feels that himself. But, my dear, you know him as well as I do. He is acting under the impression that he cannot keep up his intimacy with your people without leaving his own community. Don't be bashful, my dear, but tell me, am I not right?"

"Mother," answered Lolita, lifting her eyes to Anandamoyi's, "I will not hesitate to be frank with you. For me, I do not believe in all this sectarianism. I have come to the conclusion, after much thought, that it can never be necessary for men to give up religion, belief, or community in order to be united with other men. For then no Hindu could ever have been friends with a Christian. In that case communities and sects ought to have been kept carefully walled off from each other."

"Ah!" cried Anandamoyi, brightening up at once. "I am so happy to hear you speak

"That is just what I say! Men differ in everything—features, qualities, character—and yet they come together. Why should their opinions or beliefs alone be obstacles? My little mother, you have relieved my mind immensely. I was getting to be terribly anxious about Binoy. I know he has given himself entirely to you people. Any wound to his relations with you, he would not be able to bear. God knows how fortunate he is, that his way is made so easy by you. Let me ask you one thing more. If as this matter been discussed with Paresch Babu?"

"No, it hasn't," replied Lolita, overcoming her bashfulness with an effort. "But I think he will understand."

"I am sure he will," assented Anandamayee, "else, where did you get your mind and heart from? Let me call Binoy, for you ought to talk this over together, yourselves, and come to some conclusion about it. But I want to tell you something beforehand. I have known Binoy from his childhood, and I can tell you truly that he is a sterling fellow who will make good any pains which you may have to suffer for his sake. I have always felt that she who would gain Binoy for her husband would be happy indeed. Never yet have I come across the girl whom I would have for his bride. But to-day I think him to be truly fortunate." With these words Anandamayee kissed Lolita and went off to call Binoy.

When she had seen them seated there together, she left the room on the pretext of seeing about refreshments for them, leaving the maid in a corner to look after the properties.

To-day there was no longer any room for shyness or reserve between Lolita and Binoy. In the moment of the crisis which had thus called them together they could at last see their mutual relation in all the greatness of its simple truth. No fore-coloured mist of passion obscured their vision. They accepted the union of their hearts—which had been coming together like the sacred streams of the Ganges and the Jumna to make at their confluence a holy land of pilgrimage—humbly and reverently, without discussion or hesitation.

With radiant face Lolita said at the end: "I cannot bear that you should have to stoop to come to me. Remain unmoved where you are." And Binoy replied: "You too, be as you are. Waver not for my sake."

If our love cannot admit of differences, why then should differences exist in this world?"

During the twenty minutes that they talked together, neither was conscious for a moment of being either Hindu or Brahmo,—that they were two human souls in communion, was the one feeling which irradiated their consciousness like a pure, unfllickering flame.

CHAPTER 65.

Paresch Babu, after his evening prayer, was seated alone on the verandah in front of his room. The sun had just set, and he was rapt in contemplation, when Binoy came to him with Lolita, and they both bent down to take the dust of his feet.

Paresch Babu was not a little surprised at seeing the two of them coming together in this way, and as there were no chairs nearby, he said: "Come, my children, let us go inside."

"Don't get up, please," said Binoy, as he sat down on the floor, Lolita doing the same a little closer to Paresch Babu's feet.

"We have both of us come," he then explained, "to ask for your blessing. That will be our life's true initiation."

Paresch Babu stared at him blankly.

"I will not," continued Binoy, "bind myself to any samaj by going through prescribed forms or repeating set words. Your blessing is the only initiation ceremony which can bend our lives, with due humility, into the bonds of true union. Our joined hearts approach you with sincere devotion, believing that, through you, God will give us what is best for us."

Paresch Babu was silent for a while. Then he said: "So you have decided not to become a Brahmo?"

"That is so," said Binoy.

"You want to remain in the *unorthodox* community?"

"Yes!"

Paresch Babu then looked towards Lolita, and she guessing what was in his mind, said: "Father, that which is my religion remains mine, and shall always remain so. It may cause me inconvenience, or even trouble, but I cannot believe that anything compels me to cut myself off socially from those who differ from me in belief or observance."

Seeing that her father remained silent, she went on: "I need to imagine that the



TO THE TEMPLE

By the courtesy of the artist Mr Arambinda Datta

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GORA

By RAHINDRANATH TAGORE

CHAPTER 64
"TO tell you the truth, mother. Binoy was saying to Anandamoyi, 'every time I have prostrated myself before an image I have somehow felt ashamed I have never allowed that feeling of shame to show itself on the surface, on the contrary I have written several excellent articles in defence of image worship. But I must tell you the truth, and I confess that my conscience has never given its assent to such obeisance of mine'."

"That's the worst of having such a complex mind," said Anandamoyi. "You can never take a rough and ready view, but needs must draw your fine distinctions every time. That's what makes you so fastidious."

"True enough," agreed Binoy. "It's my hair splitting intellect which allows me to argue in favour even of what I do not believe, and thus delude both myself and others. All these days, I have been taking up a definite religious position, not from religious, but from partisan, feeling."

"That's what happens when there is no real feeling for religion," remarked Anandamoyi. "Then religion becomes merely a thing to take pride in, like pedigrees or wealth."

"Yes," agreed Binoy, "we do not think of it as religion, but go about fighting for it because it is *our* religion. That's what I've been doing all this time. I have never been able to deceive myself completely, and so my pretence of faith where it did not really exist, has always made me ashamed."

Do you think I didn't understand that much?" exclaimed Anandamoyi. "Your outward exaggerations used to show that there was something lacking within. True faith does not require to be so bolstered up."

"So I'll come to ask you," went on Binoy, "whether it is good for me to pretend to have faith in something in which I do not believe?"

"Just listen to him!" smiled Anandamoyi. "Is it necessary to ask such a question?"

"Mother," said Binoy abruptly, after a short pause, "to-morrow I am going to be initiated into the Brahma Samaj!"

"What an idea, Binoy!" exclaimed Anandamoyi aghast. "Whatever makes you do that?"

"Haven't I just now been explaining its necessity, mother?" expostulated Binoy.

"How do your beliefs prevent your remaining in our community?" asked Anandamoyi.

"I could not remain in orthodoxy except as a hypocrite."

"Haven't you the courage to stay on without being a hypocrite? It would entail persecution, perhaps. But my dear child, surely you can bear persecution?"

"Mother," began Binoy, "if I don't live according to orthodox notions, then—"

"If," interrupted Anandamoyi, "millions of differently thinking Hindus can find a place in the same community, then, whatever your views may be, why can't you do likewise?"

"But, mother," argued Binoy, "if Hindu

Brahmo Samaj, for me, was the whole of the world—everything outside it appeared dim and shadowy; so I felt that separation from it meant a separation from the Truth itself. But, of late, my ideas have changed completely."

Paresh Babu smiled a sad smile. Lolita continued: "I can hardly explain to you what a great change has taken place in me. There are many amongst the Brahmos whom I see around me, with whom I may profess the same creed, but with whom I have nothing real in common. Am I to acknowledge a special kinship with them merely because of the name Brahmo, keeping all the rest of the world at a distance as strangers?"

Stroking his self-assertive daughter gently on the head, Paresh Babu said: "Can one come to right conclusions when excited over personal matters? Society becomes necessary in order to attain the welfare of a long series of generations. This is not an artificial necessity. Must you not take into your consideration the question of which Society is to give refuge in future to the line of your children?"

"There is the Hindu Society," interposed Binoy.

"And if the Hindu Society will not take the responsibility, if it refuses to accept you?" enquired Paresh Babu.

"Ours shall be the task of making it accept responsibility," answered Binoy, remembering Anandamoyi's words. "Hindu Society has always given shelter to new sects, it can be the common society of all religious communities."

"A thing can be given any appearance in words," objected Paresh Babu, "but it becomes a very different matter in actual practice. Otherwise would anybody ever think of giving up the community of their birth? If once you accept the dictates of a society which wants to keep man's spiritual sense stagnant by encircling it with the barriers of external custom, then you will have to submit to become mere wooden puppets."

"If," answered Binoy, "Hindu Society has indeed come to such a stagnant condition, then it should be our duty to come to its rescue.—No one wants to break down a substantial edifice, so long as its ventilation can be secured by putting in more windows."

"Father," chimed in Lolita, "I can't understand all these arguments. I personally

don't feel called upon to take up the burden of any society. But the way I have been unjustly pestered from all sides makes me feel suffocated. It cannot be my duty to suffer it all with bowed head, unprotesting. I don't clearly understand what I ought to do and what I ought not; but, father, I simply can't stand it."

"Wouldn't it be good to take a little more time to think it over?" asked Paresh Babu in his gentle tone. "At present your mind is too disturbed."

"I have no objection to taking more time," answered Lolita. "But I know one thing for certain and that is, if left to themselves, untruth and injustice will simply go on increasing, and I am dreadfully afraid lest in desperation I should suddenly be driven to do something which would cause you pain. Don't think, father, that I have given no thought to this matter. I can see clearly that the habits and beliefs in which I have been brought up may bring me much awkwardness and sorrow when I have to face the larger world outside the Brahmo Samaj, but that does not make me hesitate; rather I feel a kind of strength and joy. The only thing I am worried about, father, is lest anything that I may do should give you pain," with which she fell to stroking his fest.

"My little mother," said Paresh Babu smiling, "I might have felt pain at any conduct opposed to my own desires or opinions, had I been given to relying on my own judgment alone. But I can't say that this mental struggle which has come upon you, is altogether bad for you. I too had to leave my childhood's home in revolt, without a moment's thought as to my personal convenience. In these actions and reactions from which society is suffering now-a-days, one can clearly see His hand at work. What do I know of the final shape which He will give it at the end of this purificatory process of making—and breaking? What to Him is Hindu; and what Brahmo? He looks to mankind alone." And for a moment he stopped speaking to retire into the still solitude of his own heart, for the confirmation of his words.

"You must consider, Binoy," said Paresh Babu after a few moments' silence, "how intimately the social system of our country is bound up with its religious observances. Are you not aware that the door has been kept

open by orthodoxy through which outsiders of a different persuasion may find entrance? I don't at all see how you are proposing to get round that difficulty."

Lolita did not clearly follow her father, because she had no idea what points in the orthodox ritual were vitally different from their's. She had a general notion that, on the whole, there could be no great difference between the two, just as there was practically none between Binoy and any of themselves. In fact she had never thought of any insuperable obstacle arising in the way of her being married according to orthodox rites.

"Are you referring to the fact that in our marriage ceremony we have the *Shalagram* symbol as witness?" asked Binoy.

"Yes," replied Paresh Babu, with a glance towards Lolita. "Will Lolita be able to agree to that?"

Binoy also looked towards her, and saw from her face that her whole soul abrank from the idea.

Lolita had evidently been carried by her feelings into a region which was altogether unfamiliar and full of pitfalls for her. Binoy's heart filled with pity as he realised this, and he felt that he would have to save her by taking to himself all the blows. It was as intolerable to see such a fine spirit as hers having to own defeat and turn back, as to have it hurl itself against deadly shafts which she knew not of. He must lead her to victory and yet keep her safe from hurt.

Lolita sat for a little with her head bowed and then, piteously lifting her eyes to Binoy, she asked, "Do you really and truly believe in idols?"

"No, I don't," answered Binoy without a moment's hesitation. "The *Shalagram*, to me, does not represent a deity, it is merely a social symbol."

"But have you not to acknowledge outwardly as a god, what inwardly you regard only as a symbol?" enquired Lolita.

"Well, we won't have the *Shalagram* at all," said Binoy, looking towards Paresh Babu.

"I am afraid, Binoy," exclaimed Paresh Babu, getting up from his chair, "you are not thinking out things at all clearly. This is not a matter of what you will have or what any other individual will have. You mustn't forget that marriage is not merely a personal affair, but is a social matter. Both of you

think it over quietly for a few days more, and don't try to hurry yourself into a decision."

With this Paresh Babu went out into the garden and began to walk up and down.

Lolita also was on the point of retiring, but she turned round and said, "If our desire is not wrong in itself, I cannot understand why we should have to surrender it with heads bowed low in shame, simply because it does not fit in with some social rule or other. Do you mean to say that society has a place for conduct that is false, and none for that which is right?"

Binoy went slowly up to Lolita, and said, "I am not afraid of any society, and if we both stand together and take refuge in the truth our own particular society will be greater than all others."

At this moment Mistress Baroda came in like a storm, and standing before them both exclaimed, "Binoy, do I understand that you're not going to be initiated after all? Is that really so?"

"I will take my initiation," answered Binoy, "from some suitable *guru*, but not from any samaj."

What a all this deceit and plotting? cried Baroda in a fury. "What did you mean by making all this fuss and deluding me and the members of our Samaj under the pretext of taking initiation? Have you ever paused to consider the utter ruin this means for Lolita?"

"Everyone in our Samaj was not in favour of Binoy Babu's initiation. Mother," interrupted Lolita. "Haven't you seen it all in the papers? What would have been the good of taking initiation in the face of this attitude of the Samaj?"

"If he is not initiated, how can the marriage take place?" asked Baroda.

"Why shouldn't it?" Lolita flared up. "Would you marry according to idolatrous rites?"

"The idolatrous part can easily be avoided," answered Binoy. "I will see to that myself."

For a moment Mistress Baroda was speechless with indignation. "Get away from this house," then she cried, turning on him, "Never come here again!"

CHAPTER 66

Secharita knew that Gora would certainly come that day, and from early morning she had been in tremor. Some fear seemed to be

mingled with the joy she felt at the prospect of his visit; for, she was distracted at being drawn by him out of the life in which she had been nurtured from her childhood and into which she had grown, spreading roots and branches on every side.

For instance, on the previous day, when Gora had made his obeisance to the idol in her aunt's room, she had felt as if she had received a stab. She was unable to console herself by saying: "What if Gora does worship idols! What matter if that is really his faith?"

Whenever she saw anything in Gora's conduct which came into conflict with any fundamental point of her own faith, she trembled in dread. What a terrible conflict was this into which God had thrown her!

This time again Harimohini took Gora into the room where her idol was, just to show a good example to Sucharita who was so proud of her modern ideas, and to-day too Gora made his obeisance.

As soon as they had come back to the sitting room downstairs, she asked him: "Have you real faith in that idol?"

"Of course I have!" answered Gora with somewhat anauncial emphasis.

Sucharita, made no answer, but remained with head bent low.

Gora was struck with remorse at her silent, humble pain, and hastened to add: "Look here, I will tell you the truth. Whether I have faith in idols or not, I can't exactly say, but I have faith in the faith of my country. That to which the worship of my whole country has been drawn during the ages, is worthy of my worship. I can never look on it with the sneer of a Christian missionary."

Sucharita gazed thoughtfully on Gora's face as he went on: "I know that it is very difficult for you fully to understand what I mean, because, brought up in a sect, you have lost the power of directing your attention to the real point. When you look on that idol in your aunt's room you see only a stone figure, but I see the tender devotion which fills the heart of your aunt. With that in my mind can I harbour any antagonistic or contemptuous feelings? Do you imagine that the divinity in her heart is but a stone image?"

"Is devotion all in all?" asked Sucharita. "Have we not to be careful as to the object of our devotion?"

"In other words," exclaimed Gora, getting excited again, "you think it is wrong to worship a finite object as God! But is finitude to be determined only in time and space? For instance, in repeating your favourite text from Scripture, a feeling of devotion arises in your heart, but, is the value of that text to be measured by the size of the page on which it is written; or the number of letters it contains?"

"The infinitude of an idea is much greater than mere infinitude in space. That small idol is to your aunt more truly infinite than the universe with its sun, moon, and stars. To you the only Infinite is that in space, and so when you would think on it, you have to close your eyes; and even then I doubt if you succeed! But the Infinite which dwells within the heart of man can be seen open-eyed in the smallest of objects."

"If that were not so, then how could your aunt cling so fast to her idol, even after all her worldly happiness has been shattered? Could she have filled such a great void in her heart merely by way of playing with a doll? No, the emptiness of man's heart can only be filled with the Infinite."

It was impossible for Sucharita to answer all these subtle arguments, and yet she felt quite unable to accept them as true. She merely continued to suffer the pangs of a mute, hopeless silence.

Gora was never given to any consideration for the feelings of his opponent during the heat of an argument, rather all the savage joy of a beast of prey was his. But to-day, somehow, he felt an unknown distress at Sucharita's dumb acceptance of defeat, so he went on in a gentler tone: "I don't wish to say anything against your religious convictions. I only want to explain to you that what you condemn as an idol is not to be understood merely by looking at it. He whose concentration of mind it has helped, whose heart it has filled, whose character it has developed,—he alone can truly say whether it is a dead or a living thing, finite or infinite. I assure you that no true devotee of our country ever offers his worship to a finite thing,—on the contrary, the very joy of his devotion consists in losing all sense of finitude even in finite things."

"But everyone is not a true devotee," observed Sucharita.

"What does it matter what kind of worship is indulged in by those who are not true

devotees' exclaimed Gora "What does the Brahmo, who is not a true devotee, do? Is his outward worship not lost in a fathomless emptiness? Nay, worse, in something more terrible than mere emptiness, for his god is party-spirit and pride is his priest! Have you never seen this bloodthirsty divinity being worshipped in your Samaj?"

"All this you are saying about religion," enquired Sacharita, without answering Gora's question,—is it from your own experience?"

"In other words," laughed Gora, "you want to know whether or not I have ever really sought God for myself? No, I have not. My mind does not tend that way."

This was not said with the object of pleasing Sacharita, and yet she could not help heaving a sigh of relief! It was in some way a comfort to her to know that on this subject Gora had not the right to speak with authority.

"I cannot claim to teach anyone religion," continued Gora "But what I cannot bear is to see you Brahmos looking down on the orthodox devotees of our country. You do not hesitate to tell them to their faces that they are but ignorant idolators—but I want to tell them 'No, you are not superstitious, you are not idolators, so you there is true wisdom, for you are true worshippers. I want to awaken the soul of my country by my own reverence for the greatness of our religious principles, and our path of faith, I want to rouse the pride of our people in the true wealth that they possess. I will not allow them to be humbled; nor to become blind to their best, by encouraging their self-contempt. This is my mission! And it is for this that I have come to you to-day."

"Ever since I first met you, a new idea has been surging through my mind, an idea which in the old days I had lost sight of. I keep thinking that India can never be fully revealed only through the vision of her men. Her manifestation will only be complete when she has revealed herself to our women as well. I burn with the desire to see my India standing by your side, looking at her eye to eye with you. For my India as a man, I can only work and if need be, die, but who except you can light the lamp of worshipful welcome to her? If you stand aloof, the service of India can never be beautiful!"

Alas! Where was this India! How far

away from her had Sacharita been all her life. And all of a sudden here was this devotee of India come, this 'self forgetful dreamer! Why had he pushed everyone else away to take his place at her side? Why had his call come of all people to her,—unhesitating, indomitable! 'Come you must!' was his cry. "I have come for you alone. If you remain aloof our festival of worship will languish and be incomplete." Sacharita wept, at what she knew not.

As Gora turned his glance on her face, Sacharita did not lower her tear laden eyes, but they remained open to his gaze with all the lack of self consciousness of a dew bedecked flower. And as a stone fortress trembles in an earthquake, so was Gora's whole being shaken to its depths at this trustful, unembarrassed, poignant look. Gora pulled himself together with a supreme effort and gazed out of the window.

It was already evening, and above the narrow vista of the lane, where it joined the main road, the stars shone bright against the strip of open darkness, like gems set on a piece of black stone. That strip of sky, and those stars,—how far did they carry Gora to-day from the work-a-day world of his routine life. They watch unmoved for ages the rise and fall of countless kingdoms and empires, the prayers and efforts of unnumbered centuries,—and yet how they thrill through and through to the dumb yearning which rises even from the most secluded corner, when heart calls to heart!

To Gora, the stream of passers by and all the noisy traffic of the busy street faded away into unsubstantial, silent shadow pictures as he looked into his own heart, which, like the sky, was still with an ineffable darkness, through which twinkled two tear-bedewed eyes gazing from eternal past to eternal future.

Gora started on hearing Harimohini's voice, announcing that refreshments were awaiting him.

"No, not to-day," he said as he hurriedly turned round. "You must excuse me to-day, for I must be going at once," and without another word Gora went out with rapid steps. As Harimohini in her surprise looked towards Sacharita, she also left the room.

'Goodness me!' grumbled Harimohini shaking her head. "What are we coming to?"

Shortly after, Paresb Babu called, and

not finding Sucharita in her room he went to ask Harimohini where she was.

"The Lord knows!" flung out Harimohini finding vent for her vexation. "She was talking with Gopmohan Babu all this time in the sitting room, now it's her turn for walking up and down on the terrace."

"The terrace—on such a chilly night?" exclaimed Paresb Babu.

"She wants a little cooling down," sneered Harimohini. "Cold cannot harm your modern young ladies, the way they go on!"

Harimohini, not being in the best of tempers, had not sent for Sucharita at meal time, and Sucharita herself also had forgotten all about it.

On seeing Paresb Babu himself come up on to the terrace, Sucharita was greatly distressed, and exclaimed: "Come in, father, come downstairs. You will catch cold!"

Sucharita got quite a shock when on entering the lamp-lit room she saw how harassed Paresb Babu was looking. He had been her father, and *guru* since her own parents had died, and now she was being drawn away from him, severing all the bonds which has united them since her childhood! Sucharita felt as if she could never forgive herself. Paresb Babu sank wearily into a chair, and in order to hide the tears which she found it difficult to control, Sucharita stood behind him, passing her fingers lightly through his grey hair.

"Binoy has decided not to be initiated after all," began Paresb Babu, and as Sucharita made no answer, he went on: "I always had my doubts about this proposal for Binoy's initiation, so I am not seriously disturbed at the turn things have taken. But from what Lolita says I can see that she does not feel there is any obstacle in the way of her marrying Binoy, even if he is not initiated."

"No!" exclaimed Sucharita vehemently. "No, father, that must never be! Never, whatever happens!"

"What must never be?" asked Paresb Babu, surprised at this unusual outburst of excitement, which had never been Sucharita's habit.

"If Binoy does not become a Brahmo, what kind of marriage can they have?" cried Sucharita.

"According to Hindu rites," answered Paresb Babu.

"No, no, no,!" Sucharita broke out again shaking her head violently. "What an idea! We must not even speak of such a thing! Idol worship at Lolita's marriage! Never!"

Sucharita's agitation was due to the helplessness with which her mind had submitted to be drawn away by Gora. She now wanted that Paresb Babu, at least, should stand immovable so that she might cling on to him and say: "I belong to your samaj, your creed, nothing shall loosen the hold of your teaching on me."

"Binoy has expressed his willingness to dispense with the *Shalagram* at the wedding ceremony," continued Paresb Babu, and when Sucharita came from behind his chair and sat down in front of him, he went on: "What do you say to that?"

"All the same, Lolita will have to go out of our community!" observed Sucharita after a moment's silence.

"I have had to give much thought to this matter," said Paresb Babu. "When a conflict occurs between individual and society, two things are to be considered: on which side is the right, and which side is the stronger! There is not the least doubt that society is the stronger, so that the rebellious individual will have to suffer."

"But Lolita has again and again told me that she is not only ready to accept that suffering, but she welcomes it! If that be the case, then how can I stand in her way, unless I see anything wrong in it?"

"But, father, what an awful thing it will be!" said Sucharita.

"I know," said Paresb Babu, "but it will mean a great crisis for us, but when there is nothing wrong in Lolita marrying Binoy, when in fact, it is, the only right thing for her, my heart tells me that I should not give in to social opposition. It can never be right for man to be cramped and confined by making a fetish of conformity. It is rather for society to expand and give room to individual conscience. Therefore I can never find fault with those who are ready to face the consequences of free action."

"But father," exclaimed Sucharita, "it is you who will have to suffer most!"

"That's not a matter to worry about," replied Paresb Babu.

"Have you then given your consent?" continued Sucharita.

"No," replied Paresb Babu "Not yet But I must in the difficult path which Lolita has chosen, who is there besides me to give her a blessing, and who but God can come to her help."

When Paresb Babu had gone, Sucharita remained sitting there as one stupefied. The Lolita, whom Paresb Babu loved so deeply, to be leaving the beaten track and plunging into the vast unknown,—how acutely must he be feeling it and yet how calmly he had taken it, not hesitating, in spite of his age, to join her in taking all the risks of her revolt. No word of defiance had escaped his lips and yet what strength lay hidden underneath his calmness!

This aspect of Paresb Babu's nature would not have struck her as anything special before, for had she not known it from childhood? But Sucharita had only just now been experiencing, in the depths of her being, the violence of Gora's emotions, and she could not help feeling the contrast between these two natures.

How immensely important to Gora were his own convictions. And how ruthlessly he insisted on bending others to his desire with the whole force of his overwhelming will. To be at one with Gora meant a complete surrender to his wishes. Sucharita, accordingly, had humbled herself and had even rejoiced at her success, feeling that thereby she had gained something great.

Yet now, when her father went out of her lighted room into the darkness, with head bowed in thought, her offering of the flowers of her worship went out to his superiority which held its own compared with all the radiance of Gora's youthful enthusiasm, and she sat there long, still as a graven image.

CHAPTER 67

From early morning Gora's room had been the scene of exciting discussion. First of all Mohim had come, puffing at his hookah, and had twitted Gora "So Binoy has cut his bonds and flown off at last!"

Gora did not catch his meaning and looked enquiringly at him till he explained "What's the use of keeping up all this deception? Your friend's affairs are no longer a secret, they are being broadcasted by beat of drum—just read that!" and he handed to Gora a Bengali newspaper.

In it there appeared a pungent article on

Binoy's reported entry into the Brahmo Samaj. The writer had indulged in the strongest of language about the conduct of certain well-known members of the Brahmo Samaj who, hounded with daughters, had taken advantage of Gora's term of imprisonment to seduce this weak-minded youth away from his own ancient Hindu Society, into a Brahmo marriage!

When Gora said that he had no news of this before, Mohim at first was sceptical, but when at length he realised that it was really so, his scorn at the utter deceitfulness of Binoy's conduct knew no bounds. "We ought to have understood," he said in conclusion, "when Binoy began to shilly-shally after definitely giving his promise to marry Siva, that he was on the road to perdition!"

Next came Abinash, panting with excitement. "What shocking doings are these, Gora Babu? Quite beyond our dreams, ah? Binoy Babu, of all people, to be—" but Abinash could not keep up his appearance of concern,—so overjoyed was he at Binoy's impending discomfiture!

In less than no time all the important members of Gora's party had foregathered there, and the discussion of Binoy's affairs waxed fast and furious.

The majority were agreed that there was nothing really surprising in this turn of events, because they had long ago discovered Binoy's weak and vacillating nature, in fact they had always been sure that Binoy had never become one of their party, heart and soul!

Some avowed that it had all along been intolerable to them how Binoy was trying to thrust himself up to a level with Gora, while all the rest had modestly kept their proper places, it was only because of Gora's affection for him that they had put up with his insolent airs of equality with one whom they were content to worship from a distance. His senseless vanity had now met with its expected nemesis. "We may not be so learned as Binoy," they concluded, "but, call us foolish or obstinate if you like, we stick to our principles, and do not say one thing and mean another!"

When it got late and his visitors had departed one by one, Gora saw Binoy going upstairs without coming into his room, so he quickly went up to the door and called "Binoy!" and when Binoy turned back and came into the room with him, he said

"Binoy, have I unconsciously done you any wrong, that you should seem to be wanting to avoid me?"

"Binoy had made up his mind, before-hand, that a quarrel with Gora was inevitable to-day, so he had stiffened himself up accordingly; but when he saw how gloomy his friend was looking and felt the note of injured affection in his voice, all the sternness of his resolve vanished in a moment and he said: "Gora, old fellow, you must not misunderstand me! Many changes come in our lives and we may be called upon to forgo many things, but why should I give up our friendship?"

"Binoy," asked Gora after a moment's silence, "have you become a member of the Brahmo Samaj?"

"No, Gora, I have not, and I am not going to," answered Binoy. "But that is not a thing on which I lay any stress."

"What do you mean?" asked Gora.

"I mean," answered Binoy, "that I am no longer in the frame of mind to make a tremendous affair of being or not being initiated into the Brahmo Samaj."

"May I ask," demanded Gora, "what your mind was like before, and what it has become now?"

The tone of Gora's voice compelled Binoy to gird himself up again, as he said: "In the past, whenever I used to hear that anyone was becoming a Brahmo, I would feel highly indignant, and even devoutly hope that condign punishment would swiftly follow. But that is no longer my feeling. I am now convinced that while reason may be met by reason, argument by argument, it is sheer barbarity to pit anger against intellect and seek to overcome it by punishment."

"Oh I see!" said Gora, bitterly. "You have no longer any anger for the Hindu who becomes Brahmo. All your burning indignation is reserved for the Brahmo who submits to do penance in order to be taken back into orthodoxy! That's the difference between your present position and your former one!"

"You are only venting your annoyance, not trying to be just," observed Binoy.

"Because I respect you," continued Gora, "I have to suppose that this is your feeling. If it had been my case I would have felt the same. You can't play with religious feelings; it is not a skin-deep

matter which you can change passively, as a chameleon changes its colour.

"If there had been no opposition or persecution to reckon with, no one would have put his whole mind to the serious matter of acceptance or denial of a particular creed. We have to undergo tests as to whether we accept truth genuinely or not. Its consequences and penalties must be accepted. In the commerce of truth you cannot obtain the jewel undervalued the price."

The struggle for victory in argument was now in full swing and sparks began to fly as words clashed against words, till at length Binoy stood up and said: "Gora, between your nature and mine there is a fundamental difference, which up till now has remained suppressed. Whenever it tried to raise its head, I promptly thrust it down because I knew that you had not the gift of meeting differences half way,—your sword was ever uplifted to give the *coup de grace*. Therefore in order to preserve my friendship with you I have all along been doing violence to my own nature! Now at last, I have come to realise that no good has come of this, and no good can come of it."

"Well then, now tell me plainly what your intentions are," said Gora.

"To-day I stand alone on my own feet!" exclaimed Binoy. "I can no longer admit the right of society to be placated, like a demon, with daily human sacrifice. And, whether it be my fate to survive or perish, I am not going to let my life be weighed down with the constant dread of its dangling injunctions and prohibitions."

"Are you coming out to slay the demon with a straw lance, like the Brahmin's little boy in the Mahabharata?" sneered Gora.

"Whether or not I shall succeed in slaying him with my lance of straw, I do not know," answered Binoy, "but I at least refuse to admit his right to gobble me up, not even if he has actually begun to do so."

"It is becoming difficult to follow your allegories!" exclaimed Gora.

"Your difficulty is not in understanding me," retorted Binoy, "but in bringing yourself to accept what I say. You know as well as I do how meaningless are the bonds with which our society tries to fetter us, even in our eating, and touching, and sitting,—matters in which man is naturally and rightly free. You want to make your conscience

submit to this violence by violently taking up its cause. As for me, I will not submit to anyone's tyranny! I will admit the claims of society only so long as society gives me my just rights. If it refuses to regard me as a man, and wants to fashion me into a mechanical puppet, I will not offer it the incense of my worship, but deal with it in my turn as a machine of iron!"

"In short, you will become a Brahmo?" cut in Gora.

"No," repeated Binoy

"You will marry Lolita?"

"Yes."

"In the Hindu form?"

"Yes."

"And has Paresb Babu given his consent?"

"Here is his letter," said Binoy, handing Gora a letter which the latter read through carefully. At the end Paresb Babu had written—

I will not raise the question of my own likes and dislikes, nor even of the discomforts or inconveniences which may attend your wedded lives. You both know what my faith and my opinions are, and what my community is, and it is not unknown to you what kind of training Lolita has had from her childhood and the traditions in which she has been brought up.

You have chosen your path open eyed and I have nothing new to tell you. Do not imagine, however, that I am giving it up as a hopeless matter, being unable or unwilling to think it out. I have considered every point to the best of my ability, and I am convinced, because of my real respect for you, that there is no obstacle to your union with Lolita from the standpoint of truth. In these circumstances you are not bound to respect the opposition offered by society.

But I would tell you one thing,—if you decide to overstep the bounds of your community, you must make yourselves greater than society. Your love, your united lives, must not be a mere preliminary to chaos, they must embody principles of creation and stability. It will not do for you to display a rash courage only in the breaking, but you must be prepared to meet with unflinching daily heroism all the problems of your united lives—otherwise you will find yourselves treading the downward path.

Society will no longer carry you along with the rest, so if you do not rise above the ordinary level by your own strength, you will have to sink below it. I cannot say that I am free from all apprehension as regards your future, but I have no right to bind you by these fears of mine, because those who have the courage to try and solve in their

own lives new problems of life, are the ones who raise society to greater heights, those who merely live according to its rules only keep it going. Therefore, I will not add to the difficulties of your pilgrimage by my own anxiety and timidity.

Keep on what you have felt to be the right course in the face of all obstacles, and may God help you. God never fetters His creation to any one unchanging condition. He awakens it through constant changes to ever new life. Like messengers of that awakening of His, you have lit the torches of your lives to lead the way to the promised land. He who is the world's guide will direct your footsteps aright. I would not have you tied down for ever to my particular path.

There was a day in my own life, when I too set my boat adrift from its mooring and set my sail to the storm—heedless of all warnings. Up till now I have never regretted it, and even if there had been cause for regret, what of that? Man will make blunders, he may be baffled or meet with sorrow, but he can never stand still, he needs must offer himself up to what he truly believes to be his duty.

It is thus that the sacred waters of the river of society are kept pure by being carried along in a never ceasing current. What if this current now and then breaks down the banks, causing loss? If you try to avoid such loss by damming up the current, that would mean stagnation and foulness, disease and death—of that I am certain. Therefore, I make my humble disclaimer to this power who is drawing you with irresistible force out of the rules of society, away from ease and comfort, and confidently leave you in His hands. May He justify all the tribulations you must suffer, of slander and censure, of separation from kith and kin. He has summoned you to this difficult path. His will lead you to your destination.

"Just as Paresb Babu has given his consent from his point of view," said Binoy, after Gora had read the letter more than once and pondered over it in silence, "so you too, Gora, must give your consent from your point of view."

"Paresb Babu can give his consent," observed Gora, "because he is in that current which is breaking the banks. I cannot give mine because I am one of the dwellers on the banks who are suffering the losses. Knowing, as we do, what vast relics of past centuries stand on these banks of ours, we cannot stand aside calmly, saying 'let nature do its work.' You may abuse us as you like because we insist on building our protective embankments of stone—we cannot have your current, laden

with its new silt, flooding our ancient city. It is not our idea to allow it to be invaded by poor rustics with their ploughs,—we would much rather forego that kind of gain,—far it is our homeland, not our cornfield. So when your Agricultural Department abuses us for the unyielding rigidity of the stoics of our embankment, we fail to feel the least contrition."

"In short, then, you will not give your assent to this marriage of mine," said Binoy.

"Certainly not," averred Gora.

"And—"

"And, what is more, I will have nothing more to do with you."

"What if I had been one of your Mussulman friends?"

"That would have been a different matter," said Gora. "When a branch is broken off a tree, and ceases to own kinship with it, the tree can never take it back again as part of itself, but a creeper that climbs up it from outside, the tree not only may support, but if it should be torn away in a storm, there is nothing to prevent its being gathered up to the tree again. So when those who belong to us cut themselves adrift, there is nothing for it but complete separation. Hence the necessity for all these stringent rules and prohibitions, which are but the ties that hold kith and kin together."

"That is just why the reasons for cutting off ought not to be so slight and the provocation for separation so easy," replied Binoy. "It is true that a limb once broken off cannot easily be attached again—that is why they are so firmly set as not to be liable to break away at the least shock. Will you not see how difficult it is for man to live and move in a society which casts him off irretrievably on such flimsy grounds?"

"I don't have to worry about thinking out all that," answered Gora. "Society as a whole does the thinking, so perfectly that I am not even conscious of its thought processes. It has been doing this all these ages and has kept itself alive up to now, so I feel I can rely on its thought power. Just as I have never given a thought as to whether the earth is travelling round the sun in its true course or out of it, never being landed in any difficulty on that account, so also do I live trustfully within society."

"Gora, old chap," laughed Binoy. "These are my very words, which I have been repeating so long—what could have imagined

that the day would come when they would have to be used against me? I see now that there is to be no escape from the arguments of my own fabrication."

"But to dry arguments are powerless to touch me, for at last I have seen something at first hand, which I had never realised clearly before. I have understood that the course of human life is like that of a great river which makes new courses for itself in unforeseen ways, along unexpected channels, by the sheer force of its current."

"This variety of its course, this unexpectedness of its development, so different from the uniform current of an artificial canal, is part of God's own purpose. Having realised this in the case of my own life, I shall never again be persuaded differently by words, however cleverly strung together."

"When a moth makes straight for the flame," observed Gora, "I expect it argues as you are now doing. So, you need not be afraid of my stringing words together in the forlorn hope of persuading you."

"That's good,—then I'm off," exclaimed Binoy, getting up from his chair. "I must see mother for a little."

When Binoy had gone, Mohim sauntered into the room chewing his usual pan. "No luck, I suppose," he said, "nor any chance of luck, eh? Did I not tell you that the signs were ominous? But you gave no ear to my warning. If only you had got him to marry Sasi, while you had still the means of putting pressure, things would never have come to this pass. But who cares for all these things now a days? What's the use of my offering good advice? Each one sticks to what he has got into his own head. What a pity that it should have ended in such an acquisition as Binoy breaking away from your party!"

"So you haven't any hope of getting Binoy back?" went on Mohim, seeing that Gora was silent. "Well well, there's been enough of a to-do over his marriage with Sasi. You know how things get about, so it won't do to delay her marriage any longer. Once we fall foul of our precious society it has no pity on us but plagues us into fits. So it's essential that a bridegroom should be—no, you needn't be afraid, I'm not going to ask you to do any more match making. I've settled everything myself."

"Who is the man?" enquired Gora.

"Your Abimash," answered Mohim.

"Has he consented?" asked Gora.

'Abinash not consent, indeed! He's not like your Binoy. Whatever you may say, it is easy to see that, amongst all the members of your party, Abinash is the one who has a real devotion for you. Why, when he heard the proposal that he should become a member of your family, he fairly danced with joy, saying 'What good fortune for me, what an honour!'

"When I raised the question of the dowry he put his hands over his ears, and exclaimed 'You must excuse me, not a word about all that to me, please!' I replied 'Very well, I'll have a talk with your father', and I did go over to the old man, too."

"There was rather a difference between father and son. Far from trying to stop his ears at the mention of money he talked in such a strain that I felt inclined to close mine. And what a regard the young fellow has for his father,—at least in these matters! He'll be no good at all as a moderator. The long and short of it is, that I'll have to cash some of my securities to meet their demand. Anyway, you'd better speak to Abinash. A word or two from you would—"

"Would not have the least effect in reducing the figure," interrupted Gora.

"I know," assented Mohim, "when duty to one's father means money, it becomes irrepressible."

"Is it definitely settled then?" asked Gora.

"Yes."

"Has the day been actually fixed?"

"Certainly," said Mohim. "The day of the full moon in Magh, and that's not far off either. The bridegroom's father says he's not keen about diamonds and jewels for the bride but he insists on substantial gold ornaments. So I shall have to consult the goldsmith as to the best way to increase the weight without increasing the cost."

"But what need was there to hurry things on at such a pace?" asked Gora. "There's no danger of Abinash wanting to become a Brahmo soon."

"That's true," replied Mohim, "but haven't you noticed that father's health has been getting very bad lately? The more the doctors object, the more stringent becomes his religious exercises. The last *sannyasi*, Onkarananda, who has got hold of him, makes him bathe three times a day, and moreover has prescribed complicated *yogic* practices which very nearly turn him inside out!"

"There's a particular reason for my wanting Sas's wedding to come off as soon as possible. The whole burden will not fall on me, if it takes place before Onkarananda has appropriated all the savings from father's pension. I mentioned the subject to him yesterday, but he was then practising holding his breath! I am thinking that I shall have to drag this wretched *sannyasi* and work the oracle through him."

"Be sure of one thing—Those of us who are family men and whose need of money is the greatest, will not enjoy father's money. I would not have minded that so much if the other man's father had not made such an extortionate call on my money. Are they determined to drive me to drown myself with my girl tied round my neck?"

CHAPTER 68

"How is it you went without your supper last night, Radharani?" enquired Hari Mohim.

"Why, what do you mean?" cried Sucharita surprised. "Didn't I have my supper all right?"

"Here it is, untouched," said Hari Mohim, pointing to the previous night's meal with its covers still on.

Then Sucharita became aware that she had forgotten all about her meal the previous evening.

"This is too bad," pursued Hari Mohim in an annoyed tone. "So far as I know Paresch Bahu, I am sure he would not like this sort of thing, his very appearance makes one feel at peace. What do you think he would say if he had known of your goings on?"

Sucharita of course understood what Hari Mohim was hinting at, and felt a sudden revulsion. She had never for a moment thought that the relationship between herself and Gora could be touched by the breath of scandal, as though it were nothing more than an ordinary relationship between the sexes. So Hari Mohim's insinuation at first made her shrink back ashamed. But at once she recovered herself and, putting aside her work, faced her aunt with a determined look. She had made up her mind, there and then, that she would not allow herself to harbour the least feeling of shame with regard to Gora, before anyone.

"You know, auntie," she said, "that last night Gurmohan Bahu was here. The

subject he talked about took such possession of my mind, that I entirely forgot about my supper. If you had been with us yesterday, you would have heard all kinds of interesting things."

But Gora's talk was not of the kind that Harimohini had hoped to hear from him. She had been longing for words of faith but there was not the simplicity and charm of true devotion in Gora's discourses. It always seemed as if there were some adversary in front of him, against whom he was engaged in combat. He wanted to force the unbelieving into belief, but he had no message of comfort for the believer.

The thing that agitated Gora left Harimohini cold. If the people of the Brahmo Samaj chose to follow their own ways, apart from the Hindu community, that did not distress her in the least—so long as they did nothing to separate her from those who were near and dear to her. So she had not felt that she had gained anything of value from Gora's words, rather when she saw the influence they had over Sucharita's mind, they actually became distasteful to her.

As it is, Harimohini had never been able to feel that she had made Sucharita quite her own,—her niece had independent means as well as her own ways of thinking—and yet in her old age there was none else who specially belonged to her, so she felt much perturbed if any one except Paresih Babu seemed to acquire an influence over Sucharita.

Harimohini began to feel, more and more, that Gora's orthodoxy was put on, and that his real object was to attract Sucharita's mind towards himself, and she had no longer any doubts that he had designs on her niece's property. So, regarding Gora as the chief enemy, she braced herself to the task of thwarting him in every way she could.

Gora had no engagement with Sucharita for that day, nor any particular reason for seeing her, but in his nature there was no such thing as hesitation, and when he was out to do a thing he never wasted much thought on the how and why. When early that morning Gora called, Harimohini was at her devotions, and when Satish came to Sucharita, as she was busy arranging her books and papers, to tell her of Gora's arrival, she was not greatly surprised. She had felt sure that he would come again.

"So Binoy has at last forsaken us,"

remarked Gora when he had taken a seat.

"Why?" asked Sucharita, "Why should you say that? He has not joined the Brahmo Samaj!"

"If he had gone out into the Brahmo Samaj," answered Gora, "he would have been much closer to us than he is now. It is his holding so tightly to our Hindu society that hurts most. It would have done much better to have cleared out of our community altogether."

"Why do you lay so much stress on your community?" enquired Sucharita, feeling greatly pained. "Does this excessive regard for society come natural to you, or is it an attitude you force on yourself?"

"This forced attitude is natural in the circumstances," said Gora. "When the earth under your feet feels like slipping away, you have to put an unnatural force into your foothold. Now that orthodoxy is attacked from every side, exaggeration in speech and conduct becomes necessary. There is nothing unnatural in that."

"Why do you look on the opposition which orthodoxy is encountering as necessarily wrong or uncalled for?" pursued Sucharita. "If your society chooses to obstruct the work of time, it will have to submit to its buffetings."

"Time's progress is like the waves which try to break down the banks, but why should the banks consider it their duty to submit to be broken down? Do not imagine that I am not aware of the bid as well as the good in our Society. That is so easy to see that every schoolboy has become a judge of it now a days. But what is difficult is, to see things in their completeness with the vision of faith."

"Is it only truth that we gain through faith?" urged Sucharita. "Faith sometimes also makes us misjudge things, and blindly accept what is false. Let me ask you again, can we have a real reverence for idols? Can you believe in them as true?"

"I will try my best to tell you the truth about my attitude," answered Gora, after remaining silent for a moment. "I am the very beginning I accepted the orthodox position as true. I did not hastily reject it merely. I came to it happened to be contrary to European notions, and certain cheap arguments could always be brought up against it. In religious

matters I have no special realisation of my own, but I am not prepared blindly to repeat like a lesson learnt by rote, that the worship of forms is the same as idolatry, or that in image worship the highest spiritual realisation is not to be found.

"Imagination has its function in Art, in Literature, and even in Science and History, and I will never admit that there is no room for it only in Religion. The perfection of all man's powers is expressed in his religion, and do you mean to say that the attempt made in our country to harmonise imagination with wisdom and devotion in the worship of images has not made our religion more complete than that of any other country?"

"In Greece and Rome they also worshipped images," argued Sucharita.

"The images of those countries," answered Gora, "were expressions of their sense of beauty rather than realisations of their wisdom and devotion. The imagination of our country is intimately interwoven with our philosophy and our faith. Our Krishna and Radha, and our Shiva and Durga, are not merely objects of historical worship, they are the forms in which are embodied the time-honoured philosophy of our race. Therefore the devotion of our sages like Ramprasad and Chaitanya, found its support in these very images. Where in the history of Greece or Rome do you see such high devotion revealed?"

"Are you unwilling to admit that along with the passing of time changes must take place in the forms of religion and society?" asked Sucharita.

"I am quite willing to admit that," conceded Gora. "But it won't do for these changes to be crazy ones. Man must change in a human way. A child gradually grows up to be a man, but not into a cat or dog. I want the changes in India to be along the characteristic path of India's development, for if you suddenly begin to follow the path of England's history then everything from first to last will be mere futility. I have devoted my life to show that the real power and wealth of our country is to be found treasured within our country itself. Do you follow me?"

"Yes I understand," answered Sucharita. "But these ideas are new to me, I have never heard or thought of them before, it is difficult to take in at a glance the clearest

things in an unfamiliar place—that's how I am feeling about them. Perhaps it is taking me more time to realise because I am a woman."

"Never!" exclaimed Gora. "I know many men with whom I have discussed all this long enough, and they had no doubt at all that they grasped everything perfectly, but I can assure you that not a single one of them has been able to see as far as your mind has. At the first sight of you I felt that you had an exceptionally keen vision, and that is why I have come to you with the things that have been burdening my mind all these days, and am laying open my whole life before you without hesitation or reserve."

"When you speak like that I feel a great disturbance in my mind," said Sucharita. "I cannot clearly understand what it is you hope from me, how much of it I can really give, what work there is for me to do, what is the true meaning of the feelings that overpower me. My one fear is that one day you will discover that this trust of yours in me has all been a mistake."

"There can be no mistake here," shouted Gora in a voice of thunder. "It is I who will show you what a tremendous power you have. You need not be in the least anxious—the burden of proving your worthiness is on me—and you may depend upon me."

Sucharita made no reply to this, but that she was ready to depend upon him to the full was manifest even in her silence. Gora too remained silent, and for a long time there was not a sound in the room. In the lane outside the jingling of brass ware could be heard, coming nearer and nearer and then dying away, as the brass peddler went past their door.

Harimohini was on the way to the kitchen after having finished her devotions, and she had not the least idea that there was any one in Sucharita's silent room, but when, on glancing in as she passed, she saw Sucharita and Gora seated together, without apparently exchanging a single word, a flash of anger rose right up to the crown of her head. But controlling herself as well as she could she stood at the door and called "Radharani!"

When Sucharita got up and came out to her she said in a constrained tone "To-day is the day for my lunar fast, and I am not feeling well. Please go to the kitchen and

prepare the stove, while, I sit with Gour-mohan Babu a little."

Sucharita disquieted by the look on her aunt's face went off to the kitchen, Gorn meanwhile making his obeisance to Harimohini, who sat down without a word. After sitting with her lips pursed up for some minutes she at length began: "You are not a Brahmo, my son, are you?"

"No," replied Gora.

"So you own allegiance to our Hindu society?"

"Of course I do."

"Then what do you mean by this kind of conduct?"

Not being able to imagine what she was complaining of, Gora remained silent, looking towards her enquiringly.

"Radharani is grown up," Harimohini went on, "and you are not a relation; so what can you have to talk with her about? She is a woman, and has her housework to attend to,—what has she to do with all this talking, either? It only distracts her mind. You have acquired wisdom, they all say, but whenever, in our country, was, all this kind of thing permitted, and in what scriptures do you find it sanctioned?"

This came on Gora with a great shock, for it had never occurred to him that such kind of comment on his relationship with Sucharita could come from either his or her people. He was silent for a while, and then said haltingly: "She belongs to the Brahmo Samaj,—I've always seen her talking freely to men folk,—it never occurred to me in this light."

"Well, even suppose she is a Brahmo, you as a Hindu can never approve of this kind of thing, can you? People are sewing back to the right path after hearing your lectures, how can they respect you if you yourself go on like this?"

"You talked with her last night till quite late, and even then you didn't finish, but must needs come again this morning! So that she's been near neither store-room, nor kitchen, and has forgotten all about giving me a little help on this fast day. What kind of Hindu teaching is all this! There are womenfolk in your own home too I suppose—do you make them leave off their household work to listen to your talks, or would you like anybody else to come and do so?"

Gora had nothing to say in self-defence, he merely repeated: "She has had a different

training, so these things did not occur to me in her case."

"Whatever her training may have been, I can't allow it while she is with me. I have managed to bring her part of the way back. They used to say she had become a Hindu even when she was still with Paresch Bahu. Then when we came to this house your Binoy upset everything with his ways. And now he's going to marry according to Brahmo rites, it seems. Anyhow, I've managed to get rid of him at last. And then there's a person called Haran Babu; whenever he calls I take Radharani upstairs into my room, so he gets no chance."

"Anyhow, after all my trouble, she seems to be coming to her senses. When she first came to live here, she actually began to take food touched by anybody and everybody, but now I notice a change, for she went, and brought her own rice from the kitchen yesterday, and forbade the servant to bring her water. Now I beg of you, with folded hands, not to go and spoil her again."

"Everyone I had in the world has died, and Radharani is the only near relation left to me. Do leave her alone! There are plenty of other grown-up girls in their house,—there's Labonya, and Lila, both intelligent and well read. If you have anything special to say, why not go and say it to them, there'll be no one to object."

Gora sat absolutely dumbfounded, and, after a brief pause, Harimohini continued: "Just consider: she's grown up, she'll have to be married. You don't suppose she'll go on like this all her life. A woman's duty lies in her home."

In a general way Gora had never entertained any doubts on this point, in fact it had always been put forward as his own opinion. But he had never tried to apply this to Sucharita's case. His imagination had never pictured her as a wife, engaged in the task of housekeeping in the zenana of some orthodox householder. He had somehow imagined her as always remaining just as she was now.

"Have you thought at all about your niece's marriage?" asked Gora at length.

"One has to think about it, of course," answered Harimohini, "if I didn't who would?"

"Will she be allowed to marry into the Hindu community?" pursued Gora.

"We shall have to try," said Harimohini. "If she doesn't do anything foolish, and

everything else goes smoothly, I shall be able to pass her off all right.' In fact I had already settled it all in my mind, but so long as she herself was in an unsettled state, I dared not make any definite proposal. Now that I have been noticing a decided improvement the last two days, I am encouraged to go on."

Gora felt that he ought not to ask any further questions on this subject, but he was unable to restrain himself, and he went on: "Have you thought of any particular bridegroom?"

"Yes I have," replied Harimohini, an excellent man—Kailash, my youngest brother-in-law. His first wife died some time ago, and he has been waiting all this time for a grown-up girl of suitable age, otherwise do you think that such a desirable match would have gone begging? He would just suit Radharani!"

The more the thorn galled him the more questions Gora felt impelled to ask about this Kailash.

It appeared that of all Harimohini's brothers-in-law, Kailash was the best educated. This had been due to his own efforts, but how far he had progressed in his education, Harimohini was unable to say. At any rate he was the only one of the family with pretensions to learning. He had written a complaint against the village Post Master in such wonderful English that some big official of the Postal Department had come down to investigate the matter himself, a thing which had set the whole village wondering at Kailash's ability. Yet in spite of such learning his observance of strict orthodoxy had suffered no abatement.

When Kailash's whole history had been gone through, Gora got up, made an obeisance to Harimohini, and left the room without a word.

Sucharita was in the kitchen, on the other side of the courtyard, when she heard the sound of Gora's footsteps coming down the stairs. She came and stood at the door, but Gora went out, without looking to the right or to the left. With a sigh Sucharita went back to her work.

Just as he was leaving the lane for the main road, Gora ran up against Haran, who with a slight laugh, observed: "You are early this morning."

Gora made no reply, but Haran was not to be put off. "You have just been

to call there I suppose. Is Sucharita at home?"

"Yes," said Gora, and walked away at top speed.

The moment Haran entered the house, he saw Sucharita through the door of the kitchen. She had no means of escape, and her aunt was not to be seen.

"I met Gourmohan Bibu in the lane," observed Haran. "I suppose he was here till just now!"

Sucharita became suddenly so busy with her pots and pans that she could not make any answer in fact the way she hustled about she seemed hardly to have time to breathe. But Haran was in a determined mood. Standing in the courtyard, outside the kitchen door, he continued his conversation, in spite of the fact that Harimohini once or twice gave a warning cough from the stairs.

Harimohini could easily have appeared before Haran but she knew for certain that if she once admitted him to this much intimacy, neither she nor Sucharita would have any respite from the irrepressible energy of this persevering young man. So whenever she caught sight even of Haran's shadow she would draw her veil with a caution surpassing that of a newly married bride.

"Sucharita," said Haran, "do you realise what you are doing, and where you will eventually end? You have heard, I suppose, that Lolita is going to marry Binoy according to Hindu rites. You know who is responsible for this?"

Receiving no answer to his question, Haran lowered his voice and said solemnly: "It is you!"

Haran thought that Sucharita would be unable to bear up against the shock of such a dreadful charge, but seeing that she went on with her work without so much as looking up, he made his voice even more solemn, and, shaking his finger at her, repeated: "Sucharita! I tell you again, you are responsible! Can you say, with your hand on your heart, that for this you will not be held blameworthy by the Brahmo Samaj?"

Sucharita, for answer, put the frying pan on the fire, and the oil began to splutter.

Haran went on unvanquished. "It was you who brought Binoy and Gourmohan into your home, and encouraged them to such an extent that now they are more

important in the eyes of your people than even their most honoured Brahmin friends. Do you not see what the result of this has been? And didn't I give my warnings from the very beginning? Now who can check Lolita?

"You think I suppose that the danger has ended with her? But that is not so. I have come to day to warn you. Now it is your turn. You are doubtless repenting for the misfortune that has befallen Lolita, but the day is not far distant when you will not even have the grace to repent at your own downfall! But Sucharita, there is still time to turn back. Just think for a moment, what great hopes once united us both how brightly duty shone before us, and how grandly the whole future of the Brahmo Samaj spread out before us, what resolutions we made together and how carefully we put by provision for the journey of life. Do you imagine that all that has been destroyed? Never! That field of our hopes still waits for us. Only turn and look once more. Come back!"

While Haran was speaking, the vegetable hotch potch was hissing in the boiling oil, as Sucharita turned it over and over with the frying knife. When Haran paused for a reply to his appeal, Sucharita took off the frying pan from the fire and putting it down, turned her face towards Haran and said firmly "I am a Hindu!"

"You a Hindu!" exclaimed Haran completely taken aback.

"Yes, I am a Hindu," Sucharita repeated, and then she put the frying pan on again, and began to stir the vegetables vigorously.

"So Gourmohan Babu, I suppose, has been giving you initiation, morning and evening, has he?" exclaimed Haran in a strident tone, after recovering from the first effects of the shock.

"Yes," replied Sucharita without turning round, "I have been taking my initiation at his hands, he is my *guru*!"

Haran had up till now regarded himself as Sucharita's *guru*, and if he had been told that she loved Gora, the news would not have been so bitter to him, but to hear from Sucharita's own lips that Gora had snatched away from him his rights as her *guru* struck him like a lash.

"However big a man your *guru* may be, do you imagine that Hindu society will you?" he sneered.

"About that I don't know," answered Sucharita, "and I don't care, but I know I am a Hindu!"

"Do you realise that the mere fact of your having remained so long unmarried is enough to outcaste you from Hindu Society?" persisted Haran.

"Why trouble yourself needlessly over that question?" answered Sucharita. "Am I not telling you definitely that I am a Hindu?"

"You have abandoned all the religious teachings you have received from Paresh Babu at the feet of this new *guru* of yours, I suppose!" continued Haran, trying a different move.

"The Lord of my heart knows what my religion is, that I do not propose to discuss with anyone," said Sucharita. "As for you, please know henceforth that I am a Hindu!"

"Well then let me tell you," exclaimed Haran impatiently, "that no matter how big a Hindu you may think yourself, that won't do you any good, at all. You haven't got another Bindu in your Gourmohan, so you needn't hope that you will win him, even if you shout yourself hoarse declaring yourself a Hindu! It's all very well for him to assume the role of a *guru* and have you as his disciple, but don't even in your dreams think that he will take you into his home as a partner."

Forgetting in a moment all her cooking, Sucharita turned round like a flash of lightning and exclaimed "What is all this you are saying?"

"I say," replied Haran, "that Gourmohan will never think of marrying you!"

"Marry me?" exclaimed Sucharita, her eyes looking dangerously bright. "But I don't tell you that he is my *guru*?"

"That you did certainly," replied Haran. "But we can also understand what is not told!"

"Leave this house!" cried Sucharita. "You shall not insult me. Let me tell you now, once for all, that from to day I will never come out in your presence again!"

"Oh, of course," sneered Haran Babu. "How can you? Are you not now a *zenana* lady, a Hindu paragon, 'invisible even to the sun'? (Now is the cup of Paresh Babu's sin full indeed! Let him enjoy it in his old age. I say farewell!)"

Sucharita shut the kitchen door with a bang, and sinking down on the floor tried to

stifle the sound of her sobs, while Haran went out of the house with his face dark with anger.

Harimohini had listened to every word of the conversation. What she heard from Sucharita's own lips to day was beyond her wildest hopes. Her heart swelled with joy. "Why shouldn't it be?" she exclaimed to herself. "Have I not worshipped my god with single-hearted devotion? How could that be all in vain?" and she went then and there to her prayer room and falling full length on the floor before her idol, promised that from that day she would increase the quantity of her offerings. Her worship, which, as consoler of sorrows, had always had a peaceful aspect, became now, as demander of favours, passionate and haughty in its demeanour.

CHAPTER 63

Gora had never spoken to anyone as he had been speaking to Sucharita. Up till now he had been laying before his hearers merely his words, his opinions, his advice, to Sucharita he brought his whole self. In the joy of this self-revelation his ideas and his hopes seemed filled not only with his usual sense of power, but with an unknown outpouring of emotion. His life seemed enveloped in beauty, as though the gods had showered over his striving the nectar of their acceptance.

It was under the impulse of this new found joy that Gora had been coming to Sucharita repeatedly, without any thought of the consequences. But to-day, at the sudden onslaught of Harimohini's words he called to mind how he had reproached and sneered at Binoy for a similar infatuation. He was startled to see himself unconsciously landed in the same situation. Gora collected himself with an effort, like a sleeping person who is awakened by a sudden shock in an unknown place.

Gora had over and over again preached, that while so many powerful nations had been absolutely destroyed India by reason of her restraint and the firmness with which she had kept to strict rules of conduct, had survived the attacks of centuries. Nowhere in these rules would Gora admit that any laxity had crept in, and he would say, that though India had been plundered of all else, her soul was still snugly ensconced within the shelter of her inflexible regulations so that no oppress-

sive rulers had ever been able to do her permanent harm.

So long as we are under foreign subjection we must not allow a single one of our rules to be relaxed, leaving all questions as to their demerits for consideration afterwards. A drowning man, clatching at whatever may help to keep him floating, does not think about its looks. To these ideas Gora still held firm. So Harimohini's censure touched him in his tenderest spot.

When Gora reached home he found Mohan clad only in his *dhoti*, smoking his hookah on a bench outside the door. He had a holiday. He followed Gora indoors, and called out: "Gora, listen to me, I want to have a word with you."

"Don't be angry, brother," he continued when they were both seated in Gora's room, "but let me first ask you whether you too have caught the same infection as Binoy? You seem to be going pretty frequently to that quarter."

"You needn't be afraid," said Gora, blushing uncomfortably.

"I'm not so sure about that," observed Mohan, "the way you are going on. You seem to think that you can nibble at the morsel and come away when you have done, but there's a hook, my boy, as you can see well enough from your friend's plight.—No, don't run away. I haven't come to the point yet. Since it is quite settled that Binoy is to marry out of the community, I want to tell you beforehand that, from now onwards, we can't have anything more to do with him."

"That goes without saying," assented Gora.

"But," continued Mohan, "if mother makes a fuss over it, that will be a nuisance. As the family now have to break our backs over the marrying of our girls. On top of that if the Brahmo Samaj wants to come and settle down in our house, then I for one shall have to move elsewhere."

"No no, that's not going to happen," Gora assured him.

"The proposal for Sasi's marriage is a long way advanced," said Mohan, though the future father-in-law looks as if he will never be satisfied until he gets not only a daughter-in-law, but also more than her weight in gold. He is clever enough to know that human creatures are perishable,

Binoy has taken his course with his eyes open to the consequences. It is not we who are leaving him, but he who has forsaken us. He will not receive any hurt which he was not fully expecting."

"You are partly right, Gora," said Anandamoyi. "Binoy of course knew that it would mean his being cut off from you. But he also knew for certain that I could never desert him at this auspicious moment of his life. If Binoy had any idea that I would not welcome his bride with my blessing, I am sure he never would have had the heart to marry at all. Do I not know Binoy's mind?"—and as she spoke she wiped away a tear.

The pain at his estrangement from Binoy, which lurked deep in Gora's heart, came near to overflowing at these words nevertheless he said: "Mother, you must not forget that you are in a particular community and owe a duty to it."

"Have I not often told you, Gora, that I severed my connection with society long ago? That is why my community is so full of contempt for me, and I also keep aloof from it."

"Oh, mother," groaned Gora, "that remark of yours hurts me more than everything else."

"My child," observed Anandamoyi, her tearful look seeking to embrace the whole of Gora's body, "God knows that it is beyond my power to save you from such hurt."

"Very well, then," said Gora, getting up. "Let me tell you what that compels me to do. I'll have to go to Binoy, and say to him that he must try to manage his marriage so as to avoid divorcing you still more from your community, otherwise it will be very wrong and selfish of him."

"All right," smiled Anandamoyi. "you do whatever you can. Go and speak to him, if you like. Then it will be my turn."

When Gora had gone, Anandamoyi sat for a long time lost in thought, and then with an effort she rose and went to her husband's quarters.

It was a fast day, and Krishnadayal had made no preparations for his food. He had got hold of a new Bengali translation of some sacred Sanskrit texts and was engaged in reading it, seated on a deer-skin. The sight of Anandamoyi made him feel uneasy, but she did not fail to keep at the requisite distance, and seating herself in the doorway, remarked: "Look here, we are doing very wrong."

Krishnadayal had transcended the boundaries of worldly right and wrong, so he inquired with an indifferent air: "What is wrong?"

"We ought not to keep up Gora's illusion a single day longer," said Anandamoyi. "The situation is getting more and more complicated."

When Gora had insisted on ceremonial purification, this question had occurred to Krishnadayal, but afterwards he had become so absorbed in his *yojic* practices that he had found no further leisure to think about it.

Sasi's marriage is being arranged, and the wedding may come off in the month of Phalgun," continued Anandamoyi. "I have always made it a point, up to now, to go away somewhere with Gora, on the eve of any such ceremonies in our house, but we've not had any important ceremony for long. Now tell me, what am I to do with regard to Sasi's wedding? The wrong increases every day. Morning and evening I ask forgiveness of God, praying that He may visit all punishment on me alone. But I am all the time afraid that it will not be possible to suppress things any longer, and that will mean a catastrophe for Gora. Now I want you to give me permission to speak out to him without reserve, and face the consequences once for all."

Oh why was Krishnadayal fated to have all these domestic interruptions just when he had attained the stage of performing almost impossible feats with his breathing, and had so reduced the quantity of his food that it would not be long before his stomach would be touching his backbone? "Are you mad!" he exclaimed. "If you make this known now, I shall have to render some very difficult explanations, my pension will most certainly be stopped, and we may even have trouble with the police. What has been done has been done. Do what you can to keep a check on things, and even if you can't, it will not matter so very much after all."

Krishnadayal had decided that after his death they could do as they liked. Before that, if he kept himself apart, the sin could hardly touch him. As for what was happening to others without his knowledge, the simplest course was to shut his eyes to it.

Not being able to decide what ought to be done, Anandamoyi felt very depressed

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After mentioning by the way that the archaeological materials found in Turkestan are at present put up in St. Petersburg,

As she rose to go she remarked: "You are not looking at all well. Shouldn't you take a little more care of your body?"

"Body!" scoffed Krishnadayal, with a superior laugh at Anandamoyi's lack of philosophy, and then he plunged again into his studies, leaving the matter of Gora where it was.

In the meantime Mohim was seated in the outer room, with his father's *sannyasi*, engaged in an earnest discussion on the highest end of man. Whether salvation was possible for a householder or not, was the question which he was propounding with such humble and anxious attention that it seemed that he had staked his all on its

solution. The *sannyasi* was trying his best to console Mohim by saying that though salvation was not possible for a worldly householder, yet heaven was attainable; but Mohim refused to be comforted. It was salvation that he longed for, he had no use for mere heaven. If only he could once get his daughter married off satisfactorily, then he would devote himself to the service of the *sannyasi* as the one true means of salvation. Nothing should then divert him from this purpose. But to marry off his daughter was no easy matter—if his guru did not have pity on him!

(To be continued)

Translated by W. W. PEARSON.

CHINESE TURKESTAN: THE COUNTRY AND ITS LITERARY TREASURES

By J. NOBEL, PH. D., BLEIKEN UNIVERSITY.

EASTERN Turkestan has from the earliest period, been a highly important pathway for all the people who wished to go from China to the western countries. As the greatest part of the land is nothing but a sandy and barren desert, only a few roads were open not only for the transit trade, which especially during the last period of the Roman republic was very brisk, but also for the various nations, that had been forced by certain circumstances to seek new dwelling places in the western direction.

With the exception of the eastern part, where the marshy soil of Loh forms a natural border against Gobi land, Turkestan is surrounded on all sides by very high mountain-ranges: in the north by the Tien Shan (Heaven Mountain), in the west by the Pamir (the Roof of the Earth), and in the south by the Karakorum mountains and the Kuen-lun. Though many rivers descend from these mountains, only a few find their way through the sand to the Tarim-basin. On account of these natural conditions only the northern and the southern margins of the great desert were adapted for culture and for human dwelling-

places. Thus there were two roads, the first (the northern one) leading over Kuolun and Aksu to Kashgar, and the second (the southern one) over Khotan and Yarkand to Kashgar.

Considering the peculiar significance of Turkestan as a passage from the eastern to the western world, the strange character of the country's history can easily be understood. Fortunately we know a little of the events, which have taken place here, from the Chinese annals; many points, however, in this history remain dark and doubtful. Only a few words can here be said in this respect.

About the middle of the second century B. C. the Yueh-chi or Kushan (the Tokharoi of the Greek historians, perhaps identical with the Scythians) were compelled by a Turkish tribe, called Hsiung-nu in the Chinese annals, to quit the province of Kansu in north-western China. The Hsiung-nu, wandering in the western direction along the route past Kucha, encountered the Wu-sun, a smaller horde, which occupied the land about the Ili river. After having defeated the Wu-sun the Yueh-chi passed on westwards, seeking more spacious pasture-grounds. A smaller part of them took the

southern direction and settled on the Tibetan border, while the greater part wandered westwards. The former are called the Little, and the latter the Great Yueh chi.

The next event of great consequence was the encounter of the Yueh chi with the Sakas (called S'ak or Sa also) who appear to have been a very great horde. It is certain that they belong to the Iranian nations. Their home was at that time the country lying to the west of the Wu sun. Though the Sakas made an attempt to defend themselves against the invaders, they were forced to concede their dwelling places to the conquerors and to migrate westwards. In course of time they reached North India.

The Yueh chi did not occupy the pasture grounds very long, from which they had expelled the Sakas, for they were after some twenty years attacked by the Wu sun, who in this case were helped by the Hsiung nu, the old enemies of the Sakas. Thus also the Yueh-chi had to migrate westwards and came to the valley of the Oxus. Their farther history does not interest us here.

It has been said that the Hsiung nu or the Huns, as we call them in Europe, succeeded in their migration to the west. In course of time they came into the lands between the Volga and the Danube. After the death of Attila (453 A.D.), however, their dominion had come to an end here. The dominion of another branch of the Huns, however, lasted much longer. This race is known by the name of White Huns or Fjththalites. They overcame the resistance of Persia in 484 A.D. The Kushan kingdom of Kabul, too, was attacked by them. About the year 465 they conquered the country of Gandhāra and made an attack on the Gupta empire, their leader being Toramāna, who was succeeded by Mihiragala.

A tribe of the Turks, called Northern Turks, was always dangerous to the Chinese, as the free way to the west was threatened by them. Though about the year 630 A.D. the Northern Turks were defeated by the Chinese, they regained a good deal of their power some sixty years later. With the support of the Uigurs the Northern Turks were completely overthrown at last by the Chinese in 744 A.D. The effect of this was that the Uigurs established themselves in that part of Eastern Turkestan which formerly was occupied by the Northern Turks. Thus the powerful empire of the Uigurs was found

ed, the capital being Idiqutshabir (near Turfan). It is not quite certain to which tribe the Uigurs originally belonged, but probably they were but another branch of the Hsiung nu. Their dominion was finally overthrown some centuries later by the Mahomedans.

It is very interesting to see what the Chinese pilgrims who visited India and who took their way through Turkestan have to say about this country. The first Chinese pilgrim who has described his journey was Fa Hian. He started in 400 A.D. from Ch'ing an (Sing an) in Shen si and took the southern route over Khotan. He travelled through the Lang district, Ch'ang yeh in Kan sob, Tun hwang (to the south of the Balunghir or Hu lu river), and came to the country of Shan shan. He states that the king of this country honoured the law of Buddha and that there were some 4000 Buddhist priests all of the Hinayāna school. The districts to the west of Shan shan were with respect to their religion very similar to that of Shau shan, the language, however, was different. The disciples of Buddha all use the Indian books and the Indian language. The number of the Buddhist priests of Wa Li (A L'i ni of Hsien Tsang) was also 4000, belonging to the Hinayāna system. Fa Hian complains that the Wa li did not treat him very well. The pilgrim then travelled to Khotan probably taking the way along the Tarim river. He says that this route was very difficult and laborious, as the country he had to pass through was almost without inhabitants. Khotan was (according to his report) very rich and prosperous. All honoured Buddha's law. There was even religious music. The number of Buddhist priests was enormous, their creed being the Mahayāna. There were fourteen great Samghārāmas, not to mention the smaller ones. "About three or four miles from Khotan they make a four wheeled image car about thirty feet high, in appearance like a moving palace, adorned with the seven precious substances. They fix upon it streamers of silk and canopy curtains. The figure is placed in the car with two Bodhisattvas as companions, whilst the Devas attend to them. Each Samghārāma has a day for its image procession."

In the Yarkand district the religion was also the Mahayāna, whilst in Gandhāra, the predominant system was the Hinayāna.

For the journey from India back to China Fa-Hian chose the sea route

In the year 318 A. D. another Chinese pilgrim, Sung-Yun, accompanied by the bhikshu Hwei-Sang, set out on a journey to India in order to obtain Buddhist books. He, however, took the southern route. The city of Shan-shan was at this time in the possession of the Tu-kue-hun, as the eastern Turks are called in the Chinese language. In the city of Tso-moh there was, according to this pilgrim's report, a representation of Buddha with a Bodhisattva, but certainly not with a face like a Tartar. On questioning an old man about it he said: This was done by Lu-Kwong, who subdued the Tartars. The Chinese were always sharp observers and noticed also slight differences, for which reason their reports grow the more valuable to us. Sung-Yun took the route over Khotan. About the country of Yarkand the pilgrim reports that the customs and spoken language are like those of Khotan, but the written character in use is that of the Brāhmins. The land of Gāndhāra was occupied by the Ye-thai (the Ephthalites or the White Huns).

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During 1901—02 the first German expedition was undertaken under Prof. Grunewedel and Dr. Huth. They worked in the neighbourhood of Turfan. In the year 1904—07 a second and a third German expedition were sent out under Prof. Grunewedel and Prof. von Ia Coq to Kucha and Turfan. The results were extraordinarily rich, chiefly with regard to the number and the quality of the discovered manuscripts. In 1914 Prof. von Ia Coq visited Turkestan once more taking no heed of hardships and privations experienced before in this country.

A French expedition under the French Sinologist Prof. Pelliot in the years 1906 and 1907 brought large materials to Paris.

After mentioning by the way that the archaeological materials found in Turkestan are at present put up in St. Petersburg,

London, Oxford, Calcutta, Berlin, Paris, Tokio, and Peking, we shall now examine the work of the discoveries themselves.

The manuscript finds in Chinese Turkestan are of the greatest importance for the history of religions. As a matter of course the Buddhist writings require our special attention here, and so we will begin with them. We have seen that on the northern border of the country, the Sarvāstivādin school of Hinayāna Buddhism, and on the southern border (Khotan, Yarkand) Mahāyāna Buddhism was predominant. We know that every school of Buddhism had its own canon, but unfortunately, only one of them has been completely preserved, that of the Vibhajjavādin school of orthodox Buddhism (Hinayana) written in Pali. It is known, too, that the Pali canon can by no means be considered as the original canon, which must have been written in Māgadhi, the language in which the Master himself had apparently preached. The Tibetan and Chinese Buddhist literature, on the other hand, shows clearly enough, that there had existed a canon written in Sanskrit. Indeed, extensive parts of a Sanskrit canon were found in Turkestan. In several cases even more than one 'recension' of the same text exists. Thus a great mass of such leaves written in the Brāhmi type and found in a colossal statue of Buddha in a cave at Shoucuq (between Kucha and Karashahr) contains large parts of the Dhammapada, which belong to several versions. There is also another version of the same text in a Prakrit dialect, the famous Dutreuil de Rhins manuscript, written in Kharosthi characters, best known from the edicts of King Asoka. This latter manuscript was found at Khotan. It has been edited by F. Senart, who himself presented, later on, many corrections and additions. In 1921 a new edition of this important version was brought out—at least the first instalment—by Dr. Benimadhab Barua and Sailendranath Mitra (Calcutta).

in the museum of Berlin, London, Paris, etc. A long time will pass, before all these fragments will have been edited and will thus take their proper place in the extensive literature of the Buddhists. Both the Chinese Tripitaka and the Tibetan versions of the Canon present much help for the work, which fact, on the other hand, proves that the scholar must not only understand Sanskrit and Prakrit, but must also possess a certain knowledge of Chinese and Tibetan, which languages belong, unfortunately, to two quite different linguistic branches.

Besides these texts other works also are preserved in these manuscripts, which do not strictly belong to the Buddhist Canon. Prof. Lueders has found many fragments which contain parts of several hitherto quite unknown dramas of the famous Āśvaghoṣa (2nd century A.D.) and which form a highly interesting contribution to the study of the beginning and development of the Indian drama, especially when compared with a second not less important find made in Southern India by Ganapati Sāstri—the dramas of Bhāsa. Sanskrit fragments of Mātrīceta also (2nd century A.D.), of whose works we had only Tibetan and Chinese translations up to this time, have been discovered among the manuscripts.

Another class of fragments introduces us to the daily life of the inhabitants of the Khotan region. Not very far from Khotan, on the Niya river, in a dust heap Sir Marc Aurel Stein found some two hundred wooden tablets written in the Kharosthi character and in a special Prakrit dialect intermingled with quite strange words, many of which may be derived from the Chinese. Their interpretation thus presents no small difficulties. These fragments have been edited by A. M. Boyer, E. J. Rapson, and F. Senart. They contain documents of a more or less private and judicial character and give a lucid picture of the administrative conditions of

the contents By the second German expedition, which under Prof von Le Coq and Prof Gruenwedel worked in the region of Turfan (in the northern part of Chinese Turkestan) a great number of manuscripts were discovered which are in Berlin at present. Prof E Sieg and Dr W Siegling have for more than fifteen years been occupied with the deciphering of these texts. The examination showed that there are two dialects the differences of which consist not only in grammatical peculiarities but also in the vocabulary. Thus to give some instances, the equivalent of Sanskrit *tyāna* is in the first dialect *paltsak*, in the latter *palako*, the locative singular in the first is *pal(t)-sham*, in the latter *palshon*. On the other hand, Sanskrit *dharmā* is represented in the first idiom by *markampal*, in the other by *pelakue*. Two years ago Prof E Sieg and Dr W Siegling edited the first volume, containing the text and the facsimiles. As neither a grammatical analysis nor explanatory notes are given, the study of this book must be postponed, till the second part will be published. Up to this day only the first dialect (called A) has been examined. Texts in the second dialect have not yet been published.

The name of this new language is Tokharian. This has been proved by Prof F W K Mueller, who found under an Uiguric (Turkish) text a colophon stating "This is the end of the 10th chapter of the book *Matrisimut*, which was translated from the Indian into the Tokharian language and which from the Tokharian was translated into the Turkish language."

Tokharian was the language of the Indoscyths, and it is of the Indo Aryan family. It is, however, most surprising that the Tokharian language without doubt belongs to the western Indo Aryan languages, which are best represented by Greek, Latin, German, and Celtic. It is a well known fact that from the linguistic point of view we have two groups of Indo-Aryan languages the former being called *Satem* the latter *Centum* languages. The main difference between both is the development of the old palatal *k* sounds, which in the *Satem* languages grew to *s* sounds, while in the *Centum* languages the *k* character has been preserved. According to the geographical situation the former group embraces the eastern the latter the western nations. This

theory was a very attractive and plausible one, but, unfortunately (as we may say), the Tokharian language appears to be a *Centum*-idion, though it was spoken in a purely eastern country, in Central Asia. Besides that we find in this new language many words which are well known from the Greek and Latin, but have never been met with in the Indian or Iranian languages. A few instances will elucidate this astounding fact. Sanskrit *śa* is Tukharian *sa*—Latin *sermel*, *shash* (6) is *sak*. Latin *ser timsati* is *eshi*—Latin *viginti*, *satium* is *laundh*—Latin *centum*, *anja* (another) is *alyek*—Latin *alius*; *agni* is *por*, Greek *pur*, English *fire*, etc.

Whilst the documents written in these two dialects were discovered in the north of Turkestan (Turfan), fragments in quite another idiom were found in the south, in Khotan. Sir Marc Aurel Stein, who discovered these manuscripts, has handed them over to Prof E Leumann. The results of Prof Leumann's researches were laid down in some very interesting books and papers, which contain not only the text and translations of a great part of the fragments, but also grammatical and literary remarks of the greatest importance. Like Tokharian the language of these fragments was unknown till the day of their deciphering. Prof Leumann himself calls it North Aryan, while Prof Lueders is inclined to assume that we have the idiom of the Sakas here. At any rate the language in question belongs to the Iranian group.

The manuscript fragments which are written in Turkish, have a special interest in more than one respect. Hitherto we had not possessed literary works in the Turkish language written before the 11th century A D. By means of the documents found in Turkestan we are now enabled to trace the Turkish language to about more than two centuries before that time. The idiom in which the fragments are written is called after the people who used it Uiguric. It is an older kind of the eastern Turkish language, which is still spoken by many tribes in Turkestan and Russia at the present time. Working in the environs of Turfan Prof von Le Coq collected a large mass of modern eastern Turkish proverbs and folk lore literature which he has edited in a splendid work of his. The difference between the Uiguric and the modern eastern dialects is, however, not very great, Uiguric being a

contained a Pahlavi translation of the Psalms. It was apparently used by Zoroastrians who had been converted to Christianity, and who officiated in their mother language.

After mentioning in addition that numerous fragments written in the Mongolian, Tangutian, Tibetan and Chinese languages were discovered which are important for the literature of the countries in question, we shall now give a few general remarks with respect to palaeography.

It is very difficult to determine the date of all the manuscripts precisely. There is, however, no doubt that they go back to a very old time. Some paper manuscripts belong to the second century A D and are written but some decades after the Chinese Tsai lan had made the great invention of paper making. Most of the other documents probably belong to the period from the fifth to the ninth centuries. An approximate dating is very often possible through dated Chinese manuscripts found in the same places. Considering that the oldest manuscripts of Nepal are not older than the 11th century A D the importance of the Turkestan documents will be easily understood.

The characters the fragments are written in are various: Kharoṭhi, Brāhmī, a Syriac alphabet, the so called Estrangelo but in a modified form further Tibetan, Mongolian, Chinese, and the Tangutian type which we cannot yet read to day though the contents of the manuscripts written in this character are known, also the old Turkish

Rune type is represented. This strange character was already known from the inscriptions of Orkhon and Jenissei and was deciphered some thirty years ago by V. Thomsen of Copenhagen.

The manuscript documents are by no means the only ones which made Chinese Turkestan famous in the world of scholars. The archaeological remains are of no smaller importance and interest, and illustrate the manuscripts vividly. The marvellous results of the exploring expeditions of Sir Marc Aurel Stein show very intuitively the rich forms of Buddhist life. As regards this, perhaps the Cave of the Thousand Buddhas (Chien fo tang) to the South East of Tunliang, must take the first place. There are colossal stucco images of the Tathāgata, surrounded by smaller deities and very numerous wall paintings executed in tempera. An inscription found here and dated A D 698 states that the earliest establishment of a Buddhist sanctuary was made in the year 366. Also the famous caves along the Niya river, of Idyqut shahri (near Turfan) and other places contain vast materials of stucco images and paintings. A great part of all these remains are reproduced and described in the large and magnificently got up books of Prof. Gruenwedel, and Prof. von Le Coq, and Sir Marc Aurel Stein.

They form exquisite illustrations not only to the literary discoveries themselves but also to the inestimable accounts of travels, which have come down to us from the Chinese pilgrims, especially Hsuen-Tsang.

A ROCK-CUT CAVE IN TRAVANCORE

By A. S. RIVANATHA AYYAR B. A., SUPERINTENDENT OF ARCHAEOLOGY

IN India, the land of mysticism and philosophy and the cradle of many creeds, religious architecture has had a far more important place assigned to her in artistic evolution than her secular sister which has had to content herself with a secondary role, following closely at the heels of her influential elder in style and expression, and it is to this religious

inspiration that has so powerfully affected Indian architecture and sculpture that we owe the magnificent heritage of excavations at Ajanta, Elephanta, Ellora and other places. In South India also, the history of architecture has repeated itself and the religious motif has had to account for many of the fine edifices that still stand as mute monuments of India's former achievements.



Rock cut Cave at Kuzhappilly, Travancore State

as to the proper pillar strength necessary to support the enormous load of solid granite above but with increased experience and training the southern craftsmen evolved in the succeeding styles of cave temples at Mahamallapuram (Chingleput District well designed pillars (probably after wooden models) which though they missed the antique architectural effect and staidity of the earlier type were decidedly of greater elegance and of better proportions. The rectangular hall in front of the sanctuary sometimes contains one or more panels of excellent sculpture representing some Purāṇic theme Saiva or Vaishnava without any great distinction. The central shrine in the excavations of Mahendravarman's time is a square chamber with plain undecorated walls enshrining a cylindrical *liṅga* hewn out of the rock with a *gōmī* pedestal of the usual type. Two *liṅgarajās* guard its entrance standing in a niche one on either side on the doorway and leaning on a sister looking illudgeon, his staff of office

The floor of this hall of the cave is raised a few feet above the natural ground level and is reached by a flight of three or four rock cut steps and the central shrine is again slightly more elevated than this hall. In front the two feet wide verandah is generally sheltered by a heavy projecting cornice moulding also cut out of the rock, either plain or decorated with the dormer window ornament. This in short is a typical excavation of the great Mahendravarman's time.

The Kaviyir cave presents many points of similarity to the early type of caves described above. In common with the generality of Pallava excavations of Mahendravarman's time this cave has the usual orientation of a Saiva shrine its entrance facing west the direction of the setting sun, and the cave has therefore been scooped out in the eastern of two massive boulders fronting each other and separated by a fissure nearly 12 feet wide on the summit of a low hillock of a friable variety of rock and

debris, that raises its head above the surrounding coconut plantations, half a mile to the north of the principal Siva temple of the village. The rock is of a coarse texture and the cave and the sculptures in it have, therefore easily lent themselves to decay on account both of age and weather. The wall surfaces and other portions have not been dressed with precision and neatness as in the case of excavations in closer grained trap rock. The floor of the cave is a few feet above the natural ground level and is approached by a flight of three crude steps hollowed out of the rock itself. In front, is a narrow verandah $2\frac{1}{2}$ feet wide, unprotected by the usual convex cornice moulding in stone and two open grooves have, therefore, been cut at the ends of the top to receive perhaps a long wooden beam spanning the width of the cave, from which a temporary sunshade could be projected in timber or other cheaper material. The cave is 19 feet 8 inches broad and 8 $\frac{1}{2}$ feet high.

Two pillars 8 feet 8 inches in height divide the breadth of the cave into three openings, two of which are each 5 feet broad, while that on the proper right is slightly smaller being only 4 feet 8 inches. The two pillars are of the early Pallava cave type but their bottom and top portions do not form perfect cubes as the pillars slightly taper upwards. The top block measures 1 foot 7 inches by 2 feet 2 inches and is 1 foot 4 inches in height, while the bottom portion is slightly bigger in dimensions being 1 foot 10 inches by 2 feet 2 inches and 2 feet 10 inches in height. The octagonal shaft is 3 feet 3 inches long and its facets vary from 7 inches to 9 inches in width. The simple corbels which surmount these pillars are 2 feet 3 inches high and their ends which are turned upwards are decorated with a slight variant of the usual roll ornament in horizontal rows. To balance the view of the facade there are two pilasters at either extremity of the opening, the one on the proper right being 8 inches in projection and the other nearly 10 inches.

The central shrine is a square chamber measuring 8 feet each side and has a level ceiling whose height is slightly less than that of the other portions of the cave. It is absolutely devoid of ornamentation and in its centre a cylindrical rock cut *yoni* pedestal is separate it through its socket.

The door jambs and sill of the entrance appear to have been replaced at a later date after the original portions of the rock cut entrance had perhaps deteriorated.

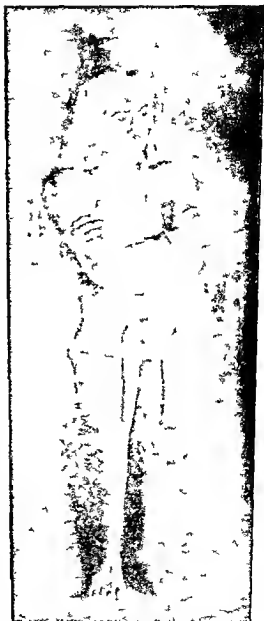


Dvarapala in the Niche to the Left of the Entrance to the Cave

The rectangular hall in front of this sanctum measures 19 feet 8 inches by 5 feet

and contains one on either side of the doorway, two inches 6 feet 3 inches broad and 6 feet 3 inches high mounted on 2 feet high pedestals of the ordinary variety containing three rows of plain band ornament. The niches are flanked by pilasters each 11 inches broad and 6 feet 3 inches high, which support at their tops double brackets unmounted by a plain architrave contiguous to the ceiling. The niche to the left of the entrance contains a life size figure of a *Dvārapāla*, who is limb for limb a replica of the door keeper guarding the entrance at the left in the Mahendravarman cave at Trichinopoly. His head-dress is tall and conical and from beneath it his locks fall in picturesque curls on his shoulders. He leans with an aggressive attitude on a formidable club round which a cobra has entwined itself. He wears no *jayajataka* and the ornaments that adorn him are the *karnāṇḍala*, the *kṛmāḍā*, the *udarabandha*, the *bahurāja* and the *urūvāra*. The corresponding figure in the other panel is not a duplicate of this door keeper as one would expect to find but cuts quite a different pose. He has his hands crossed across his breast and stands with head slightly bent in a respectful attitude of attention. He wears his hair in a tangled mass knotted in the middle (*jatamakṣa*) and the ornaments that decorate his person are the same as those of his comrade on his right. But though he does not wield the club the insignia of his calling as gate keeper he has to be identified as such in as much as these personages are always represented in pairs in front of Śiva and Viṣṇu temples. Both these elamberlains are tall, well knit figures with only two muscular hands—an anatomical feature characteristic of early sculptures.

The northern and southern wings of this hall also contain respectively a well executed image of Ganeśa with four hands and a standing life-size figure of a bearded man. It may be noted that a similar rock-cut Śiva temple at Arittipatti in the Melūr taluk of the Madura District also contains an image of Ganeśa in one wing of the porch in front of the *garbhagriha*. As for the individual with the peaked beard his identity cannot well be established in the absence of any elucidatory labels or inscriptions in the cave itself. He wears his hair in the top-knot fashion peculiar to the west coast and his pendulous



Dvārapāla in the Niche to the Right of the Entrance to the Cave

ears which are much damaged show indications of having once been decorated with ear-rings. He has no *jayajataka* and wears only a lower cloth hanging up to his thighs.



Alt. Image in One Wall of the Porch of the Cave

is the orthodox mode. His feet are broken off at the instep, on account of the decomposition of the coarse grained rock. He keeps his arms akimbo and his left hand which rests on his hip also holds a jug like vessel with an oval body a long stoppered neck and a short thick spout. The shape of this vessel

is peculiar unlike that of its modern counterpart the *gundi* the popular utensil in every West Coast household and reminds one curiously of a Greek vase or a Mughal hukka with which specimens it could never have had any affinity, however. As the image represented cannot be that of any divinity known to Iconography it may be presumed that it stands for a portrait statue of perhaps the author of the cave itself, but the question as to who and what he was is a poser for the solution of which, the cave furnishes no clue whatever, except that from the general appearance and style of the excavation one may not be far wrong in assigning it to the 8th century A. D. or thereabouts.

In this connection it is worthy of consideration that stone epigraphs of Chera kings are not found to the south of Truvalla and that even the neighbouring temples at Perumeyil and Tirukkadittanam, which are structural monuments of the circular *tesara* type peculiar to Kerala contain inscriptions* of Bhaskara Ravivarman of the end of the 10th century A. D., while the Siva temple at Kaviyur itself, another notable example of the same type contains two stone records† dated so early as Kali 4001 and 4002 i.e., A. D. 9051. The cave temple can, therefore be presumed to have come into existence during Chera rule at some date prior to this later limit. Popular tradition, here as elsewhere, attributes its construction to supernatural agency and one such yarn, an obvious copy of the myth current at Rameswaram regarding an identical incident actually derives the name of the village Kaviyur from Kapi the monkey god (Hanuman) who is stated to have installed a *linga* and constructed a temple here for his masters worship. Instances of similar fanciful derivations of place names are not rare in *Atthala pirāyas* but it is extremely doubtful if Rama ever paid a visit to Kaviyur in his southern peregrinations and requisitioned his aide de camp to bring a *linga* for his worship at that particular place. A rational explanation for the origin and date of the cave will be to suggest that it was excavated on the design of similar caves existing elsewhere in the Trichy and

* Travancore Archaeological Series Vol II pages 11 et seq

† Ibid Vol I pp 298-299

Madura Districts, with which models the sculptor of the Kaviyur cave must have been familiar. The Pallava king Mahendravarman I, himself claims to have vanquished the Cheras and if this is not a mere boast, it will mean that this conflict may have served as an occasion for the knowledge of cave architecture of the Pallava style to filter into the Chēra country. It may also be noted that the Nṛsiṃha cave-temple at Anamalai in the Madura District came into existence in 770 A. D., excavated as it was by a minister of the Pandya king Jātīla Parāntaka* and that the monolithic cave called the Adiyendra-Vishnugrihat in the

Pallava-Grantha inscription at Nāmakkal (Salem District) within the old Chera dominions is believed to have been constructed by an early Adigaimān chief by about the end of the 8th century. Another rock cut cave nearer home is the one at Tirunandikkara* within the Travancore State, whose age has been tentatively fixed as the latter half of the 8th century on palaeographical considerations of the early Vatteluttu record engraved on a pillar therein. From all these premises, the Kaviyur cave can also be assigned to the latter half of the 8th century if not earlier, although a temptation to give it a slightly earlier age is justifiable from its close resemblance to early Pallava work.

* *Es graphis Indica* Vol. VIII, p. 318

† *Madras Epigraphical Report* for 1905-6, page 76

* Travancore Archaeological Series, Vol. III, page 201

THE FLOODS IN SOUTH KANARA

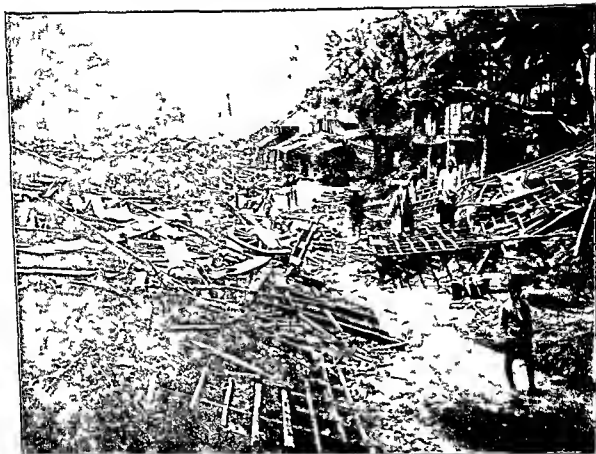
By S. R. SHARMA, F.R.S., M.A., M.B. M.A.

SOUTH Kanara is a beautiful little tract of country on the West Coast of India south of the Bombay Presidency and north of Malabar, enclosed between the Western Ghats and the Arabian Sea. The whole district which is nowhere longer than 150 miles and broader than 25 miles, is intersected by many big and small rivers some of which become mere dry beds of sand, during the hot season from March to June. Easily fordable during summer, they present a totally different aspect from June to September, when water begins to rush down the Ghats in gushing torrents. A little continuous raining easily puts these rivers in floods and makes them inundate the neighbouring fields which draw their fertility from them. In fact the usual floods add more to the richness of the rice and sugar-cane crops rather than harm them in any way. Our farmers are generally used to these, and that makes them careless as to little increases in the rise of the water above the usual level.

Some of the larger among these rivers are studded with small islands known as 'Aulins', and all of these are inhabited and well cultivated. They are generally converted into beautiful coconut groves surrounding a few paddy

fields scattered here and there. These yield a produce large enough to enable a middle class family to live in considerable opulence and hence they choose to possess a strip of land in the middle of a river taking all the risk of the annual flood. Many had built big houses on these but were spending thousands of rupees.

But the ninth and the tenth of July last brought a terrible shock to these contented and happy folk. Particularly at Mallanpuzha which I well remember was described by two Italian Missionaries while we were crossing that beautiful river together as reminding them of Venice and other Italian scenes the first catastrophe dealt such a blow that it was really hard to recover from it. The water began to rise from the night of the ninth but the people unaccustomed to destructive floods of such magnitude took it as an usual occurrence. After 12 on the succeeding day the unusual flood level was exceeded and an alarm was soon raised. A few huts fell, and their inmates carried whatever they could save to their neighbouring landlord's houses. Within a couple of hours by the evening even these last named crumbled to their foundations and thousands of people were left altogether helpless and without shelter. It was with the

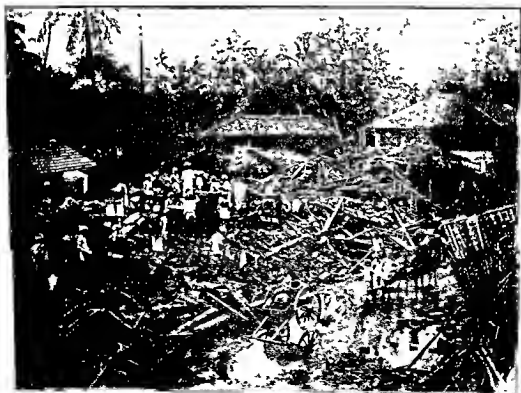


PANAMA CANAL ZONE AFTER THE FLOOD

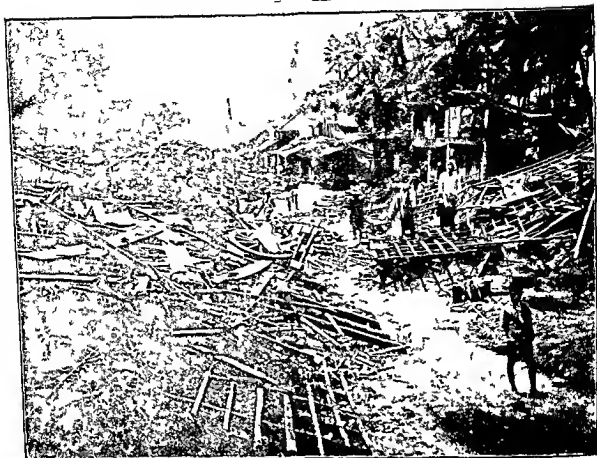


Volunteers working in Udipi Taluk under the South Kanara District Flood Relief Committee Udipi

—Photographs taken by Simon & Stiles for the S K D F F Committee Udipi



BANTWAI AFTER THE FLOOD



PANEMUNGAJORT AFTER THE FLOOD

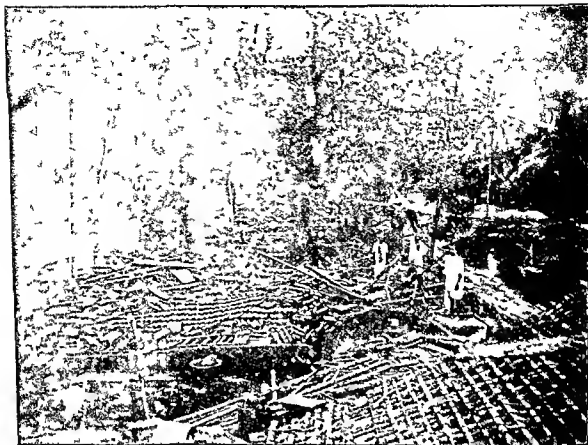


Volunteers working in Udipi Taluk under the South Kasara District Flood Relief Committee Udipi

—Photographed by S. K. D. P. C. Committee Udipi



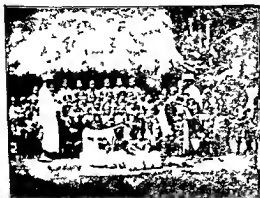
DESTRUCTION AFTER THE FLOOD



BANTAI AETLI THU LI OI

The man in the middle is Mr. Achel ibba, a national volunteer who saved 52 lives.

clearly no one could tell who or of what caste or sex they were. The suddenness with which the floods appeared and the peculiar nature of the surrounding country made Bantwal a dangerous place all the people enclosed by water on all sides could find no way of escape until a few days after. When I went there on the 9th instant two days after the disaster a considerable part of the way was still under water and the road to Bantwal which is sixteen miles in length was accessible by a hackney carriage only for five miles. The rest of the road was breached



Cloth Distribution to Christians at Kallianpur
by Mr Kagal Vaman Pai



Cloth Distribution to Muslims at Kallianpur
by Mr Kagal Vaman Pai



Cloth Distribution at Kemmanur by Mr
Kagal Vaman Pai



Cloth Distribution at Kallianpur by Mr
Kagal Vaman Pai



Cloth Distribution at Kemmanur to
Molamnadans

at several places and most of it was crossed by boat. All round was a vast and glassy expanse of water and wherever I turned my eyes there were ruins of houses and huts. Carcasses of dead animals with floated bellies could be seen floating down the current as well as dark logs of wood rising now and again above the madly rushing water.

The way, I and my companions traversed, had prepared us for the sights we were to see when we reached Bantwal, but the actuality proved far more shocking than all the horrors we had imagined. I have already drawn the picture as best I could, but I cannot help again confessing my inability to paint the reality in words.

Panemangalore lies on the opposite side of Bantwal with a long road bridge spanning the Netravati river and connecting the two towns together. Both the places are now in complete ruins with the exception of half a dozen buildings surviving in each, and these proved the salvation of the thousands who saved themselves, especially as the floods appeared during day time. In the photograph in which there are only three men standing among the ruins the man with the beard standing in the middle, is a Mussalman National Volunteer who alone saved 52 lives mostly of helpless women and children in Bantwal when the floods were rising. Other heroes there were, both in Bantwal and else where, the silent acknowledgement of whose noble services are indelibly carved into the hearts of the victims they saved.

The story of Uppinangady and Venoor was not less ghastly than that of Bantwal and Panemangalore, but I have not the heart to repeat the sickening tale of woe. Mangalore itself was not free from these floods, as well as Barkur in Udipi Taluk. Bolar, Kalar, Ullal Gurpur, and Jeppoo are some of the villages round about Mangalore which have borne the havoc of the floods, and relief depots have now been opened at all these places. The destruction would have been far greater but for the kindly

opening of the new bar at two or three places by the sheer force of water.

In all there are 26 relief centres in the whole District where no less than 12,000 refugees are being attended to at present. They have been given clothes, and rice is being doled out to them daily. The daily expenditure for rice and medical aid, etc., comes to rupees eight hundred. But this kind of relief cannot be continued for long. The total number of people rendered homeless is computed at no small a figure than 48,000, and housing these people must be the most substantial form of relief to be given. Taxes may have to be remitted on account of the loss sustained in crops and other produce. Co-operative societies have to be started where no such societies exist at present. Agricultural and housing loans have to be provided and the utmost efforts should be made to rehabilitate the old centres of trade now shattered on account of the floods. But although such floods are very uncommon and their recent magnitude is said to be even unheard of by the oldest men alive in South Kanara, care should be taken to locate the new towns of Bantwal, Panemangalore, Uppinangady and Venoor at much safer heights. The river side cannot be forsaken for trade purposes, but the main parts of the new towns should lie on the neighbouring hills.

This work of reconstruction will continue for many months to come and the lion's share of help to be given in this shape must be borne by Government, even as the utmost effort is being made by the non-official relief committees, at present, in order to make the immediate distress caused by the floods as lightly felt by the people as possible.

EUROPE AND ASIA

K. M. PANIKKAR, M. A. (OXON.), EDITOR, SWARAJYA, MADRAS

SO long ago as the first decade of the last century, the poet Shelley, writing on a Philosophic View of Reform, had these prophetic words:

"Many native Indians have acquired, it is said, a competent knowledge in the arts and philosophy of Europe, and Locke and Hume and Rousseau are familiarly talked of in Brahminical circles. But the thing to be sought is that they should as they would if they were

free attain to a system of arts and literature of their own."

The long shadow of the West was already falling on the culture of India equally with the other nations in the East. In India the Government had based their policy on a supposed identity of cultural interests between the European and the Indian and in that sense had deliberately tried to hasten the process of dissolution which their mere

contact was sufficient to start. But even if the Anglo-Indian system of education and all the other methods for Europeanising the Eastern mind had not been elaborated, the shadow of the West would have slowly lengthened itself, as it has done in other places like Egypt, Asia Minor and Persia.

When two different, and to some extent, exclusive civilisations meet, a mutual adjustment would no doubt take place as a matter of action and reaction; but when one of them gains also a political ascendancy and the other is forced to fight for existence in its own native lands, certain foreign elements necessary for the fight are accepted and assimilated, tending thereby on occasions even to undermine the roots of the older system. This is a historical fact which could be proved from almost all known instances of prolonged cultural conflict. During the great war one of the most remarkable facts was the transformation of the allied states to the military model of Germany mainly in order to fight the enemy. In the same way civilised nations that have become subject to Europe have had to "Westernise" not in the interests of culture or by an appreciation of ultimate values but purely for the sake of defending themselves against Europe.

As the result of this influence of the West there has been taking place in Asia a general process of dissolution of an important nature. This has been noticed by observers everywhere. Mr. Bertrand Russell has noticed the fact in China and put it down to be the cause of the present disorganisation of Chinese society. He noticed that the vigorous cultural onslaught of Europe has to some extent shaken the root beliefs of Chinese civilisation without substituting anything in their place. In accepting the banking system, the political principles and commercial code of Europe, China has also, though unwittingly, taken from Europe its principles of social organisation.

In India also the West has for a long time cast an ever-lengthening shadow on national life. Its effects have been more visible there than in any other eastern country. Educated men who aspired to be leaders of society and thought, twenty years ago ostentatiously cast aside their Indian character. In dress, in manner, in forms of thought and expression, in literary and artistic activities, in fact in almost all aspects

of national life the attempt was to westernise. The cultural traditions of the past were completely forgotten. Our universities turned out year by year thousands of young men, ardent worshippers at the gate not only of Western knowledge but also of western ideas of social life and culture. They would abolish all and begin with a clean slate. True, during the last few years there has been a reaction from this, but in essentials we are still westernised. Without being consciously aware of it, our thought is dominated by the West. Hating it with all our heart, we may not yet get away from it. The meagre analysis of the political and social life of modern India would prove this.

Undenably the most dominating feature in Indian life to day is the idea of *Political nationalism*. This works itself out in its external aspect in a suspicion, distrust and even a dislike of foreigners. In China it is the "foreign devil"! In India it is the *Ideshi riteekha*. There is an under current of violent suspicion against all foreigners in Asia as a whole which would not be explained by the mere fear of financial and industrial exploitation. It should be remembered that this aggressive political nationalism was not a feature of Asiatic life. The foreigners were treated with courtesy and respect and were generally in all Asiatic countries allowed to live under their own laws and customs. The Jews who came to India were given all the privileges of a high caste community. So were the Christians, Parsis and others who came to settle down in India. In fact a study of the grants given to these refugees will show how the Indian ideal differed from the Western. The Jewish community in Cochin was given rights of communal organisation and self-government and all the marks belonging to the higher castes in the country. The Parsis in Gujarat were also allowed to live their own life. Not only was this the case in India alone. In Turkey the Christians were allowed to live a peaceful life free from religious persecution and without any attempt at Turkification or proselytisation into Islam. Sultan Mahomed the conqueror after taking Constantinople gave orders himself for the election of the Greek patriarch and his consecration with all the accustomed rights. The Sultan also gave a solemn guarantee for all the rights and immunities of the church, and complete freedom of worship was accorded

to the Greek Christians. More than this, Europeans who traded with Turkey were allowed to live under their own laws by a system which has now come to be known as Capitulations. The empire of Sultan Suleiman the Magnificent could not have "capitulated" voluntarily to the broken power of France whose king was actually a prisoner at Madrid supplicating for help against his imperial enemy at that time. Even a French writer describes it as a "concession." The Franks were welcomed and their trade interests were guaranteed and protected. The same, more or less, was the case with the European factors in India. In China and Japan also this spirit of toleration and trust is seen at the beginning of European relations. In China the Portuguese actually began by carrying fire and sword into the peaceful territories ruled by the Son of Heaven, but even after that, Ferdinand Andrad was in 1516 allowed to trade and establish an anchorage in Shang Chuan. The hospitality of the Chinese was abused many times by the Portuguese. Their conduct is thus described by a European writer by no means partial to the Chinese:

'The conduct of the foreigners had been infamous. They outraged every law and set the feelings of the people at defiance. They refused to submit to the native authorities and on one occasion they sent an armed force into the neighbouring village and plundered the natives carrying off numbers of women and young girls.

By such acts the name of the foreigner came to be hated in China and the authorities began to look with suspicion on foreigners. In Japan also the foreigners were welcomed during the early days of their relations.

The treatment of foreigners is of interest, showing that the idea of an exclusive and unitary nationality was absent in the East. The theory of the State having only one religion which was at the root of medieval political theory was not accepted in non-European countries. In Europe it led to such episodes as the crusade against the Albigensians, the expulsion of the Moors, the annihilation of the Lollards and the two centuries of religious wars. During all this time in Turkey, in India and in China men professing many different religions were living in complete harmony. Of all the aggressive and half true ideas that have cast their shadow on Eastern life, this one of unitary, exclusive nationality has been the

most baneful. The mutual massacres of Greeks and Turks, of Turks and Armenians, the rot of foreign feeling in China and India are all the result of this. It is a reaction of Western imperialism.

Closely associated with this idea is the feeling of religious intolerance. We noticed how religious toleration was the normality in pre-European times in Asia. But with the aggressive propaganda of the missionaries and the utilisation of religion for the purpose of politics, this feeling of intolerance has broken out in a very marked degree in Asiatic countries also. It is a significant fact that in earlier times the hostility between Islam and Hinduism was sought to be bridged by synthesis like Sikhism and Kabir Panth, while to day it takes the form of aggressive organisations like Arya Samaj on the side of the Hindus and Ahmadias on the side of the Mussalmans. Elsewhere also this religious intolerance has taken very definite forms. The organisation of a powerful fraternity like the Sennussi, which has its headquarters in the inaccessible deserts of the Sahara but which controls the spiritual life of millions of Mussalmans in all countries by a network of secret organisations, is perhaps the most outstanding example of this.

In Japan also this tendency is becoming more and more visible. A telegram some time ago informed the world that the Buddhist hierarchy of the Empire had organised a nation wide agitation against the proposal to open diplomatic negotiations with the Catholic Church. Everywhere an intense religious intolerance in the true spirit of European nationalism which tends to interpret even religion, ideas and ethics in terms of nationality, is visible in the East. This is where the shadow of the West has lengthened and deepened most.

If in the more vigorous communities an intensification of racial ideas in the terms of the national ego has been the most important characteristic of this conquest by the West, there is sufficient evidence that at least in limited and isolated areas, like Ceylon, to some extent in Burma and in Persia, a process of de-recognition has been the outcome of the contact with the West. So acute and sympathetic an observer as Mr C. F. Andrews, in a remarkable series of articles which he contributed lately to the *Saravaya* newspaper of Madras, noticed this widespread, and in Ceylon universal, phenomenon with deep

sorrow. It appeared to him that under the influence of western life, Ceylon has lost her own soul. Her religion, her national culture, her social life, have all become cheap and tawdry imitations of London and Paris, a little better than 'black life in Africa' and a great deal worse than even the Creole communities in the U.S.A.

What is often forgotten and needs constant emphasis is the fact that both the extreme racial and national feeling which is responsible for social intolerance and religious bigotry as well as the denationalised system which forgets its own soul in the elaboration of the externals of a foreign culture are equally the results of this unseen domination of western ideas. No wonder that from the point of view of international relations, the effects of this work out in a vicious circle. The western nations consider

on the one hand that the orientals are uncivilised barbarians, intolerant, suspicious and without the sense of international solidarity, on the other, that they are de-racines without their culture and civilisation, depending upon the second hand ideas of the West, forgetting that both of these contradictory phenomena are mainly due to their own influence. Until the contact of nations resulting from the political domination of one civilisation over the rest is replaced by the collaboration of intellectuals working for a contact of civilisation on an equal basis, this must naturally be the result. There is no way out of it. The East will look upon Europe as concerned mainly with the exploitation of weaker peoples, while the West will continue to regard the orientals as barbarous and uncivilised.

REPRESENTATION OF MINORITIES

THE Problem of Democracy—the Tyranny of the Majority.—The problem of minorities is the outstanding problem in the theory and practice of a democratic constitution, second in interest and importance only to the problem of devising checks on the absolute irresponsibility of the will of the majority in such a constitution.

Minorities of Opinion or Interest versus Constitutional Minorities.—Minorities of opinion or of interest, such as we may have in a Parliamentary Assembly or a Commonwealth. However, to be distinguished from minorities (or sects) divided from one another by impassable barriers. The former are incidental to the evolution of opinion or the consolidation of interests, and are so far normal and necessary. It is true that under the prevailing electoral methods all minorities tend to be under-represented and majorities over-represented in proportion to their relative strengths—the results of the last Parliamentary elections in Great Britain are an illustration to hand—but in the case of minorities of opinion or interest, a minority of to-day hopes to be the majority of to-morrow by propaganda and influence. And proportional representation will give them the chance of securing as much political weight as *pecuniary* in coding the mail,

is is their due on the basis of numbers (or of the other elements that enter into the franchise). But exclusive minorities (or sections), on a religious, ethnic or communal basis, such as we had in so many Indian Provinces, present a far more difficult problem.

Minorities Defined by Interest and Political Groups.—The function or interest groups are fluent and fluid, and form no permanent basis, no independent centres of the citizen's loyalty or allegiance, conflicting with the growth of the national sentiment or with a sense of the commonweal. They will work for co-operation and solidarity, because society is the common centre of reference and of origin for all these functions.

Constitutional Minorities in India.—On the other hand, the communities are so many independent and original centres. There are centres of creeds and customs that under a composite nationality (or a mixed race) of the Indian stocks can not grow up in the absence of fusion by mating, for miscegenation. The anthropologist who calls the Indian 'homo descedens,' the dividing (and much divided) man does not speak without the book. This is not all. There are different systems of personal law and civil

these should be represented *as such* in every law making body which may by its acts affect the personal law and status

The Demand for Protection—The demand for the protection of minorities (what constitutes a minority will be considered presently) is there fore not to be brushed aside as the outcome of crass selfishness or base fear. It is of the same origin (and character) as the protection which Nationalists demand for nascent or infant industries in the economic sphere, and the answer to the demand must be the same. There is a false protection and a true, and much discrimination is necessary so that the main body (the consumers or the commonweal) may not be injured, and the protected weakling may not itself be doomed to parasitism or pauperisation. The gain of one is the gain of both, the loss of one is the loss of both.

Protection—True and False

Majority Rule—An Abiding Fact—The rule of the majority has come to stay. Whether an oligarchy, an aristocracy, or any other form of minority rule, might not be better, is no longer, the question. Legislation (and administration) must be governed by the collective will, which, if ascertained on the democratic principle, will be the will of the majority. A minority is a minority and the position cannot be reversed under representative Government. No doubt, even a communal minority may grow in voting strength, in the absence of universal adult suffrage, by adjustments of (or to) the franchise, and even the laws of population may come to the rescue (as in the case of Malomedans and Christians *versus* Hindus in India).

Fatal Remedies—It would be no remedy to plant a minority or minorities perpetually in a stronghold from which they can overthrow or successfully obstruct the will of the majority.

If oligarchy is no remedy, neither is perpetual class war and conflict.

Questionable Methods of Representation—Any methods of representation which aiming at the protection of the minority, perpetually breed (or accentuate) strife, or widen and stereotype the cleavage, are bad for the State as a whole, and bad for the minority itself which, however represented and even over represented, will, so far as it is a standing minority, inevitably go to the wall under the rule of the majority, in a fight at entrance.

Opinion as to Certain Methods—Among the instances of questionable methods are the following—

(1) **Exclusive communal electorates**—Naturally this would go along with communal candidates for such electorates, even if this should not be prescribed as it is obvious that a

candidato of an alien community can hardly hope to woo such a constituency with success.

We are against communal electorates. Some of us think that once this cleavage is introduced, it would very soon enter into alliance with those passions "the greed of material gain and the fear of material loss" which, deep in the breast, in every community, strive against the more generous impulses of common fellowship and disinterested sharing, and the result would be a perpetual social war (under the name of on armed peace or armed neutrality) on the usual plea of an effective preparedness.

It may be compared to the outbreak of a 'fonged,' a cancerous growth that would send its offshoots into all the social tissues, presently breaking out in local bodies, in chartered corporations like the Universities, in nurseries of the coming generation like Schools and Colleges, in the civil services and bureaux, and finally, in the organisation of industries. Examples? Examples are always invidious, and sometimes unnecessary.

(2) **Reserving seats for communal candidates in plural constituencies but with a general electoral roll**

If the preceding alternative would create squares within squares, and circles within circles, this would create a system of eccentricities and epicycles tagged on to the central wheel. And all to no purpose, because a communal candidate so elected would often be communal only in name.

Both these schemes of political organisation would imply a reversion to the biologically inferior type of the compound or 'polymorphous' organism and will have scarcely any survival value (or chance) in the political world of to day, in the face of the interminable struggle for existence which imperatively calls for the central co-ordination of the higher organic types. Our social or political history need not 'reproduce' the biological failures.

It may be added that, from the standpoint of a scientific study of social evolution, such a Polity is to the defunct feudal State of privileged orders what an indentured labour system is to the old slavery.

In this connection attention is invited to the following remarks on the subject in the Montagu Chelmsford Report (Para 232)—

"For the representation of other minorities should we prefer nomination There may be cases in which nomination proves an unsuitable method of securing the representation of minorities. In such cases the committee should consider whether the needs of the case would be met by reserving for a particular community a certain number of seats in plural constituencies but with a general electoral roll. We are inclined to look on such an arrangement as preferable to communal electorates."

Although the Joint Report condemned the system of communal electorates from the ideal point of view, the authors of the Report recognised, owing the pledges given in the past, the necessity for the communal representation of Mahomedans in Provinces where they constituted a minority of electors, and the Southborough Committee accordingly recommended communal representation for Mahomedans, Sikhs, Indian Christians, Europeans, and Anglo Indians "in the hope that it will be possible at no very distant date to merge all communities into one general electorate" (Para 17 of the Report)

It will be seen that the decisive factor in the adoption of a system of communal representation by separate electorates (or *elections*) in British India was a promise given to a particular community for the purpose of conciliation at a moment of estrangement and panic. This led to the Hindu Mahomedan compact (or *concordat*) at the Lucknow Congress and set in motion the whole train of subsequent developments.

Facilitative Representation

Preliminary Observations.—Our problem, it will be seen, is to secure protective (and if need be compensatory) representation to communities not *qua* communities, but only *qua* minorities, in other words, to any Community standing in need of it, be it Mahomedan, Christian, Panchama or any other, not by virtue of its being governed by a definite body or corpus of personal law, or its being a social segregation group but only so far as it is a body likely to be swamped at the polls, or discriminated against law or administration. The Census classification gives the communal groups—but the question is—what constitutes a communal minority? Or, what is it that decides? The answer, the only possible answer, is—the verdict of facts. As in all concrete social investigations, *e.g.*, those relating to prices, wages, etc., we can note the relevant factors—we can even discuss formulae, and plot curves, but the actual determination must be left to the resultant fact in the price list, the wages schedule, or the election list. Indeed, if 'political minority' be defined with reference to the degree of self protective capacity in a community, as judged by the success or failure in securing adequate representation in a constitutional Chamber of State, in point of numbers or in point of influence, then there can be no doubt that 'minority' in this technical (political) sense depends on the relative numerical strength of a community, its earning capacity *per capita* and the actual distribution of that capacity, its index of literacy, and finally its position in the scale of social credit or respectability. For immediate practical purposes, we must look to the actual results at the elections to determine which of the communities are

'political minorities' (in the sense of failing to secure their due quota of representation at the elections), and thus have a claim to some measure of protective (and compensatory) representation. Any community which secures a fair quota at two successive elections may be said to have passed its non age or minority. Again any community may choose to give up an exclusive share when as a part it feels itself in tune with the whole. It is the old question of *Samashiti* or *Vyashiti*, the indivisible whole of the separable parts, in the patrimony of a joint family. But while the cohesiveness of the family can and will take care of itself, whether you go with *Vijayavastava* for the primacy of the former (*Samashiti*) or with *Jinmatavahana* for the primacy of the latter (*Vyashiti*), the cohesiveness of a Polity as a 'hyper corporation' demands the primacy of the corporate sense.

On this view, every community is a possible 'minority', but for the purposes of legislation we take into consideration only those communities which number twenty thousand or more. Smaller communities—a considerable number—we leave out of consideration in this regard—*de minimis non curat lex*, as the old jurisprudence has it! We could have combined them in groups of 20 thousand but it was hardly worth while to show so much precocity.

Besides we would recognise subdivisions among Mahomedans and others as freely as those among the Hindus wherever they are within the numerical limit.

Facilitative Representation by Associations

Premising all this, our scheme is as follows—

Minorities. For the adequate representation of minorities through Associations and by nomination, 20 seats have been reserved for Associations, and ten seats set apart for nomination, if necessary, by Government, such minorities being communities numbering not less than twenty thousand persons as classified in the Census. In default of Associations, the number will be filled up by nomination.

The following principles in this connection were settled by the Committee—

(1) Any minority community which numbers not less than twenty thousand persons and which is not represented in the Representative Assembly through the general electorates shall not be denied representation through an Association, if it applies for it.

(2) In the apportionment of seats among minority communities by means of Associations the following facts shall be considered by Government—

- (a) Numerical population
- (b) Voting strength, and
- (c) ...

(iii) Associations through which representation is sought in the case of minorities must satisfy the following condition—

(a) An Association must have been formed for the furtherance of one or more specific interests of the community or for the general advancement of the community

(b) It shall be registered under the Societies Registration Regulation 1904

(c) When any minority community has an Association with branches, or has two or more such Associations, two or more of them may, when necessary, be grouped together by Government for the election of the member or members to be returned by the minority

(d) The number of members on the roll of the Association or Associations grouped together shall not be less than one hundred (other than Government officials) or such other figure as may from time to time be fixed by Government

In cases where there is only one candidate the minimum number of votes required for the return of the candidate will be fixed at twenty five per cent of the number of members of the Association, or fifty whichever is less

(e) Meetings of the Managing Committee of the Association shall be held at least once in three months

(f) Bye laws of the Association and all subsequent changes as and when they are made shall be submitted to Government

(g) Six months before every triennial election, the Register of Associations to which the privilege of deputing a member is granted shall be revised by Government after such enquiry as the Government may deem proper and such enquiry is to ensure that the privilege is exercised by Associations doing real public work

(h) The application for recognition should be made to Government by the Association concerned

A Society registered under the Co-operative Societies' Regulation may also be recognised, provided membership in the Society is confined to the minority community

(iv) Pending the consideration and disposal by Government of the final report of the Committee, Government may continue to grant representation to the existing Associations

Characteristic Features of the Scheme— Its Advantages

(1) The first point to note is that there is no discrimination in favour of (or against) any particular community. Protection is equally held out to all, and will, within the limited resources, be available to all according to the measure of their respective needs and in view of the strength of their respective claims. This is the bed rock. All exclusiveness is shut out

and this will tend to allay communal jealousies and suspicions

(2) The scheme stimulates a healthy communal activity for social service and welfare work by holding out political recognition to voluntary efforts. It will be a force for the political education of the backward electorates without which all extensions of popular Government will be not only a *delusion* but also a *snare*

(3) The scheme provides for the grouping of associations and branch associations in the case of a widely scattered community, and consequently for voting by post. This will also make for an alert and awakened political consciousness. We have for the present fixed a minimum roll of a hundred members for the facultative associational franchise, and a minimum poll varying from 25 to 50 votes for an untested election. This of course is subject to the proviso that Government may alter the minimum. With the recognition of associational groups and postal votes these minima ought to be substantially raised in the very near future, as a *help* and a stimulus to the public spirited citizen

(4) The three modes of representation through general electorates, associations, and nomination have been carefully adjusted, in respect of the number of seats, to the requirements of the situation. Past experience (so far as it can be a guide, in the change from secondary to primary elections), and an independent consideration of the constituencies and their composition, lead us to expect at least ten to twelve communities finding their way to the Assembly through the public entry (the general elections)—and of the twenty remaining communities (of over twenty thousand), even if one seat should be given a piece to twenty different communal associations, there will be five more under this facultative election, which together with the supplementary (and compensatory) ten by nomination if necessary, will be a sufficient provision not only against non-representation but also against any inequitable under-representation of any particular community. What the scheme provides is the indispensable minimum, with a sliding scale of increments which may be earned as the result of earnest effort, and the conditions are such as to encourage the earner. A minimum and a sliding (or differential) scale is now the classic device for solving problems of distributive justice

(5) Finally, the scheme will automatically work itself out. In the first place, any community may at any time choose to share in the collective life, in other words may restore itself to a share in the collective life of the body politic. Again, as the agency of voluntary associations

the political education of any community progresses far enough to put an end to its non-ago or 'minority' by securing to it a fair share of representation and influence, its claims must yield at the triennial revision of the register to those of its weaker brethren. On the one hand with advancing political consciousness (and this is, of course, the fundamental basis of all advances like the present towards a popular constitution)—no community will voluntarily prefer to stand isolated, on the other hand, as the general educational index and level go up in course of time, the introduction of proportional representation on one of the simpler plans will give to every 'minority' (of interest, opinion, or any other formation including the communal) a fair field and no favour. Thus this wound of Fate, this solution of continuity in the body politic, will heal up in nature's own course. If new minorities should spring up, the remedy will always be there.

A political minority, as we have defined it, depends on various factors such as numerical strength (either of the community concerned or of the voters therein), the degree of literacy, the level of political consciousness, all resulting in continued non-representation or under-representation.

What we propose is that so long as the condition of the people precludes adult suffrage and proportional representation, the mere fact of such non-representation or under-representation for a recognised social segregation group should give a *prima facie* (and in one case, an indefeasible) claim to the franchise. The various forms of the franchise, as recognised by us—property, literacy, active citizenship, membership of an interest group, and lastly membership of an unrepresented segregation group,—are all general and unrestricted in the sense of being open to all individuals satisfying the conditions laid down—but these conditions of course differ in the different cases, being in the nature of tests to ensure those paramount ends of political existence (and partnership), for the sake of which adult suffrage is provisionally denied to the individual citizen. The conditions are—a certain 'stake' in the country in the case of the property franchise, a certain level of intelligence (and efficiency or personality) in the case of literacy, a certain kind or measure of active functioning or interest in the case of the active citizen and the interest group, and a certain authentic representativeness in the case of representatives of the unrepresented or under-represented segregation group. And the State provides a suitable machinery for inquiry in each case to satisfy itself that the claimant to the vote fulfils the conditions thus laid down. That is the meaning of the rules regarding the

recognition of associations for minority representation which have been here recommended.

A facultative franchise given to voluntary associations without proper safeguards (including registration and all the liabilities that registration brings with it) would be no constitutional device at all, but an 'unconstituted and unconstitutional charter to "an chartered freedom" to the minority communities themselves the consequence would be disastrous. Without such guarantees, the system may be so worked as to deprive them of all incentive to self help and all impetus to betterment. Safeguards are therefore necessary, but care should be taken to see that the safeguards not only do not impose any checks on the free growth of the weaker communities, but on the contrary, inevitably stimulate such growth. The facilities here provided for the grouping of associations scattered over the country—thereby reviving a natural feature of the 'unchartered Indian organisation of *Shrenis* and *Pujas*,—together with the provision for the postal vote—are well calculated to lead to the desired result.

General Provisions for Safeguarding Minority Interests

(1) Representation.—Among these provisions we have already adverted to the scheme of Proportional Representation.

(2) Constitutional Safeguards.—Legislation. In some cases certain checks on legislation, i.e., on the will of the majority, are provided by an organic or constitutional law, by a supreme judge or, it may be, by a convention like that which has grown up in British India under the Proclamation of Victoria the Good. For example, in British India, there can be no legislation on religion or religious usages or rites (except, by a well understood convention, where protection of life and limb, or fundamental social morality, or justice, requires intervention). Similarly, direct religious or racial discrimination is placed under a ban.

The risk of all such curtailment of the sovereign prerogative of legislation in the constitution of a State is that the wheels of social progress may be clogged, and a dead past hold the living present as in the grasp of a dead man's hand (Mortmain). British India has suffered from grave disabilities in this regard, but the differentiation between religious law and civil law, and between the State and the Church, has been a compensating gain, which makes the Indian Constitution a more advanced one in this respect than many a democratic constitution in the West. The real solution is, of course, decentralisation by means of charters, municipalities and townships, e.g., the formation of Social Reform Associations, under the protection of enabling Regulations, which give the mem-

bers some option in throwing off any disabilities attached to them by their personal law and status. This is facultative law making, and along with the principle of voluntary groups is found to revolutionise constitutional theory and practice in future.

(3) *Protective Administration*—This is at once a remedy and a safeguard. Intensive development (including the development of mental capacity, if that is possible, and at any rate of social efficiency), engine methods, both negative and positive and finally, protective measures of administration (including educational administration) are among the most essential functions of every modern State, and in these matters there should be statutory obligations and provisions in the interest of all backward (and depressed) classes in any society, with the object of bringing about a certain compulsory minimum or level at the cost of the State while leaving room for the full play of all differential factors above this level.

(4) *Sense of the Commune*—Finally, in a heterogeneous (or compound) social polity, all this constitutional machinery would be of no avail, without a zealous cultivation of the general interest as against an exclusive communal spirit, on the part of the majority and the minorities alike, and a habitual adherence and loyal allegiance to the larger patriotism, in preference to the narrower. And any method of Representation (or other constitutional measure) which militates against the creation of this free mentality would be more of a standing menace to the minorities themselves than to the majority.

Fundamental Considerations—But there is a caveat. For here in discussing the rights of minorities and majorities, or of the individual *versus* the State, we are brought face to face with the ultimate postulate and limits of the democratic rule of 'government by majority'. If one 'will' is in reason to count *as such* against any other, then by that same divine right of willing it ought to count *as such* against all the other wills put together. There is no reason why one will, one life, one interest should be suppressed or extinguished by a million such, except "the good old rule the simple plan, that he shall take who hath the power, and he shall keep who can." But this is the negation of all Law and all Polity, and at any rate is neither in your Declaration of Rights nor in your Journals of Congress. Accordingly, if there did not exist a Rule of Reason which is beyond all individual wills and reasons, a universal standard of good which gives the law to all standards and all goods, for majority and minority alike—in fact, a good will which wills itself in and through all particular wills and fulfils them all, were it not for this a democratic government by majority would be the apotheosis of brute force, and the

negation of the rational will, and this new tyranny (if it be new) would be distinguished from the minority tyrannies of old, only by being irresistible, and therefore as gloomy and hopeless as the underground realm of Pluto. But in reality, the primacy of that will of the majority has its source in something beyond will and willing, something which, no doubt, one Socrates can and does represent rather than a million satyrs, but which yet, in the natural evolution of the race, is more fully revealed in the harmonious and harmonised intuitions of the unsophisticated many than in the exclusive wisdom or policy of the wise and politic few. For it is this harmony of conflicting truths and interests, this all inclusive synthesis, that gives meaning to patriotism or nationalism. If, on the contrary, the larger patriotism were to mean only the good of the largest number, not necessarily inclusive of the good of the outstanding fraction, then it would be in truth a slave morality which would bid that remnant immolate themselves on the altar of their masters or their masters' gods. And the political bond in that case would be none other than the herd instinct for hunting in packs, an instinct which, be it noted, may at the same time prompt the out trampling and out lawing of the weak or the unfit in the herd. Accordingly, it is the ordered pursuit of the inclusive good and the inclusive truth (with provisional freedom of grouping in respect of everything else) that can alone justify the compulsion which is the unique feature of the political as distinguished from every other partnership in society. That partnership is no doubt also a partnership in sacrifice (and compromise), but the mutual sacrifices of majorities and minorities alike have certain limits. For the body politic has its rationale end foundation, not in the *collective* but in the *universal will* (and *consensus*), and all sacrifices are limited by this *consensus*, express or implied.

Accordingly, the one condition on which the claim of the *demos* can be vindicated is not that its will is Law, but that Law should be its will, accordingly too, it should act with awe and humility and reverence as ruling not in its own right, but only as the servant of this great will of wills whose authentic voice is to be consulted not merely in the forum or the agora, but also in the Temple of Nature and the Cathedral of History, not merely in the *Vox Populi* but also in that orchestral symphony of the Ages which resounds in the Church Invisible behind all visible churches and shrines. And here in this Church Universal it should read the open testament and legacy of that great Will of Wills, which acclaims as the authentic law neither the majority nor the minority, neither the all nor the one, but each for all and all for each, for, so runs the rubric

in the codicil, each is in all, and all is in each

Practical Hint—Hence it is not in the division lobbies, nor in the right, left or centre 'bloes' with sharply defined policies and rigid or exclusive party programmes, that this Sphinx's riddle proposed to all democratic Governments can be answered, but rather in Round Table Conferences, and in advisory or expert Committees—by means of machinery, statutory or otherwise—which prevails to patty formula tion seek to arrive at a common understanding on an inclusive or synthetic basis. In fact, a body like our Representative Assembly, by reason alike of its composition and its functions

can be very useful in working out preliminary or provisional compacts and compromises through informal discussion. Moreover, this machinery for facilitating concordats (and concord) may be helped by a sort of negative convention when it comes to be understood that it is sometimes advisable to exclude the exclusive, and at any rate not to hasten on to compulsory regulation or State provision (administrative or otherwise) in momentous issues before this stage of inclusion or synthesis based on a common understanding is reached.

Adapted from the Report of the Committee on Constitutional Developments in Mysore

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu and Urdu Newspapers, periodicals, school and college text books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M R]

ENGLISH

FIERYAL TACTH By Jwala Prasad Singhal, M A Published by Sat Gyan Prakashak Manur, Mamubhanga Street, Aligarh City U P, Pp 187 Price not known

The book is divided into sixteen chapters, the subjects discussed being (1) Spirit and Matter, (2) Perfect Being God, (3) The Primal Reality, (4) The Process of Creation, (5) Soul (6) Human Body, (7) Immortality, Transmigration, Salvation or Dissolution, (8) The theory of Incarnation, (9) Sattva, Rajas and Tamas, (10) Aim of Life (11) Spiritual Sanction—Absolute Virtues, (12) Secondary Virtues, (13) Social, (14) Sanskars and Free Will, (15) The Purifications, (16) Divine Love, besides Introduction, 'Some Further Explanations, Glossary and Index

Our author has, in this book, rejected the conception of an omnipotent, omniscient omnipresent and perfect being whom people and philosophers call God. He has formulated a theory which is anti-theistic, atheistic and materialistic. His primal being or Para Brahmas

is endowed with two attributes, viz (1) seed consciousness and extension

"The variations in the two essential qualities of the primal being produce the whole range of creation. The primal reality, therefore, exists with extension and seed-consciousness as its essential qualities and with space and time as the essential conditions of its existence." P 56

Here it should be noted that (1) according to him space and time are not subjective but real objective existences (ii) The existence of the primal reality (P R) depends upon two conditions, viz, (a) space and (b) time (iii) That space is not an attribute of the P R. The P R is extended and exist in space

"It should be remembered, emphasises our author 'that the primal reality is much softer, lighter, fiercer and subtler than any material thing of our experience' P 65, 108

The P R is homogeneous in composition' Pp 61, 109

"It must be non atomic and continuous as there can be no inter atomic spaces vacant in an omnipresent soul P 7

"The character of the primal real

is such that it can expand or contract primal reality which can be only subtler than any material thing known, should be undoubtedly less rigid than air and its expansible properties should be ever more pronounced than that of a gas' P 62

About soul the author says—"The soul atom must remain in some kind of ethereal or subtler than ethereal condition' P 73

According to him several soul atoms may combine "to form a soul molecule P 73 "It is very important," says our author, "to remember that the soul atoms which are subtler than air and other must necessarily possess elasticity and so the soul atoms should be capable of a change in its form' Pp 73 74

"Just as a difference in the shapes of the atoms of the various physical objects is accompanied with a difference in their qualities, similarly a difference in the forms of the soul atoms can make different grades of souls' P 74

The author makes some curious remarks about the number, existence and dissolution of souls. He says—"If the creation of the souls has once taken place, then an interesting situation is going to come about at some future time, when all the souls will be liberated. Then probably there will be a fresh creation of souls. The process will go on till the whole of the space available besides the creator will be filled up with such liberated souls. Moreover such a conception cannot be an infinite one, as both the creation and the number of souls will introduce limitations. The situation can be saved only if there is a dissolution of souls also' P 83

According to him salvation means 'dissolution'. When the form of the soul has been simplified to that of the primal reality, then salvation, liberation nirvana mukti, moksha, or kaivalya is said to occur P 86

"One day we are found to go to that condition. Why should we not reach the destination as soon as possible and then rest in salvation? P 104

We refrain from quoting other passages from the book

Spinoza attributed extension and thought to his Absolute. His monism was spiritual. Haackel transformed the idea into materialism. In his 'Riddle of the Universe,' he writes—"We firmly adhere to the pure unequivocal monism of Spinoza. Matter or infinitely extended substance and spirit (or energy) or sensitive and thinking substance are the two fundamental attributes or principal properties of all embracing divine essence of the world the universal substance'.

Haackel's materialism has a merit of its own. It is scientific. But our author's materialism is mythic, he has created the creation out of his own brain.

It is an age of experts and specialists and not of amateurs. In the philosophic world a vast literature has grown during the last forty or fifty years and especially since the establishment of the Gifford Lectureship. Had our author been conversant with this literature or kept him self abreast of recent developments of philosophic thought, he would have hesitated to write such a worthless book.

MAHES CHANDRA GHOSH

THYRAETICS OF SNAKE POISONING By Parashnath Banerjee (Mishyam) Price Re 1

This booklet of 17 pages, although containing some useful information on Snake bites in India, is primarily intended as an advertisement of a specific for snake bite manufactured by the author and naturally believed by him to be capable of "saving a person (man or animal) dying from snake poison of any species of snake," for the author 'gladly assures all men that there will be no more death from snake bite when the world will know its use'. He gives his specific the name of *Antivenin Drops* which is to be objected, because it might mislead people to take it for Prof. Calmette's *Antivenon* which is at present known as the only reliable remedial agent against bites of venomous snakes (cobra), if timely applied. The author's specific is administered by inhalation and is supposed to contain some of metallic gold, copper and arsenic mixed with nascent spirit of salt, sublimed camphor and alcohol. The author has made an attempt to explain his idea of the action of his specific on snake venom when introduced into the system by bite, which will prove to be a puzzle to any bonafide student of physiological or pathological chemistry. The author's theory of the constitution of snake venom is as erroneous as his explanation of the action of his specific on the poison. According to him, "the snake venom is a septic poison and full of germs," and he ascribes the efficacy of his specific to its germicidal properties. It may not be out of place to mention here that snake venom, whether Colubrine or Viperine, does not contain a single germ but consists of a highly toxic protein substance made up of an albumose and a globulin.

The author claims not only to cure cases of snake bite by his specific but also to bring back to life people who have died from snake bite. He has devoted a chapter on the 'Treatment of the Dead,' calls this as 'Conquest of Death' and asserts that 'in case this medicine has reached the patient too late and he has breathed his last, he may be revived if made to inhale this remedy, within three hours of death, by means of artificial respiration.

In our opinion, the book is likely to produce much mischief, as it might put people off their guard and induce them to neglect the important

first aid precautions such as ligaturing, suction, incision, &c., which are most helpful accessories in the treatment of snake bite. Statements like the following—"when our antivenom inhalation is ready at hand, inhalation should be commenced as soon as possible, in such a case, ligatures are unnecessary, and that 'amputation, operation, incision, injection, external or internal application of any other remedy and so-called accessories—absolutely unnecessary', to say the least, are irresponsible and sure to lead to much harm. For, after all, in spite of the reported cures given in the appendix all of which lack in reliable data, this specific, we are quite sure, would share no better fate when put to rigid scientific test than the other vaunted remedies of this class, whose number is legion.

ORIENTAL BOOKS

LITERARY HISTORY OF SANSKRIT BUDDHISM
By G. K. Nariman. Bombay Indian Book Depot,
55, Melrose Street, Fort. Pp. XIII+593

As regards the knowledge of the different continental languages there are very few Indians who can be compared with Mr. Nariman from whom we have already received some literary contributions on Iranic and Islamic subjects derived from them. Modern researches by the Orientalists are mainly confined to German and French languages, and these are the two languages without knowing which none can get any up-to-date information regarding the oriental studies. We are, therefore, very glad to see that Mr. Nariman has collected and given us in English garb in the present volume the researches of some of the most eminent Germans, French and other orientalists such as Winter nitz, Levi, Huber, etc. With regard to the Buddhist works composed in Sanskrit as well as Prakrit, Gathic and other languages or dialects including the wonderful MSS discovered in Central Asia. One may say without hesitation that the book will prove a very useful one to the English reading students who are not acquainted with either of the two languages mentioned above, i.e., German and French.

The book first appeared in 1920, and this is its second impression. The present get up is far better than that of the first.

VIDULSHEKHARA BHATTACHARYA

SONGS TO MYRTILLA By Sri Anurobindo Ghose
(Arya Publishing House, Calcutta. Price Rs. 1 and 4 as)

After Dr. Johnson's ridicule of pastoralism in Milton's *Lycidas* it had not had much of a chance in English poetry though it has occasionally raised its head again to the great curiosity of the student of Literature. It is

interesting to note that Mr. Anurobindo Ghose in the days of his youth, with his strong sympathies for the pastoral poetry of Greece and Rome also thought it worth while to indulge in the pastoral vein and some of his "pipings" on the "reed" are in these *Songs to Myrtilla*. The shepherds, Glances and Aethon discourse in the good old orthodox fashion of Theocritus and Virgil, on their love for the ladies of their choice or disappointment, and the lamenting lover stretched under the shade of the tree complains

Nisa to Mopsus is decreed

The moonwhite Nisa to a swarthy swain

The exercises are quite accomplished and it is probably not possible to expect any higher results in poetry of the kind. Besides poetry of the pastoral order, there are also tributes in the volume to the memory of some great men who have very properly commanded his early admiration. There is Goethe in whom, as he observes with epigrammatic truth and nestness, 'the German obscured the spirit of a Greek', there is the Irish patriot Parnell, the "guiding light", and later a star unsplashed, there is Bankim Chandra Chatterjee, "the sweetest voice that ever spoke in prose and Madhusudan Datta "who first with exultant inspired did teach greatness to our divine Bengali speech". There is occasional exaggeration as well as weakness of verisification, but it is necessary to remember that the poems were mostly written between his eighteenth and twentieth years and must disarm any attempt at higher criticism. The woes of Ireland naturally provoke the youthful spirit and we are told in 1896, that "pupils of her greatness shall appear."

Where'er and when

In time's full ripeness and the date of men
Alien oppression maddened has the wise

Was Mr. Anurobindo Ghose prophesying his future in these lines and would it be wrong to say that he has proved himself, to quote his own words, one of those "souls regal to the mould divine most near" who

By high disdain

And brave example pushed to meet their pain
to face "insolence, injustice, madness, outrage,
scorn" perpetrated on their motherland?

SHAKESPEARE THE MAN AND HIS STAGE By A. E. A. G. Lamborn and G. D. Harrison (Oxford University Press, 3s. 6d.)

Among the excellent new enterprises of the Oxford University Press is the beginning of a series of *The World's Manuals* to serve as popular introductions to various subjects. Messrs. Lamborn and Harrison have succeeded in producing a very attractive volume on the personality of Shakespeare and his work on the

stage which will be found very entertaining and instructive not only by the layman, but also by the professional student who might have read such other works on the subject as Sir Walter Raleigh's *Shakespeare* or even Sir Sidney Lee's *Shakespeare*. There is a very faithful and vivid exposition of the Elizabethan spirit in the pages, more informing than many elaborate books on the subject and we have no doubt it deserves wide introduction in all educational institutions where Shakespeare is studied. Casson's *Ancient Greece* is the only other volume in the Series which has come under the notice of this writer, but the two volumes furnish enough evidence of the ability and wisdom displayed in this well planned series.

P. SESHADRI

DEGENERATION—A WORLD PROBLEM. By P. N. Bose, B. Sc., (Lond.) N. Newman & Co., Calcutta.

That modern civilisation no longer promotes the real well being of humanity—that since the middle of the 19th century it has begun to show signs of retrogression or degeneration—is the conclusion on which Mr Bose arrives after a study of contemporary history and the opinions of large number of western writers. The recent revival of the war spirit in Europe, the decadence of peoples' religions and spiritual ideals, the application of science to the multiplication of life-destroying instruments, the growth of ideas of aggressive nationalism and domineering imperialism, the increase of commercial greed and exploitation of the helpless, the increase of conflict between Government and people, between class and class, between individual and individual, the decline of personal freedom and diminution of respect for law, tradition, etc., all go to confirm him in this belief. If the symptoms of this degeneration were more perceptible in Germany than in other western countries in war time, that does not mean that other countries of the west are free from them. Germany, before the War, was the representative of Western culture and occupied the most eminent place among Western nations, however much these nations may now try to down her. Has the Great War improved matters? No. "If anything, they have been going from bad to worse. Never since the dawn of history have the sufferings of mankind been so intense, so universal, so multifarious, and so pervasive as at the present day. The whole world has become a seething scene of destitution, vice and malevolence." Has the much vaunted western education helped in any way to uplift men or to strengthen their moral backbone? Again the author's answer is in the negative. Education has not diminished crime or Mammon worship. Fraud and swindling have increased—education has only made them more refined, more tortuous, more villainous.

The number of highly cultured and moral men and women is gradually diminishing and their influence has reached the vanishing point. There is no true education, no true culture, no true literature. The so called education is doing more harm than good—it is only replacing one series of superstitions by another much more harmful series in the minds of half educated men.

This moral degeneration has been accompanied by an equally disastrous physical deterioration. In spite of the great progress in medical science, people have now weaker physique, they age prematurely, while premature births and deaths have become of much more frequent occurrence than before. The great increase in venereal diseases has resulted in an increase of suicides and crimes of various kinds. City life has sapped national vitality.

According to Mr Bose "the industrial revolution, due to the application of natural science to industry, warfare, and means of locomotion on a gigantic scale" instead of to its legitimate use, intellectual and ethical culture, has been "the primary cause of this degeneration." The modern industrial civilisation has also exerted a very pernicious influence upon people's health by making them strangers to a tranquil, contented state of mind. The only chance of salvation for the western world therefore, lies in the destruction of big power driven industries and a return to the simple rural life and cottage industries of the past. In a better system of education for the young in self-sufficing educational colonies, in the renunciation of all luxury and curling of wants and desires for material comfort which know no satisfaction, in greater dependence on religion and a reassertion of the spiritual ideals of life.

Even Dean Inge in his most inspired and pessimistic moods could hardly have uttered a more scathing or more spirited condemnation of western civilisation than Mr Bose does in this little book. Western civilisation, in its various manifestations, is to Mr Bose but an abomination and a snare, "it is founded upon falsehood and propped up by fraud", "it is the root cause of the present superlatively miserable condition of mankind", and so on. The picture is painted in the gloomiest of colours, there is hardly a bright spot anywhere. In spite of one's admiration for the technique of the master, one rises from the study of it with a feeling of oppression and from the first moment is assailed by doubts regarding the accuracy of the representation. He questions himself whether the present disorders of the Western world, of which the author makes so much, may not after all be the travail preceding the birth of a new and better order of things than any we have known hitherto. If science has created and is creating

instruments of destruction, is it not also engaged in discovering new methods for the preservation of human life—is it not every day creating possibilities of a fuller and happier existence for man? The 19th century has seen the growth of slums, it is true, but it has also seen the establishment of garden cities. It has created a wage-earning class, but it has also seen the passing of factory laws, institution of old age pensions, mass education, a better system of poor relief and a more humane prison administration. There are wars, but wars are nothing new; what is new is the beginning of a permanent organisation for the establishment of international peace and good will. The growth of imperialism is similarly offset by the recognition—though at present only tentatively—of the principle of self-determination. Are not these hopeful signs—bright spots in the picture? Mr Bose looks upon them as "pallatives which only tend to aggravate the disease."

Mr Bose speaks of the application of natural science to industry as 'an illegitimate union'. Can he deny that by such union the world's productive capacity and, therefore its power of doing good has been considerably increased? That the standard of life of large classes formerly sunk in the utter depths of poverty and barbarism has been raised, that much of the drudgery of life has been lessened and that large numbers of people have obtained leisure for the higher pursuits which were at one time the monopoly of only the select few? No sane man can afford to overlook the evils that have also come in its train. Science is to-day engaged in fighting these—not unsuccessfully. But should we shut our eyes to the bright side of the picture and look only to its dark side? How many of the Western thinkers whom Mr Bose cites as authorities to prop up his case against western civilisation would desire to divorce science from industry and go back to the primitive system of the past? Not many, we should think. Mr Bose himself has a glimpse of this fact though he does not suspect the true reason. "It is an almost inexplicable enigma," he complains, "that western sages and philanthropists, while they deplore the recent deteriorated health (physical as well as moral) of civilized mankind and condemn modern industrialism, should fail to perceive their genetic relationship, at least so clearly as to move them to recommend drastic measures. We find no cause for surprise in this. Western sages and philanthropists are not blind men—as their very severe condemnation of some aspects of western civilisation on which Mr Bose bases his own indictment should amply convince him—but they are not pessimists and have neither lost their faith in the beneficent capacity of western civilisation nor their sense of the true proportion of things."

What is really wrong with the western civilisation is apparent to everybody: the moral and spiritual forces of that civilisation have not kept pace with those making for material progress. But when a state of equilibrium between these two sets of forces has been reached—and it is as yet too early to say that it is beyond the capacity of western civilisation to attain this equilibrium—that civilisation will be greater than any the world has yet seen. And the way to reach this happy goal is not by stopping material progress, by divorcing science from industry and harking back to the "golden past," but by living greater empires than has hitherto been done on things of the spirit, by in-forming all material progress with moral considerations and spiritual ideals.

ECONOMICS

THE ADVENTURES OF HAJI BABA OF ISPAHAN
By James Morier With Introduction and Notes by W. Stewart. Published by Humphrey Milford Oxford University Press.

The publication of this volume in the World's Classics Series of Humphrey Milford will place it within the reach of general readers who prize such a cheap series of well known books reprinted with an introduction and a few explanatory notes. In understanding and interpreting the life and manners of Persia a study of this work of fiction may very well form a *point de départ* and English writers on Persia including Lord Curzon have frequently sought its help in developing their themes. So the inclusion of this classical work in the *World's Classics Series* is to be welcomed. The introduction and occasional explanatory foot notes will throw much light on the text for its proper understanding.

ASWINKUMAR GHOSE

THE COMMENTARY OF FATHER MONSERRATE, S. J.
TRANSLATED FROM THE ORIGINAL LATIN By J. S. Heyland M. A., *Hislop College, Nagpur*, and annotated by S. A. Banerjee, M. A., *Professor of History, Mahindra College, Patiala*. Oxford University Press 1922.

Ever since its discovery by the Rev. W. H. Firminger in St. Paul's Cathedral Library, Calcutta in 1906 and the publication of Father H. Hosten's admirable edition of the Latin Text in the *Memoirs of the Asiatic Society of Bengal*, 1914 Father Monserrate's Commentary has been regarded as one of the most valuable and historical records of the reign of Akbar. Father Monserrate accompanied the First Jesuit Mission that was sent at Akbar's request from Goa in 1579. He combined the earnestness of a missionary with the observant alertness of a historian. His account of Akbar's reign is almost a masterpiece of almost daily gisting and deal from the

his Commentary, yet as the editors say, 'the importance of the document as an original historical cannot be exaggerated. It sheds new light upon the character of Akbar, who was by far the greatest of all Mussalman rulers of India. It serves as a useful corrective alike to the fulsome laudations of Abul Fazl and to the spiteful cavillings of Abdul Kader.' So it is to be said that the editors have laid the students of Moghul India under a deep debt of obligation by bringing out this annotated translation.

The work, as it now comes out, consists of three parts, the Editor's Introduction, English Translation of Father Monserrate's Commentary and the Appendix in which is translated 'the series of all authenticated tales which Monserrate had collected regarding the ancestors of Akbar, especially Timur.' As these have no connection with the Mission to Akbar, they have been very properly taken out of their place and relegated to an Appendix.

The Introduction is interesting, the main theme being Akbar's eclecticism. It appears to us, however, that the editors need not have been at pains to elaborate the reasons that stood in the way of Akbar's conversion to Christianity as there has never been any room for doubt as regards the real intentions of Akbar. Very appropriately a section is added with regard to the Sikh gurus, 'which historians generally omit.' It is suggested that the abolition of the pilgrim tax by Akbar in 1563 might have been the result of the special concession that the Emperor made in favour of Guru Amar Das and his party when, the latter, in pursuance of the diplomatic advice of the Emperor, went on a pilgrimage to Hardwar. The counter suggestions may also perhaps be made that Akbar's well known eclecticism, his patronage of the Guru and the general remission of the pilgrim's tax might very well have led to the invention of the story, examples of which nature are by no means rare in Sikh literature. The reasons given by the Sikhs for Amar Das's pilgrimage to Hardwar are not at all convincing and it is difficult to see why a true and staunch follower of Nanak, in words and deeds, as Guru Amar Das undoubtedly was, should revert to a practice denounced by Nanak in no uncertain terms.

We do not feel ourselves competent to comment on the merits of the translation. The notes are almost always illuminating and show a great width of reading and genuine earnestness to make them as helpful as possible. Indeed, without them the translation in many places, would have been hardly intelligible. But it is sometimes difficult to judge the value of the annotator's remarks for it is not often that he does not quote any authority for his statements thus leaving us in the dark as to the sources of information. Moreover, it seems that there

are a few inaccuracies which might have been avoided. For instance, in p. 21, note 50, it is said that 'Narwar is probably derived from the classical name, Nalapura, the home of Nala or Nalashadha.' Here Nala should perhaps be Nala. In p. 83, note 127, the Chagatais are referred to as that branch of the Moghuls to which Akbar's ancestors belonged. Akbar's great grandmother doubt belonged to the Chagatai branch of the Moghuls, but his male ancestors belonged to the Birla's branch. In p. 136, note, 210, Monserrate's Goria is identified with Gorya of Strabo. Ptolemy is quoted to show that the Gouryana is the affluent of the Kabul river, formed by the junction of the rivers Panjkora and Swat. But Gouryana is really the Panjkora river. Again, in p. 218, note 317, the annotator finds some difficulty in identifying the Camboja country. Camboja is however, mentioned in the Mahabharata as identical with Rajapura (Rajdar) in S.W. Kashmir. The absence of diacritical marks in a scholarly work may also be rightly complained of.

But these are all minor matters and they do not in any way diminish the great merit of the book, which is undoubtedly a most valuable addition to the historical literature of the Muhammadan period of Indian History. In these days when the difficult and often thankless work of annotation, compilation, and translation, which must always form the preliminary ground work for more ambitious studies, are daily becoming rarer. The present work of the joint editors cannot be too highly praised.

PERSIA By Brigadier General Sir Percy Sykes Oxford University Press 1922

"This little volume containing a sketch of Persian history was written with the idea of it forming part of a composite work on Arabia, Syria, Iraq and Persia." That scheme having been abandoned, it has now been published independently. The entire history of Persia from the earliest times to the present day has been compressed into this small volume of 170 pages and for the omissions we readily accept the author's excuse of want of space. The special merit of the book lies in the last two chapters, viz.: Persia and the Great War, and Persia after the Armistice, wherein is given, perhaps for the first time a connected account of Persia's part in the European War, the break up of the Anglo-Persian Agreement and the advent of the Bolsheviks. But it seems that the author is rather hasty in some of his remarks. He makes much of the undertakings repeatedly given by the British Government to respect absolutely the independence and integrity of Persia, but with the example of Egypt before their eyes the Persians cannot be blamed if they refused to be hoodwinked. It is too early to say whether

'Persia is marching down the broad road that leads to destruction' Recent reports seem to indicate that she is gradually shaking off all foreign influence and settling down under the new constitution.

The book may nevertheless be recommended to those who have not the requisite leisure to read the more voluminous works on Persia but are yet desirous of learning the main outlines of Persian History.

INDUBHUSHAN BANERJEE

HISTORICAL GLEANINGS By Himala Charan Law, M.A., B.L., with a Foreword by Dr B. N. Banerj, D. Litt. (London), M.A. (Ox.) Thacker, Spink & Co., Calcutta and Simla. Pp. X+101.

The volume before us is a collection of Mr Law's six historical papers already published in the JASD. The first two papers deal with Taxila as a seat of learning in Sanskrit and Pali literature, and the wandering Teachers in the time of Buddha respectively. They may be regarded as mere notes though their importance cannot be denied, the latter supplying a long list of wandering teachers found in the Tripitakas with their short accounts or views stated briefly. Further work based on them may be carried on in future. In the sixth paper, viz. on Buddha and Niganthas the author has collected the different references to the Niganthas or Jinitas and Jainism (not Jainism as Dr Winternitz rightly suggests) scattered all over the Tripitakas. Papers 3 and 5 treat of Badhaghosha a Commentaries, and the Licchavis in ancient India respectively. These are well written and worth one's while. Mr Law's third paper discusses the influence of the five Heretical Teachers on Jainism and Buddhism. This subject has been dealt with superficially and one can hardly follow him here. We cannot understand how he identifies *Kabandha* (not *Karendhina* as printed) Kātyāyana of the *Pratimopaniṣad* with Pakudha Kaccāyana of Pali literature. He is silent about it though his observations are based upon this identity. Nor can one understand how Mr Law finds "The pluralism of Kaccāyana is fitly summed up in the dualism of Pippalāda in the *Pratimopaniṣad*, that is, of Sāṅkhya" (p. 31). Yes, *prajna* (प्राज्ञ) and *raja* (राज) are mentioned there, but do they mean the *puruṣa* (पुरुष) and the *prakṛti* (प्रकृति) of the Sāṅkhya system? The *prajna* and the *raja* in that Upanishad are created by Prajapati, but are the *puruṣa* and *prakṛti* in Sāṅkhya included in the created things (properly *śrīṣṭis*)? Are they also without beginning and end (अनादि), in the Upanishad as they are in Sāṅkhya? And does the process of creation in the former corresponds to that in

the latter? Simply a careful reading of the Upanishad will make the matter quite clear. Indeed, the author seems to have been confounded in explaining the views of Pakudha Kaccāyana and consequently could not give us any clear idea of them. In the *Sūtrakṛitāṅga Sūtra* referred to by him, either in the original Prakṛit text or in the commentary by Sīlānka, no views are stated there as belonging to Pakudha Kaccāyana, yet he says (p. 33) "the Jaina commentators, Sīlānka and others" are led "to identify the doctrine of Pakudha with the system of Bhagavad Gītā, the Sāṅkhyāyam (evidently for *Sāṅkhya*) and some of the Śaiva system." The real thing is that Sīlānka in his commentary on the *Sūtrakṛitāṅga* I. 1. 15, says with reference to the theory known as 'Soul sixth theory' *atmanashishṭa* (आत्मनश्शिष्ट) that it is held by some of the followers of the Vedas, viz. Sāṅkhyas and Śaivas (or Vaiśeṣikas as the other reading is). The word *śishṭa* in the original may not be taken as an adjective. The Sāṅkhya system has again been referred to by Sīlānka with the Bhagavad Gītā in connection with the theory of eternity (Pali *Sawataṭṭha*, Skt *Sāratatadda*, (सराततद), which is included in the 'Soul sixth theory'. According to Sīmānaphala sūtra (D. II, 26) Pakudha Kaccāyana's theory may be called 'Soul seventh theory', *atta satama eḍḍa* (Skt. *atma sapṭama eḍḍa*, आत्मसप्तम एतद). And those six things of which *ātman* is the seventh are the four elements—earth, water, fire, and air—and *essence* (*maḥa*) and pain (*duḥkha*, *Śīḍhā*, श्रृण), while in the 'soul sixth theory' there are five (not four) elements—earth, water, fire, air and sky. How, then, can one identify the views of Pakudha Kaccāyana with the 'soul sixth theory' in the *Sūtrakṛitāṅga Sūtra*?

This 'Soul sixth theory' and some other similar views of the heretics are rejected in the *Sūtrakṛitāṅga* (I. 1. 1. 20-27), the last *gāthā* in this connection running thus "The highest Jiva, Mahāvira the Jainpatra, has said that they will undergo births without number, being placed in all sorts of existence" (SBE, Jaina Sūtras, Part II, p. 239).

We should like to quote below from the *Sūtrakṛitāṅga* (I. 1. 1. 15) the following stanza with which we are concerned here.

यन्नि पच पदरूपा इह वेदिषि पादिरा ।

पचरूरी इषो पाद पादा बोधि व शायण ॥

Jacobi translates it

"Some say that there are five elements and that the soul is a sixth (substance) but they contend that the soul and the world (i.e. the five elements) are eternal."

Now mark the wording of the 'theory of Eternity' *anantaṭṭha* (अनाततद) in the above extract, i.e. *āyā loka ya alone*, Skt. *dīna*

BENGALI

KAVI SHEIKH SADI By *Suresa Chandra Nandi with an introduction by Dr Hedayet Hasain Published by the Bengal Publishing House, 5, Noor Mohammad Lane, Calcutta [1923] Price Re 1-1 as*

The present work has the modest pretension to give within a very small compass a popular exposition and a general survey of the life and works of one of the great poets of Persia. The name of Sadi is not altogether unknown to the literate Bengal, and in the modern days of oriental research the songs of the rapt nightingale of Iran has found a world wide appreciation.

It has been said by a critic of the last century that the qualities which, as one gets blasé about the productions of art and literature, continue the most to stir, stimulate and quicken the sense of enjoyment are two and two only, namely, the quality of vigour, and that of exquisiteness. If one is so fortunate as to possess both fully he is sure to please a chosen public during several generations, but also not only the individual student—if he be a capable student—at all times and in all moods, and of the two that is truly the crucial test. But to have these qualities in fullness is given to a man only here and there over the range of centuries. Sheikh Sadi was one so gifted. He is one of those few poets who belong to no particular nation, place, or time. He is of the whole world and devoid of all racial, local, or temporary interest. He never thrusts himself upon us, nor are his wise counsels inflicted upon anybody. He never comes to us at unconscionable hours, or tires us with his prolixity. He is one of those universal assets which the world sets stores by. But a complete translation of his works is yet a desideratum in our literature. From the historical point of view also the importance of his works cannot be gainsaid. He was one of the early exponents of Sufism, and at least, a bare acquaintance with his works, is essential to the study of the history of that remarkable movement.

We greatly appreciate the effort made by the author of this little volume to present the Bengali reading public with a brief survey of the works of one of the great exponents of the Sufistic poetry. Mr Nandi exhausts all the sources of information available on the subject and the references indicated in the notes at the bottom of the pages will supply the readers with ample materials for a bibliography for further study.

The book is divided into eight chapters of which the most interesting are those in which the works of Sadi are criticised with a truly appreciative insight. In the 6th chapter, a parallel has been drawn between the Mystic poems of

Sadi and those of Rabindranath, and we are sure that such a comparison will not fail to appeal to the Bengali student.

Yet there is another matter to which justice is done. The language and the style in which this little work is written are sure to please the modern taste. The language is racy, clear and perspicuous, and the style is lucid, eloquent and picturesque.

In fact, we heartily welcome the publication and highly appreciate the spirit in which it is conceived.

S KUMAR

HINDI

ASOKA KIDHARMAUPATAN, PART I *Principal Rock Inscriptions Edited by Rai Bahadur Gauri Sankar Ojha and Syama Sundara Das, B A Dasmat 1930 Price Rs 3*

The inscriptions of Asoka are a heritage of Humanity evolved in India. If a mine fame can be measured, as Hoppen has said, by the number of hearts who revere his memory, by the number of lips who have mentioned and still mention him with honour Asoka is more famous than Charlemagne or Caesar. For the name of Asoka is honoured from the Volga to Japan from Siberia to Ceylon. Written in the almost forgotten Brahmi and Kharosthi scripts, the decipherment and interpretation of his inscriptions in the nineteenth century by Prinsep, Turnour, Senart, Buehler and Lassen are a romance of archaeology. Since then their study has been persistent and fruitful in all western countries. Fleet, Smith and Thomas in England, Hultzsch, Pischel and Kern in Germany, Senart, Levi and Boyer in France, Johansson and Konow in Sweden, Michelson in America are but a few amongst a host of well-known Asokan enthusiasts. In India, however competent workers are extremely few. Of them names of Iodraj and Jayswal need no introduction to students of Asoka. But all their works are in our Indian languages. Hence a want has long been felt to unify the results of researches by scholars both Indian and western and put the same in the hands of Indian students in some Indian languages. Amongst the latter, in Northern India Hindi and Bengali are the most important. An admirable attempt to remove the want in Bengali was made in 1915 by Messrs Chandra Chandra Basu and Lalit Mohan Kar in their *Asoka Prasastiyana*. A similar attempt was made in 1915 by Pandit Ramayastara Sarma in his *Asoka Prasastiyah* with a translation in Sanskrit but not in Hindi. The present volume by the author of another useful book called *Bharatya Prachina Lipimala* (first published in 1904, revised second edition in 1918) is a welcome addition in the same direction and to a certain extent more useful than either of its predecessors mentioned above.

The superiority of the present edition lies in its arrangement (1) A comparative study of all the versions extant of the same inscription is indispensable for textual accuracy and critical interpretation. The Bengali edition does not give more than one version. Pandit Sarma gives them, but separately at the end of his book and then in a line, *sile by sile*. A better arrangement is to place all versions together, one lying below another each word of one version having immediately below it, either the corresponding word in a second version or a gap like where no such word occurs. The different variants strike the eyes more forcibly at a considerable economy of effort. It leaves the editor free to prefer any particular versions if he is so inclined and at the same time gives the reader every opportunity to judge for himself. This latter arrangement followed in the first part of the Calcutta University edition of Asoka, is also that of Pandit Ojha in the edition under review. (2) Another improvement is the addition of a Hindi translation—first word for word and then a running one easily readable ever apart from the original—to a Sanskrit one, word for word, and then arranged differently from Pandit Sarma's. On the other hand, for a book on Asoka published in 1922-3, three important things are conspicuously absent, to judge from the editors' preface (1) A scientific introduction succinctly describing the growth of Asokan researches from the earliest times to the present day—the results achieved and the problems to solve. (2) A critical bibliography. (3) An exhaustive index. Asoka is to day a text book in most Indian Universities for the degree examination. Pandit Ojha would be of no use to them unless he is critical in his judgments (which would still make it possible for him to be popular as well). Now the want of (1) is felt in the tendency of our editors to restate exploded theories, e.g. "Pali is the name given by scholars to the *prakrit* or languages spoken by the mass of people in Asoka's time." Cf. p. 4. The vexed question of Pali is still a subject of controversy but that it is not what our editor makes it out to be has been amply proved by Winternitz, Thomas etc. in the pages of the J. R. A. S. And no study to day, least of all on Asoka, would be complete without the (2) and (3). It is to be hoped that in the coming parts the authors would remove these wants. The following contribution may be brought to their notice as exceptionally interesting (1) 1889 Sten Konow—*Asoka indiskrifternes Gæmræ dialekt, in Akademiske Afhandlinger til Prof. Bugge*, (11) 1907, Senart—*Une Nouvelle Inscription d'Asoka*, Académie des Inscriptions et Belles Lettres 1917, pp. 1—12 (11) 1910, Thomas J. A. 1910 Mar Jun, 1910, Hultzsch—J. R. A. S. 2, p. 1308, 1911, p. 167 ff., (14) Levi,

1911 Jan Feb (v) Johansson, *Dialect der sogenannten Shāhba jarhi Redaktion*, reprint p. 123, (14) Michelson, A. J. P. Vol. XXX Nos 119-20, pp. 284, 416, ff. J. A. O. S., XXX—I.

The set up of the book is good and a few representative plates would make it still more useful.

A. P. B. S.

GUJARATI.

SONFRI KHAJAI (સોનફરી જાજર) By Samaldas Lakshmdas Gauthi. Printed at the Hindustan Press, Bombay. Thick card board, pp. 160. Price 0 12 0 (1923).

Novels with socialistic backgrounds are few in number in the Gujarati Literature. The author has undertaken to remove this want, and has based this novel on Jack London's Iron Hill. It furnishes thoughtful reading.

SINDER PRAKAR (સિન્દર પ્રકર) By Marji Danyil Shah, printed at the Anand Printing Press, Bhavnagar. Paper cover. Pp. 63. Price Re. 0-5 0 (1923).

A Jain Sent Shri Soma Prebha Suri, has composed one hundred shlokas in Sanskrit on ethical matters. This translation of the same into Gujarati prose is calculated to prove of real use to those who are engaged in religious propaganda work.

K. M. J.

KANARESE

SWADESHI By Udipi Gorindrar Mangalore. Crown 8vo Pp. 41. Price as 4.

This small book is a translation of the three essays on 'Swadeshi,' one of which is by Kaka Kalelkar of Satyagrahashram, now in Jail, and the other two by Mahatmaji. It is a faithful translation and does not pretend to be any more. There is no question, therefore, as to the substance of the book which wholly belongs to the original writers. All know well enough by this time the interpretation of 'Swadeshi' by Mahatmaji and his disciples and it is a blessing to the Kannada readers that the author has translated in a simple style the forceful and homely thoughts of the great son of India.

It is needless to say that much of the charm of style in the original essays is lost in the translation. We have to admit that some of the passages written by Mr. Gandhi in English as well as in Gujarati, are simply 'untranslatable.' But the author has tried his best to convey this idea in as good a language as is possible for him. The book has certain peculiarities of the Mangalore style of writing, but it cannot be helped and only a more frequent issue of such books can make them familiar to

others. The printing is good as most printing in Mangalore is.

RANGAIAH DIVAKAR

TELEGU.

Vidwan Peri Satyanarayana Sastry's adaptation of the first part of Kadambari into Telegu has been done very successfully. The beauties of the original are not missing in the adaptation and the story has been very well narrated. The language is chaste and the style racy. "Andhra Kadambari" certainly deserves great popularity and we recommend it to those Andhras who desire to know the story of Kadambari without possessing any knowledge of Sanscrit. We hope the second part whose publication we await, would be as good as the one under review.

Copies of this book can be had from the author, who is a Pandit in the Maharajah's College at Vimanagaram. Its price is Re 1.

"Rajaneethi Sastra" or political science in Telugu is we believe the first of its kind written for the Andhras in their vernacular. The author not only writes about the current theories, but also about the political ideas and ideals of our ancestors. The chapter on International Law is interesting as it contains information about the inter state relations in ancient India. In these days of great political activity and extension of democracy the book is sure to be helpful to the Andhras who desire a knowledge of this science but who have no knowledge of English. Copies can be had from the author Mr. Vepa Satyanarayana Murty, B.A., B.L., *Berhampore, Ganjam District*.

K. R.

EUROPEAN COLONIAL POLICY AFTER THE WORLD WAR

By Dr. HANS GOLDSCHMIDT, Editor *Weltwirtschaftliches Archiv* KIEL

A COUNTRY'S colonial policy is a thing by which it can gain merit. The treasures of modern science and knowledge can thus be made available to less advanced peoples, and through sanitary measures, construction of roads and writing, laying out of plantations and streets and construction of railways, the native population can be led to improve its conditions of life and to exploit the natural resources of the country. A colonial policy with such an aim is necessary for European nations, as the natural resources of their own countries are not sufficient for the maintenance of a constantly increasing population and therefore recourse must be had to thinly peopled continents as Africa.

In practice, however, the colonial policy of European Powers has always shown an evil tendency. Its object has been the reckless exploitation of the native population. During the past many centuries the mutual rivalry of the Great Powers has led to wars in which large territories have passed from one nation to another without any regard for the wishes of the native population. As is well known, even the world war was caused by such a conflict of interests. In 1917 the Allied Powers had already declared that

a permanent peace was impossible if Germany insisted on retaining her colonies. That, as pointed out by a moderate English politician, Germany's achievements in the scientific investigation and development of Africa were of greater value than those of all other countries, and that, in view of the great increase of her population and her poverty in raw materials, she required colonies, was of little consequence. The Versailles Peace compelled Germany to give up all her colonies. The Allies sought to justify their policy on moral grounds. They declared that Germany had offended against the laws of colonial civilization, that she had used the colonies as starting points for her raids on the trade of the world, that she had depopulated large territories in East Africa and Camerun, etc.

Every one knows that the Allies wished to deprive Germany of her colonies as they wanted them for their own purposes. The flourishing condition of the Colonies in 1914 and the attachment of the natives, particularly in East Africa, to the Germans, contradict the declarations of the Allies. It was intended to entrust the mandates for the colonies to the League of Nations, that

say, the League of Nations was to hand over to neutral countries, according to the American plan, the administration of the colonies, until the natives were in a position to govern themselves. But what happened? The Allies used their influence to get for themselves the mandates for all the colonies. The appearance that the colonies were not being annexed was thus preserved incidentally another advantage was also gained the colonies could not be regarded as part of the indemnity to be paid by Germany and thus could not be included in the reparations. The value of the colonies was officially estimated to be 77½ milliard gold marks. The total amount of the reparations was fixed by the London Conference of 1921 at 120 milliard marks, an amount which even the Entente admits that Germany cannot pay. If her colonies are included in the reparations, Germany has already paid the greater part of them.

Let us now see what the new masters of the former German colonies, the mandatory powers, have done in order to improve the condition of the natives and to develop the colonies so badly used, according to them, by the Germans. The information given below is derived from official reports, etc., of the Powers concerned.

In the first place the Germans were expelled from all German colonies, with the exception of South West Africa, their property was seized and liquidated. The result was an immediate and a very considerable increase in the possessions of the Allies. What use did they make of their new property?

Let us consider the case of the German colonies which are not far distant from India and with which India has close economic relations. Under German rule cattle breeding and the cultivation of raw materials as cotton, coucou, cocoa, nuts, etc., were making rapid progress in German East Africa. Through the growth of cultivation and trade the native population got profitable opportunities of earning money, and its economic condition was fairly good, while its health and education were very carefully looked after by the Government. The greater part of East Africa has now passed into British hands as Tanganyika Territory. According to reports of eye witnesses, the plantations are overgrown with weeds, the old owners have been driven

away and there is consequently a lack of technical experts. The number of Europeans has decreased from 6000 to 2200 and imports and exports have declined (partly due to the general economic crisis throughout the world) as the following figures would show —

	1913-14	1919-20
	Million rupees	Million rupees
Imports	34	17.4
Exports	26.8	14

On account of the depression of the export trade the natives are unable to find a market for their goods. The chances of earning money, which the plantations and railway construction offered in large measure under German rule before the war, no longer exist. They have become poor and are no longer in a position to buy European goods or to use the railways, which they did very largely before. The traffic on the German East African Central Railway, according to official reports, has decreased to such an extent that many railway stations have been closed. The 40 kilometres of railway line from labora to Kagerakine, laid before the war, have been taken up and handed over to the Belgians for their Congo railway.

The official English report on the subject admits the success of the German system of school instruction, of which proof is furnished by the great number of the natives who are able to read and write. But the English Government has not found it possible to re-start school education. The old native teachers are not to be found, or they have adopted other professions and do not wish to return to teaching.

Arrangements for fighting epidemics and for the care of the health of the natives are worse still. In addition to places like Darassalam and Tanga, where there were many doctors, the German Government had established 24 chief places as administration districts, and also other centres, well provided with doctors specially trained in tropical medicine. The sanitary administration consisted of 48 doctors, in addition there was a staff of 10 German doctors for fighting the sleeping sickness. Under the present English rule there are only 11 sanitary officials, while sleeping sickness is dealt with by only one English doctor. The result is that this sickness, which was being slowly conquered before the war, is again claiming an increasing number of victims from the

native population and decimating it. The position as regards animal epidemics is no better. The German Government had set up a *Seruminstitut* with a large staff to deal with them. The English find it difficult to secure experts with the necessary qualifications for the purpose. The consequence of the defective organisation is that rinderpest, when it is suppressed in one place, breaks out anew in two or three other places.

Are the natives more satisfied with English rule than they were with the Germans? The best answer to this is given by a correspondent of the *London Times*. He quotes a saying which is very common among the natives of Tanganyika Territory. The words of the German were fierce, but his heart was right. The Englishman speaks to us smoothly, but his tongue is crooked.

The situation in other former German colonies is exactly similar, whether they belong to France (as the greater part of West African colonies) or to England or Belgium or Japan or the Australians (the New Zealanders have received New Guinea and Samoa). Everywhere there is the same decay of the once flourishing plantations, because the place of the old owners has been taken by men who do not understand their business, the same decline of trade and the same decrease in the well being of the natives—and this in spite of the fact that the natives are now paying higher capitation taxes than in the days of German rule. Partly, compulsory labour has also been introduced. Education and sanitation suffer on account of the lack of trained men.

Even the French who are never tired of depreciating German achievements admit in their official report: "Il est absolument incontestable que les Allemands avaient au Cameroun en matière d'assistance médicale commencé d'entreprendre un grand oeuvre qui déjà portait ses fruits bienfaisants."

The natives of Cameroun openly protested against the establishment of French rule and sought the intervention of the King of Spain so that they might continue to be under the German Government. In Samoa, along with the natives white settlers, among them 66 Englishmen, have protested against an inefficient system of Government which costs twice as much, and requires 2½ times as many officials as before, and is driving the country into bankruptcy. Meanwhile

the right of self determination is allowed to be exercised when it is useful for enlarging the power of the Allies.

A particularly heartless case of selfish exploitation of colonial lands is furnished by the South Sea island Nauru. It is extraordinarily rich in phosphates, which are estimated to amount to 300,000 tons. England reserved this island for herself, other South Sea islands were given to Japan or Australia. Under German rule the phosphates were worked by the Pacific Phosphates Company and freely entered into the trade of the world. Now, England, Australia and New Zealand have a monopoly of them. The costs of production are 1s per ton, the selling price to the Australian farmer is 4 6 10 per ton. The wages of the Chinese worker are 2s and of the Nauruan native 5s per week. The imported natives are paid 5s per month, for 9 hours' daily work, or 216 hours' work in a month, or 1s per week for 14 hours work. Women and boys under 10 receive 1s per month.

Only German South West Africa is an exception. This was assigned to the Union of South Africa and the German settlers were allowed to remain there. But the economic position of even this colony has become worse because the economic and political objects of the present Government are quite different from those of the German Government. At the request of the South African mine owners the working of the diamond mines has ceased the former have thus rid themselves of burdensome competition but many people have, in consequence, lost their employments.

It is not pretended that German rule in the colonies was faultless. But, as the English writer Morel testifies, Germany never tried to conceal her mistakes, she publicly examined and punished the wrongdoers. The methods of exploitation of the victorious powers show that on moral grounds they are surely not justified in robbing Germany of her colonies. (An Australian socialist calls the facts mentioned about Nauru 'the Nauru scandal'.) The lack of suitable personnel shows that they cannot properly work their new possession. It is Imperialism, the pure desire for power, which having already turned Europe into an economic chaos leads them to constantly enlarge their spheres of interest, though in the process whole peoples may be destroyed.

HINDU SOCIAL REFORM

By A HINDU

IN no country in the world is the need for reform so great as in India, nor have reformers of all kinds been wanting. There have been social, political and religious reformers, to name the three principal divisions among them. Religious reformers have flourished in India in all ages,—a well-known and time honoured class. Political reformers, though a recent creation of British rule, are the most vocal now, and wield the largest influence. Social reformers have gone hand in hand with the other two classes, and have sometimes, though not always, been identical with them. Political reformers, who have also worked in the field of social reform, have found that except in the limited field of social legislation connected with labour, their work as social reformers, is not much appreciated. The tenets and doctrines preached by every religious reformer in India involve considerable readaptation in the social outlook, but few of them laid the emphasis on any consistent programme of social reform, on the contrary, the problem was seldom faced by them squarely in the face. A century ago the great reformer Swami Narayana of Gujerat, a cobbler by caste, whose followers belong to all castes who do not however inter-dine, told Bishop Heber that he did not consider caste of much importance and that in the eye of God all castes were equal, but he did not wish to give offence by denouncing it. Swami Vivekananda, the apostle of modern Hinduism, in his lecture on the Mission of the Vedanta, said

"I must frankly let this audience know that I am neither a caste breaker nor a mere social reformer. I have nothing to do directly with your castes or your social reformation."

The line of least resistance is what most Indian religious reformers have chosen to follow in the matter of social reform. Those among them who were bold enough to work out their principles to their logical conclusion, often found themselves in a hopeless minority and were compelled to secede from the religion of their birth.

Those who, feeling the difficulty of making headway against the prevailing prejudices of Hindu society from the outside, have preferred to work from within in regard to such vital social problems as caste, marriage, female emancipation and the like, have been regarded as fanatics for their zeal if they have chosen to display any enthusiasm for the cause, or they have been gradually forced to give up the attempt as hopeless and leave all progress to the slow process of the time spirit. In either case the result is that they make little impression on the placid bosom of orthodox society.

Finding themselves in this dilemma, some try to tackle the minor problems of social welfare, e.g., marriage dowries, marriages between different sections of the same caste, elevation of the inferior castes by formal investiture with the sacred thread, and the like. Work in this limited field has been undertaken by the caste sabhas and sammelanas all over the country, but in practice it has been found that the avenues they have sought to explore invariably lead to a *cul de sac*, and after making a noise for a time they have either died of inanition or are leading a moribund existence.

Others there are who, belonging in name to the orthodox community, consider themselves to be the chosen sons of light, because they partake of forbidden food in mixed company whenever an opportunity offers itself to gratify the palate in that way without openly courting social opprobrium. In their own society, which they have got to invite on all sacramental occasions like marriages and funerals, they scrupulously adhere to the orthodox practices which they dare not repudiate. As to inter-marriage, which is the essence of the obliteration of caste-distinctions in modern Hinduism, they never advocate it, on the contrary, they pass resolutions by the dozen in their Bar associations and public gatherings condemning the mildest permissive legislation on the subject as entirely foreign to the genius of Hindu society.

though even a nodding acquaintance with our ancient lawgivers like Nārada and Brihaspati would suffice to prove the contrary.

Last of all, there is the class of reformers who stand high in their own esteem because they dwell apart, like Epicurean gods, from the din and turmoil of the arena where social issues are fought and—lost. They are the intellectual workers, in entire sympathy with the full programme of social reform, but only on the theoretic plane. If they could but think of it, they would find that not any genuine enthusiasm for the cause of social reform or love for the masses or of democratic equality, but the intellectual stimulation of historical study and sociological research, and the satisfaction derived from the contemplation of an ideally perfect manhood working in an atmosphere of equal opportunities for the harmonious development of all the faculties, are the motives underlying their Platonic love of reforms, and the example of conforming to orthodox practices for all practical purposes set by them is much more baneful to the cause of reform than the honest dissidence of the schismaticist whom society throws overboard, but whose moral influence continues to work and slowly to undermine its existing foundations. They will perhaps retort that hasty attempts at social reform, before the popular mind is well prepared for it, land society into disaster, and that their object, therefore is to prepare the field by creating an intellectual conviction that the existing order of things is thoroughly rotten and needs change. After such a conviction has gained ground among the masses, the rest would be comparatively easy work. Till then, they would contend, the best course to follow is that laid down in the *Gita* where wise men are enjoined, whatever their private views, to follow in practice the observances of the multitude, with a view to prevent them from losing themselves in a multiplicity of counsel. The same policy of *Lokasamgraha* (which is the name given to it in the *Gita*), they would remind their critics, was followed by the philosophers of ancient Rome, who, in the words of Gibbon,

"asserted the independent dignity of reason but resigned their actions to the commands of law and of custom. Viewing with a smile of pity and indulgence the various errors of the vulgar, they diligently practised the ceremonies

of their fathers, and devoutly frequented the temples of the gods. Reasoners of such a temper were scarcely inclined to wrangle about their respective modes of faith or of worship. It was indifferent to them what shape the folly of the multitude might choose to assume, and they approached, with the same inward contempt and the same external reverence, the altars of the Lohyan, the Olympian or the Capitoline Jupiter.

To the doctrine of *Lokasamgraha* of the *Gita* may be added the other doctrine of *Adhikari bheda* with which Hindu popular philosophy is everywhere interpenetrated, and which may be put forward to justify the toleration of every superstition under the sun. There can be no universal truth suited to every understanding: truth is relative to the receptive power of the individual, and what may be true of one set of conditions, in one clime and among the people of one country, may be the reverse of truth as applied to other conditions, in another clime and among a different people. We must always avoid the mistake of the doctrinaire thinker, and consider the suitability of a social custom to the peculiar circumstances of our Indian soil before launching our crusade against the traditional usage which may have survived its utility. We must take time to consider whether the innovation is suited to the genius of our race, and what are the modifications necessary before we admit its applicability to our social organisation. Hamlet like, we prefer to sit perpetually on the fence, balancing *pros* and *cons*, and spinning eternal cobwebs. As Carlyle puts it,

"Meanwhile, it is singular how long the rotten will hold together, provided you do not handle it roughly. For whole generations it continues standing with a ghastly affectation of life, after all life and truth has fled out of it: so both are men to quit their old ways, and conquering indolence and inertia, venture on new."

The net result of all this is, that while a good deal of talk of social reform goes on in Hindu society, and Mahātmā Gandhi places the removal of untouchability in the forefront of his constructive programme, and Hindu Mahāsabhas are held with ambitious schemes of proselytization on their agenda, nothing serious gets done and the whole agitation fizzles out in empty talk. What is the cause of this hopeless ineptitude of the Hindu

Hindus have been great in philosophy, but as John Tyndall said in his celebrated inaugural address at the meeting of the British Association for the Advancement of Science at Belfast in 1874,

"when the human mind has achieved greatness and given evidence of extraordinary power in any domain, there is a tendency to credit it with similar power in all other domains."

The very devotion of our power to one class of ideas tends to render us less instead of more competent to deal with another class of ideas. Dr. Brajendranath Seal in his *Positive Sciences of the Hindus* has no doubt shown that "the Hindus no less than the Greeks have shared in the work of constructing scientific concepts and methods in the investigation of physical phenomena," but he admits that though "the whole movement was genuinely and positively scientific," it was "arrested at an early stage." The cause of this arrest has been traced in Dr. P. C. Ray's *History of Hindu Chemistry*. The spirit of enquiry gradually died out among a people naturally prone to metaphysical subtleties. The spirit of the Middle Ages of Europe descended on the Hindu mind. In the words of Tyndall,

"it was a mental spirit. The seekers after natural knowledge had forsaken that fountain of living waters, the direct appeal to nature by observation and experiment, and had given themselves up to the remanipulation of the notions of their predecessors. It was a time when thought had become abject, and when the acceptance of mere authority led, as it always does in science, to scientific death. Natural events, instead of being traced to physical, were referred to moral causes, while an exercise of the fantasy took the place of scientific speculation. Intellectual mobility was the result. As a traveller without a compass in a fog may wander long, imagining he is making way, and find himself, after hours of toil, at his starting point, so the schoolmen having tied and untied the same knots and formed and dissipated the same clouds, found themselves at the end of centuries in their old position."

just as the mediæval logicians of India disputed for centuries about the vessel being the container of the oil and *vice versa*, but could never arrive at a definite conclusion.

Forced by circumstances, the leading minds among the Hindus have now come to admit the truth of the following excellent observations from the address already quoted, the mass mind, in which term I would

include the mentality of the majority of educated Indians, has yet to be convinced of their profound wisdom. Says Tyndall,

"Every system, which would escape the fate of an organism too rigid to adjust itself to its environment must be plastic to the extent that the growth of knowledge demands. When this truth has been thoroughly taken in, rigidity will be relaxed, exclusiveness diminished, things now deemed essential will be dropped, and elements now rejected will be assimilated. The lifting of the life is the essential point, and as long as dogmatism, fanaticism, and intolerance are kept out, various modes of leverage may be employed to raise life to a higher level."

The scramble for seats in the science classes of our colleges and universities is pathetic to behold. But the I.Sc. and B.Sc. students take to science courses in such large numbers in the belief that they open the door to lucrative appointments, not because the students have any faith in the training imparted there, as is evident from the fact that their attitude of mind, their habits, beliefs, and reactions to life, continue the same both before and after they have been through a course of scientific training. The good old ways of their fathers and grandfathers continue to govern their everyday activities in the social and domestic sphere after they have finished their academic career. They have profound faith in the Sanskrit verse which enjoins that that way alone salvation lies*. In the early days of the Calcutta University, one of its most distinguished Vice-Chancellors, Sir Henry Sumner Maine, noticed the false standards of historic judgment set up by the intelligentsia of Bengal in the interests of a chauvinistic glorification of the past, and pointed out the danger of fostering such a temper to the growth of a sober manhood well-equipped to take its part in the progressive development of India. That warning has lost none of its force by reason of the phenomenal extension of scientific studies among our students, for the scientific frame of mind is yet as far off as ever. It is to this fundamental defect of our national character that the failure of all our schemes of social reform must be ascribed.

We must not forget that all partial attempts at tinkering reforms are foredoomed

* येनैव विदितं यथा येन यथा विदितम् ।

नैनं यथायं यथायं, नैनं यथायं यथायं ।

to failure, to unloose a screw here, or pull out a brick there, may render the whole social fabric weak, but in India that structure is so complex, so deeply rooted in the soil, and the ramifications of the organisation are so vast and various, with so many clamps and rivetings and cross-hands, that petty alterations do not produce any appreciable change. Moreover, as Emerson says, every great and commanding moment in the annals of the world is the triumph of some enthusiasm. An enthusiasm is not generated where the whole heart is not engaged, but considerations of prudence hold sway. Again, when once we begin to reason, and give our intellect full play, we cannot fail to see, for instance, that the very arguments which are advanced to justify the fusion of subcastes apply equally well to the case of intercaste marriage. To stop short at a half-way halting house, therefore, becomes impossible to the mind which is enfranchised. The emancipated intellect which has once breathed the pure atmosphere of truth can hardly be expected to go back to the poisonous air of the lower regions where ignorance and superstition reign supreme. In trying to temporise with the powers of darkness the man of enlightened understanding falls in his own esteem and loses his power of doing good to society. A radical reform which goes to the root of the matter is, therefore, often easier to bring about than a compromise which pleases neither party and ends by stultifying itself.

Those among us whose minds have been liberated from the thralldom of superstitious customs and usages sanctioned by hoary antiquity and who are, therefore, quite alive to the evils wrought by them upon the body politic, lack the backbone to dare to be in the right with two or three, thus retarding the advent of the day when the example set by themselves and by others of their way of thinking might infiltrate the mass of Hindu

society. To try to leaven the popular intellect with the wholesome truths which have dawned in the minds of the more advanced section of the community and try to convince the people of the futility of their present reactionary attitude in regard to social questions is of course a praiseworthy aim. But mere good intentions and appeals to reason are not enough for those who lead the vanguard of progress and are the upholders of liberal ideas in Hindu society. Example is always better than precept and Hindu society may reasonably expect those who preach a novel social doctrine to apply it in their own life and demonstrate its usefulness by personally showing the way. The difficulty, we know, is great. As Emerson says,

"Society everywhere is conspiring against the manhood of every one of its members. The virtue most in request is conformity."

But it is Emerson, again, who tells us that

"whose would be a man must be a nonconformist; nothing is at last sacred but the integrity of your own mind."

To the advanced social thinkers in my own community I would, therefore, strongly recommend the closing words of Tyndall's address, which should be hurled into our minds if idle intellectual curiosity in social matters is to be replaced by true social efficiency.

"It is perfectly possible for you and me to purchase intellectual peace at the price of intellectual death. The world is not without refuges of this description; nor is it wanting in persons who seek their shelter and try to persuade others to do the same. I would exhort you to refuse such shelter, and to scorn such base repose—to accept if the choice be forced upon you, commotion before stagnation, the leap of the torrent before the stillness of the swamp. In the one there is at all events life, and therefore hope; in the other, none."

THE BREAKING-UP OF THE MUGHAL EMPIRE : JATS AND GAURS

By JADUNATH SARKAR

I

THE endless wars in which Aurangzib became involved in 1679 and which were to continue till his death, began very soon to react on the political condition of Northern India. The Emperor left Delhi in 1679 for Rajputana and thence proceeded to the Deccan two years later. For the remainder of his reign all his sons and highest generals were assembled there. In unvarying succession Northern India continued to be annually drained of its public money and youthful recruits in order to fill the evergaping void caused by the Deccan wars. Reports of occasional disasters to the imperial arms of Prince Akbar's rebellion, Shambhaji's daring raids, and the hopeless entanglement of the Emperor with Bijapur, Golkonda and the Maratha people, reached the bazars and hamlets of Northern India with the usual exaggerations. Years passed away, and yet the Emperor did not return to his capital, nor did any of the princes. The rich old provinces of the Empire north of the Narinada were left in charge of second-rate nobles with insufficient troops.

At the same time, the long caravans of merchandise, State revenue, army provisions, and the families and property of the nobles so frequently making their way to the far off South under slender escort, offered an irresistible temptation to robber tribes. The great royal road leading from Delhi to Agra and Dhoolpur and then through Malwa to Deccan passed directly through a country inhabited by a people whose predatory instinct can be kept in check only by the terror of superior force. These are the Jats, a race of hardy peasants whose bodily vigour and growing numbers had made them spread rapidly from the north-eastern frontier of Rajputana to the bank of the Jamuna, filling the present Agra, Mathura and Aligarh districts as well as the Bharatpur and Alwar

States. Northwards their settlements dotted south eastern Punjab, and southwards the adjacent parts of Malwa. Whether the Jats were really descendants of the ancient nomadic Geta is uncertain, but though they are to day essentially agriculturists, their many affinities with the wandering predatory tribe of Gajars have for many centuries made them, equally with the latter, the greatest enemies of public peace and private property. The Jat population in a province requires strong government and constant vigilance on the part of the ruler. As the proverb runs, "The Jat, like a wound, is better when bound."

In the administrative slackness and military weakness which affected the Mughal government in consequence of the Deccan wars, the Agra district was the first to feel the truth of this proverb. The ill guarded wealth of the rich cities and mansions of the metropolitan *suba* and the valuable convoys moving along the king's highway called forth the cupidity of the Jats, now that the fear of the Emperor's return was daily growing more remote. Here was a surer means of growing rich than by the slow process of painfully tilling a grudging soil under an uncertain rainfall. And such a course of rapine involved little risk, as the weak local troops could not always punish the robbers in the field, nor follow their quickly fleeing bands to the nooks of their wide jungle country.

The Tenwa clan of Jats had first entered the Mathura and Aligarh districts about 1600 as servants and peasants, but in the next sixty years they had grown powerful enough to make themselves masters of the Joar pargana. Their chief Nandaram had withheld revenue at the end of Shah Jahan's reign, but had been forced to submit in 1600. Nine years later the Jat peasantry rose under Gokla, the zamindar of

Tilpat,* killed Abdun Nabi, the Mughal faujdar of Mathara, and spread disorder through the Mathura and Agra districts. After nearly a year of fighting, the rising was suppressed with terrible bloodshed by Hassan Ali Khan, the Jat stronghold was taken, Gokla was captured and put to death, and their mud-forts were dismantled [*History of Aurangzeb*, iii ch. 35]

II

Fifteen years now passed in peace. And then the opportunity created by the Emperor's Deccan invasion was seized by two new leaders of the Jats, Rajaram and Ramchehra, the petty zamindars of Sansani and Songar† These were the first to challenge the forces of the Empire and train their clansmen in group organisation and open warfare. Every Jat peasant was practised in wielding the staff and the sword, they had only to be embodied in regiments, taught to obey their captains, and supplied with fire arms to make them into an army. As bases for their operations, refuges for their chiefs in defeat, and storing places for booty, they built several small forts (*garhi*) amidst their almost trackless jangle, and strength-

ened them with mud walls that could defy artillery.

Then they began to raid the king's highway and carry their depredations to the suburbs of Agra.

The bloody suppression of Gokla Jat had become a faded memory in the course of the next 16 years, and by 1686 a generation of Jat youngmen had arisen who had not tasted the sword of Hassan Ali Khan.

Rajaram's lawless activities could not be checked by Safi Khan, the governor of Agra. His gangs closed the road to traffic, and after plundering many villages of the district, he moved towards Sikandra, wishing to rob Akhar's tomb there of its costly decorations. The faujdar of the place (Mr Ahul Fazl) fought him with very inferior forces, and though he was wounded with most of his followers, he succeeded in turning the rebel back, who marched by way of Shikarpur to Ratanpur, sacking both these places.

Rajaram soon showed even greater audacity. The renowned Turani warrior Aghar Khan was going from Kahl to the Emperor's camp at Bijapur. Near Dholpar, as his troops were marching carelessly and without order, a large party of Jats suddenly fell on his baggage and carried off some carts, horses and women. The Khan, without making any proper arrangement or concerted plan, impetuously galloped in pursuit of the raiders, at the head of a small force, and overtook them five miles off. Here the Jats turned at bay and killed Aghar Khan and his son-in-law with 80 of their followers.*

As early as May 1686, Aurangzeb had recognised the gravity of the situation by detaching against the Jats a great general, Khan-i-Jahan Kokaltash Zafar Jang (M A 274). Now the success of Rajaram and the failure of Khan-i-Jahan thoroughly alarmed the Emperor, and in December he ordered his son Azam to go there and command the operations in person. But the prince had only reached Burhanpur, when he was recalled to the Emperor's side by the more pressing need of retrieving Mughal prestige before Golkonda (July, 1687). The prince's

* Ishwardas, 1646. The Jat loss in this action is given by him as 200. Aghar Khan (ii 395), however, says that Aghar Khan rescued his women and then assailed the *garhi* in which the Jats had taken refuge, but was shot dead.

* There is a Tilpath, 14 m s of Delhi and 3 m n of Faridabad Joar (*Jewar*) in the Aligarh district is, however, 28 m s e of it (*Ind At* 49 S E).

† Sansani, 16 m n w Bharatpur, and 6 m s of Deeg (*Ind Atlas*, 50 N E). Songar (or Sogghar as spelt in the Fr MS) cannot be traced on the map; the nearest approach to it is Singar, 7 m n of Hodal and 35 m n of Sansani, it is, however, in the Gurgaon district.

A French MS account of the Jats preserved in the India Office, London, (Orme MSS vol 216, no 2, copy in vol 15, no 11), and ascribed to Father Francois Xavier Wendel, is the only source that mentions Ramchehra Churaman is spoken of by Ishwardas (*Fatahat*, 135 b) as a son of the brother of Rajaram, but all other authorities known to me are silent about his relationship with the latter. A Persian work used by W Irvine names Bhajja as the father of Churaman (*Later Mughals*, 322). Life of Churaman (mostly after Aurangzeb's death) in *M U* i 540 542. The fullest history of the Jat wars in Aurangzeb's later years is given by Ishwardas (131b 132a, 136a, 137b, 161b), with some confusion of persons and dates, which I have corrected from the authentic but meagre official history, *Mas-i-Hamami*.

eldest son, Bidar Bakht, a gallant lad of 17, was however sent (in December, 1687), to assume the supreme command in the Jat war, while Khan i-Jahan was to continue as his adviser and chief officer [M. A. 298, 311, K K 316, 395]

But before the prince could arrive, the Jat leader committed more atrocities. Early in 1688, Mir Ibrahim of Haidarabad (nowly entitled Mahabat Khan) was marching to his viceroyalty of the Panjab. Near Sikandra he was encamped on the bank of the Jamuna, when Rajaram attacked him, but was repulsed after a long and stubborn fight with the loss of 400 men, while the Mughals lost 190 in killed and wounded. Rajaram soon returned to the scene, and profiting by the delay in the coming of Shaista Khan, the new subadar of Agra, he plundered Akbar's tomb,* taking away its carpets, gold and silver vessels, lamps, &c., and damaging the building. Khan i-Jahan did nothing to check him.

Bidar Bakht, on his arrival, infused greater vigour into the Mughal operations. At this time an interneone war was raging between the Shekhawat and Chauhan clans of Rajputs for lands in the Bightharia and some other parganas. The Chauhans enlisted the support of Rajaram, while the Shekhawats gained the armed help of the Mughal faujdar of Mewat. A severe battle was fought between them near the village of Bijal. The Rajputs grappled with one another in deadly animosity, and many were slain on both sides. In the thick of the contest Rajaram was shot dead by a Mughal musketeer hiding in a tree (4 July, 1688)†

* Ishwardas 132 b. Manucci (ii 320) adds: 'They began their pillage by breaking in the great gates of bronze which it had robbing the valuable precious stones and plates of gold and silver, and destroying what they were not able to carry away. Dragging out the bones of Akbar, they throw them angrily into the fire and burnt them.'

† This is based upon Ishwardas with date from M. A. 311. The 1st MS., however, says: 'Ramechhra fell into the Prince's hands and Rajaram dangerously wounded in the pursuit, died of his wounds shortly afterwards. Ramechhra's head was cut off at Agra and publicly exposed on the great gate in front of the fort, above the bazar.'

The official historian and Ishwardas alike ignore Ramechhra and say that it was Rajaram

III

Bishun Singh Kachhwa, the new Raja of Amber (Jaipur), was appointed by the Emperor as faujdar of Mathura with a special charge to root out the Jats and take Sansani as his own jagir [Ishwar, 133a]. He gave the Emperor a written undertaking to demolish the fort of Sansani [Ishwar, 139a, 135b], as he was burning to distinguish himself and win a high mansab like his father Ram Singh and grandfather Mirza Raja Jai Singh. Bidar Bakht laid siege to Sansani. But the campaign in the jungles of the Jat country severely taxed the invading army. The Mughals before Sansani had to undergo great hardship from scarcity of provisions and water, as the enemy by frequent attacks cut off their grain convoys and watering parties. Incessant night attacks kept the siege camp in perpetual alarm. 'The men were prostrated by hunger, and the animals perished in large numbers through weakness.' But the besiegers held tenaciously on, and in four months carried their trenches to the gate of the fort, mounted guns on raised platforms, and laid mines. The jungle round the fort was cleared. One mine under the gate was fired, but the Jats having previously detected it and blocked its further side with stones, the charge was driven backwards, destroying many of the artillerymen and supervising officers of the Mughal army. A second mine was then laid and carried under the wall in a month's time. It was successfully fired (end of January 1690), the wall was breached, the Jat defenders living in it were blown up, and the Mughals stormed the fort after three hours of stubborn opposition. The Jats disputed every inch of the ground and were dispersed only after losing 1500 of their men. On the imperial side, 200 Mughals fell and 700 Rajputs were slain or wounded. The remnant of the garrison was put to the sword [Ishwardas 136f-137a, M. A. 334, Hamid ud din's Akham, §26]

whose head was cut off and sent to the Emperor at Bijapur, where it arrived on 5th Sep. 1688 (W. I. 312).

Bightharia—There is a *Bighthali*, 2½ m n e of Alwar and 1½ m n w of Firuzpur of Gurgaon (Inl At 50 N W).

Bijal—There is a village named *Bijwar*, on the old bed of the Suabi river, 18 m s of Rewari and 1 m s of the small town of Shahjahanpur (Inl At 49 S W). *Tijara*, 20 m e of Bijwar

Next year (21st May, 1691) Raja Bishnn Singh surprised the other Jat stronghold of *Songar*. "The Raja hastened there with the imperial army. By chance, as the gate of this little fort was kept open at the time for admitting grain, the invaders entered it at the gallop, slaying all who raised their hands and taking 500 of the rebels prisoner" [Ishwar, 137 a and b, *M. I.*, 340].

The result of these operations was that the new Jat leader went into hiding in 'hocks and corners' unknown to the imperialists. The tribesmen returned to the peaceful work of cultivation and the district enjoyed peace for some years after. But in 1695, when Prince Shah Alam reached Agra the Jats were again causing trouble [*M. I.*, 542]. Their next leader was Churaman, the son of Bhajja, a brother of Rajaram. This Churaman had a genius for organisation and using opportunities, and succeeded in founding a dynasty which still rules over Bharatpur. "He soon built other places for retreat and safe keeping of booty. Most likely he was aided in this work by the wealth secreted by Rajaram and others of his ancestors. Being more enterprising than those who had preceded him, he not only increased the number of his soldiers, but also strengthened them by the addition of fesi-lers (musketeers) and a troop of cavalry, whom he shortly afterwards set on loot and having robbed many of the ministers of the Court on the road, he attacked the royal wardrobe and the rennee sent from the provinces" (Fr *MS.*, 41). But this full development of Churaman's power was witnessed after the death of Aurangzib. The wars of succession among that Emperor's sons and then among Bahadur Shah's descendants were to be golden opportunities to the Jat leader.

About 1704 he recovered Sansani from Mughal possession. It was, however, wrested from the Jats a second time on 9th October 1705 by Makhtar Khan, the governor of Agra [*M. I.*, 498, Inayatullah's *Alam*, 76].

Churaman's history after the death of Aurangzib is given in full in Irvine's *Later Mughals*.

IV

During the Emperor's prolonged absence in the Deccan, while the Jats were raiding the great royal road from Delhi to Bijapur at

its northern end, another body of rebels disturbed its middle portion which passed through Melwa. Private feuds very often ended in outbreaks which went beyond their original subjects of dispute and developed into revolts against the imperial Government and public peace.

Pahar Singh Gaur, a Rajpet zamindar of *Indrali* in western Bundelkhand, was serving the Emperor as feujdar of Shehabad Dhamdhara* in Melwa. He was a man of matchless bravery and as chivalrous as he was brave. A zamindar of the neighbourhood named Lal Singh (of the Khichi Chauhan clan) was driven to despair by the exactions and oppression of his overlord, Anurudh Singh Hada (the Raja of Bundi), and bought the alliance of Pahar Singh by offering him the hand of his daughter. Pahar Singh who ranked low in Rajput society on account of his being a *Chamar Gaur*,† jumped at the proposal of such an ennobling match, and immediately rode out with his 5000 expert troopers to the villages of Lal Singh and sent word to Anurudh Singh to spare his vassal. The Hada Raja replied scornfully, "You presume to make a display of your force to prevent me from taking my tribute! When an ent puts forth wings, it is a sign of its approaching death." The Gaur leader, on getting this reply, sent a challenge to Anurudh to prepare for battle, but the latter arrogantly said that such a foe was unworthy of his sword and that a few of his armed vassals would be enough to drive him away. But the Hada vanguard was defeated and driven back on their Raja's camp by the heroic charges of Pahar Singh, and the boastful Anurudh fled on horseback without having time to tie his turban on his head. Pahar Singh refused to pursue him, replying to his counsellors in these noble words "It is against the rules of chivalry and heroism to strike a man who has turned his back." But the Bundi Raja's camp and baggage, worth lakhs of Rupees, fell into the victor's hands, who then returned home (early in 1685).

* *Indrali*, 43 m. east of Gwalior. It should not be confounded with *Indragarh*, which is 35 m. south west of it and 30 m. n. of Jhansi. *Shehabad* is 90 m. n. of Sironj and nearly the same distance s. w. of Gwalior.

† Beames's *Memoirs on Jats*, i. 10: "They are ashamed of their name as it presumes a connexion with Chamars."

The Emperor, on hearing of it, ordered the victor to send the booty to him. Pahar Singh refused, and then openly broke with the imperial Government, taking to a life of rebellion and plundering in the villages of Malwa. At this time that province was being administered, in the absence of Prince Muhammad Azam, by Rai Muluk Chand, the assistant (*post darst*) to his diwan. He carried out the Emperor's order to suppress the rebel, and attacked Pahar Singh at the village of Udaipur, some 20 miles south east of Sironj.

After a severe battle the rebel was slain (Nov or Dec, 1683). His head was cut off by the victor and sent to the Emperor, who on viewing it remarked, "A sparrow decked in a handful of feathers has struck down a high flying falcon!" Muluk Chand was, however, rewarded with increase of rank (500) and the title of *Rai i raiyan* (the highest that a Hindu civilian could hold).*

1

But the rising continued under Pahar Singh's son Bhagwant, who collected a large body of fierce peasants and began to plunder the country round Gwalior, entirely closing the roads to traffic. Muluk Chand marched to Gwalior with his forces and was reinforced by some officers detached from the Agra province. Bhagwant Singh, who had gone towards Kalpi, now turned back and halted at the village of Bijurra (4 miles south east of Aatri). The imperialists marched out of Gwalior to Aatri, 12 m s of it. A pitched battle was fought on the spacious plain near the village of Chiruli (6 m s e of Aatri). Bhagwant, who had been encouraging his men from the rear, while the battle was at its hottest, made a sudden charge at the head of 500 fresh men and cut his way to the elephant of Muluk Chand. The imperialists broke and fled; their general's elephant was driven away, though he continued shooting arrows behind him, the Gaur soldiers plundered all the baggage, horses, etc., of the Mughals, and returned to their base to secure the booty. Bhagwant Singh, though victorious, was thus left almost alone on the field. Some of the Mughal officers who were still maintaining their ground, now

joined together and charged Bhagwant in a compact body. After a brief but severe contest the defeat was marvellously turned into a victory, the rebel chief was killed, Malak Chand turned his elephant back to the lately lost field, cut off Bhagwant's head, and came back to Gwalior (March 1690). But in the very night of his return he died of cholera. [Ishwardas, 97a (full) M.A., 26b, 273 (dates only)]. His orphan son visited the Emperor and was given a civil post in recognition of his father's services [I O L., 1311, 20a].

V I

But the trouble did not end even then. Devi Singh, another son of Pahar Singh, joined Chhatra Sal Bundela, and took to plundering the imperial territory and molesting the people in Bundelkhand [Ishwar, 149b]. In 1690 Gopal Singh,* the grand son of Pahar Singh, assembled a large army and captured the fort of *Indrakhi*, belonging to Bakhtawar of the Bhadauria clan. The dispossessed zamindar appealed for protection to Safdar Khan, the *faujdar* of Gwalior, who did nothing for him. The Emperor severely reprimanded this officer and compelled him to proceed against the rebels. Safdar Khan, therefore, rode in force against a petty fort near the village of Gujwara in the pargana of Palwa to which he laid siege. On the sixteenth day, while he was making preparations for delivering an assault next morning, the rebels made a night attack on the siege camp. The Khan, fighting in front of his men, was killed by a musket shot in his navel (May 1690). [Ishwar, 145b, 133a, V 1, 300].

But two years later the Gaur rebels submitted. Gopal Singh and five other kinsmen of Pahar Singh waited on Shaista Khan, the governor of Agra, paid a tribute of Rs 81,000 in cash and kind, and were restored to their mansabs and deputed to serve in Kabul [Ishwar, 149a]. On 6 Nov, 1693, Karat Singh, a son of Pahar Singh, brought 200 Gaur recruits to the Emperor and was

* Gopal Singh Gaur must not be confounded with Gopal Chaudhuri of Sironj, who rebelled on release from captivity (about 1701). Inayats II/2a 3b.

† *Gopurra* is m e of Aatri railway station. *Pitica* not found.

* The Emperor's letter to Azam reporting this victory and describing Muluk Chand's rewards, in I O L. 1311 15b = P. g. at No 1b.

paid Rs 25 for each [*Alfunt*, year 36] In August 1695 we find Dava Singh serving the Emperor in the Deccan as qiladar of Machandragarh [*Alfunt*, 39]

Farther east, in the province of Bihar, the imperial authority was defied by Gangaram*. This poor Nagar Brahman of Gujrat had first secured a small post in the accounts department at the recommendation of the historian Bhimsen, and afterwards became diwan of Khan-i-Jahan Bahadur. When the Khan went to the Deccan as viceroy in 1680, he sent Gangaram to manage his estate (*jagirs*) in Allahabad and Bihar. The sudden rise of this obscure Hindu excited the jealous hate of the other servants of the Khan, who had been displaced from his favour, and they conspired to poison his ears against his absent diwan, by charging him with peculation. Gangaram, on hearing of it, at once came to his master and by his explanations regained his esteem. But as soon as he was back in his charge, his rivals renewed their tactics and with greater success. The unruly peasantry of Khan-i-Jahan's jagirs in North India did not pay rent except under coercion, and Gangaram had to keep a large army to enforce his revenue collection. This fact was misrepresented by Khan-i-Jahan's courtiers as a proof of Gangaram's design for independence and self aggrandisement. The Khan's suspicion was deepened and he summoned the diwan

to his presence. Gangaram disgusted with such a light minded master and despairing of his life and honour, flew to arms. Collecting some four thousand soldiers he plundered the city of Bihar and advancing laid siege to Patna. The governor Saif Khan was a coward and miser, he had kept less than his due contingent of troops and allowed the fortifications of the city to fall out of repair. The rebel set up a bogus Prince Akbar and called upon the people to rally round his standard (March 1681). But he had neither the skill nor the material necessary for taking a walled city, and turned to the more profitable work of plundering the neighbouring villages, while the governor shut himself up in the fort. At length imperial reinforcements arrived from Dacca and Benares and raised the siege of Patna. Gangaram was wounded, but he turned away from the city and engaged in dispossessing many of the zamindars of that district and seizing their wealth and lands. The Emperor dismissed Saif Khan 1682 [*M A*, 226]

After some time Gangaram entered Malwa and in concert with Rajput rebels plundered Sironj* (Oct 1684). He died shortly after at Ujjain [*Dil*, 176]

* *Orise MSS* 12v. Dharamgao to Surat, 18 Nov 1681. Here Gangaram is spoken of as a Rajput belonging to the Rana. Bhimsen adds that he was then going to the Deccan in order to win a ministry by fighting for the Emperor. *Alfunt* year 49 records on 5 May 1696, Gangaram Dava son of Chand Bundela, reported as looting the zamindari of Uchha. This was a different man.

* Based on *Dilhaut*, 176 and Stewart's *Engil* see VI M. L. 20; says that his rising was in suba Allahabad. *Alfunt*, II 6 is Kalp (both wrong)

CURRENCY REFORM IN INDIAN STATES

By SARDAR DA M V KIBI, M A, LL D

THE right of coinage has always been associated with sovereignty—sometimes departmentally exercised, as well as delegated at others. Even a sovereign did not interfere with it although an Emperor may strike his coins and introduce an imperial currency. Numismatists have un-

earthed coins not simply of various denominations but of different dynasties.

The right of coinage, which has always been regarded as one of the principal attributes of sovereignty, has been prized by sovereigns not so much for its political value but its economic effects. A state

the right of having a currency of its own as a means of regulating the economic life of its people

When, under the domination of the currency policy of the Government of India at the end and the beginning of the last and current centuries respectively, the Indian States with a few exceptions gave up this right, either in despair or bargained it for some compensation, the vital power noted above seems to have been lost sight of. The currencies ought to have been amended and not ended.

As I wrote before "The existence of separate currencies had at least three economic advantages. In the first place, it prevented the augmentation of the British Indian currency. It is now a well established doctrine that the inflation of the currency raises prices. The existence of the different currencies acted as a check on it.

"In the second place, a currency of its own enables a State to regulate its economic life. In States which still maintain their currency, it has been, possible, by stopping the export of food grains and other necessities produced within it, to diminish the effect of the high prices prevailing elsewhere. It is obvious that in order to achieve a perfect success in this matter, a State must be either self contained or primitive, yet in any State a currency of its own must offer facilities in this respect.

"Lastly, the existence of different currencies maintained a business in the country of the nature of that which is conducted by the Exchange Banks. A rearing trade was carried on by shroffs or indigenous banks.

"In the already few openings for trade in India, a gap has been caused by the abolition of the currencies in Indian States."

There is also a purely trade-profit in the transaction of the currency making. A State mints coins either of its own accord or on the demand of the public. In either case as a coin has a face value apart from its intrinsic value, as owing to its being stamped with the ruler's insignia, it is not, and need not be, made fully of the pure metal. The proportion of the alloy to the pure metal is dependent upon the prestige of the ruler amounting to goodwill in the mercantile world.

There is another reason why an alloy has to be employed. As the coins are handled, often in the course of their career in the

market, they are subject to wearing away and therefore if pure metal is used, its quantity will diminish in course of time and thus reduce its intrinsic worth. A function of the alloy is to delay or reduce this contingency. Then the stamping process also costs something. These costs are also not only recovered but some profit accrues by the mixing of an alloy with pure metal.

Thus the mixing of an alloy alone brings to the State what I have called its trade-profit. The amount will depend upon the value of the currency produced. Economists are agreed that an ideal currency should be of no intrinsic worth, be cheap in its production and be difficult to imitate. To a large extent such is paper currency. The only Indian State which has this currency is Hyderabad. The profits on the paper currency are the largest since its stability depends upon the mere prestige of the State, which issues it. As a practical measure, however, a fund of a valuable metal, of varying proportions has to be kept intact to support it. This, however, is a burden on the trade profits on such a currency.

There are also some semi economic advantages in having a separate currency. Among them the following appear to be the most important —

(1) Freedom from the effects of a manipulated currency, such as has been introduced in India to meet the requirements of the Government of India, and

(2) A similar escape from the other acts of the legislature in British India affecting its currency.

But the very fact that the right to maintain a currency creates a tremendous power to regulate the economic life of the State, gives in the hands of the governing body an instrument which may make or mar a people. In this connection the name of a Musalman Emperor of Delhi will at once come to mind. It was not a mad freak of his, as is generally supposed, which made him issue leather coins in place of metallic ones. It was a measure of economic wisdom. If successful, it would have lessened the strain on the treasury and would have, by stopping thefts etc., to a large extent, introduced regularity and peace and done away with costly treasures. But not only was the measure in advance of times, but the Emperor lacked the steadiness and power to enforce it.

The effects of a measure similar in kind though differing from it in degree are still felt throughout India. I refer to the closing of the British Indian mints to the people before the beginning of this century. Huge profits accrued to the British Indian Government on the manufacture of the token coins. Its prestige enabled it not only to reduce the proportion between the metallic find in support of the paper currency but to introduce debased coins in it, and thus lessen the handicap on the trade profits of the paper currency. But the cost to the people has been very great indeed. The making of the rupee a token coin lowered the value of the hoards of the people and raised the prices of the commodities to the consumers. The fund collected from the profits on coinage has been frittered away in the attempts to maintain the exchange value of the token currency and in purchasing British paper securities of more or less economical value. The subjects of such of the Indian States as have given up their currencies and they are in the majority have been involved in the financial middle caused by the rulers of a foreign State.

The present German Government by having a currency of its own has saved its people from a fate worse than what it is experiencing at present. Although their paper marks have practically no value in foreign exchanges yet for regulating internal prices, they give a sufficient power in the hands of the Government. German people suffer only in case of goods they have to import, but in the matter of goods they produce their position is enviable. It is owing to this alone that the German trade has recovered its dominance in the world to the chagrin of the enemies of that nation. Had Germany no freedom to have its own currency or had it been brought under submission, like Indian States, by spurious economic arguments such as the necessity of having a metallic currency only, like them, it would have lost its economic freedom and washed its hands of any revival of industries. One of the main reasons for which the Indian States gave up the right to have their own currency was the difficulty in having sufficient quantity of metals partly due to natural causes and largely due to obstructions placed in the way by the British Government and the enhanced costs of manufacturing a metallic currency. The

German Government had the same difficulty, as the allies have deprived it of its valuable metal resources and their imports have become almost impossible. But it boldly faced the situation by resorting to paper currency and secured its economic freedom.

It was in the year 1870 that the Government of India first came out with a proposal offering the Indian States to amalgamate their currencies with its own on certain conditions. The idea seems to have been that the right of coinage was valued simply on account of its political significance and the trade profits it brought. The Government of India therefore, proposed to the Indian States that it would mint coins for them in its own mints with the name of the State on one side and it would allow them to keep profits on such coinage after deducting actual expenses on account of the mintage. The agreement was to be in force for specified period. A few Indian States agreed to these proposals and the act was later repealed.

Sometime afterwards the violent fluctuations in the exchange rates between England and India engrossed the attention of the Indian Government. The Indian States went on merrily with their coinage, minding not the profits from minting them. Things like that would have continued even now, but for the measure which the Government of India took to close its mints. It gave a token value to the British Indian coins, while the value of the States' coins not only outside but within their own territories continued to depend on the value of the precious metal in them. The further measure of the Indian Government which either restricted or occasionally stopped the import and even export of precious metals—silver and gold—by the application of the Sea Customs Act, in oblivion of the treaty rights, of other States sealed the fate of the currencies of Indian States.

While the first named step began to cause trouble on account of exchange, the latter named act not only reduced the profits on coinage to the Indian States but prevented them from getting silver or gold at reasonable prices. Such of the States as had hoards of these metals continued the operations of their coinage longer than others, but gradually most of them succumbed to the onslaught of the token currency in British India. Those who gave up the

struggle earlier benefited in the matter of the rate of exchange, while those who lagged behind suffered on that account. The rates varied between par and a discount of over 100 p. c. or more.

It was not seen by the Indian States that since they had no mints—in fact a few had, but they were closed in agreement with the British Government—of precious metals, in order to maintain their own currencies they ought to have a free access to the markets of the world. Any interference with the latter, as was caused by the restrictions placed on the imports of silver and gold under the Sea Customs Act impliedly abrogated the other right. Had this fact been realised, a protest would have been made against it and means would have been found to import as much silver as was required for coinage purposes as was done by the Government of India for its own purposes.

The existence of separate currencies need not have and did not, so long as they continued to exist, interfere with the dispositions of the British Indian Currency. The rate of exchange between the two would have been settled according to the volume of trade between the different territories. All that the States would have been required to do would have been to keep the intrinsic value of their coins to the level of British Indian Currency. Otherwise, the latter would have driven the former from the market.

The preceding statements are borne out by the experience in the state of Hyderabad. The Nizam's Government imported as much silver or gold as it required for its coinage purposes, just as the Government of India did for similar purposes. It has its own coins of various denominations, minted according to modern methods and it has started a paper currency on a firm metallic basis. All business in the State is conducted in its own currency. No or little difficulty is felt as regards the trade relations between the Hyderabad dominions and the rest of the world, since the rate is settled under the economic laws. There, too, the importance of having its own currency is not so much realised as it ought to be since the mounds of the British Indian Currency, at places where the railway has gone and in big cities where foreigners are employed, are heavy. But that is a matter of detail with which politicians have to deal. What is important to emphasize is that the illustration of an

economic theory, with which we are concerned is unequivocal.

Having contended that the right of coinage is a most valuable economic right and having shown that under certain circumstances an Indian State can exercise it, it now remains to point out some practical steps for its exercise. In the present condition of the world, it is essential that any State wishing to have its own currency should have a metallic one. In the West gold is in favour, and in the East silver takes its place. The gold exchange standard established by the British Government in India is an attempt at compromise, and a fairly good attempt at that, yet like all compromises, it leaves something to be derived from the standard of the partisans of either points of view. For the purposes of the Indian States, however, silver would do as the principal metal for coins. Then in order that their coins may not be driven out of the market, care will have to be taken to approximate them, but not so much as to cause confusion in their identification with those of the British Indian Currency. These will require an up to date machinery in mints. States having credit may also have a paper currency. At first the proportion between the face value of the notes and the guarantee fund to back them up would have to be very close. But even if it is equal in amount in the beginning, yet there will be some advantage in having a paper currency. But gradually as the people get accustomed to it, the metallic fund can easily be proportionately decreased as it always acts as a dead weight and has only to be tolerated.

But these steps alone will not save the situation when the exports of a State are of greater value than its imports, the balance of trade will be in its favour. It may be noted that in the exports and imports are included payments made to or received from the British Government or other States. This balance of trade will be made good by either invisible imports, such as services, or by precious metals, which may come in the shape of coins of British India. When it is so, the question will be what to do with them. To solve such a question on exchange, Bank is necessary. All that can be said at present is that if in the formation of such a Bank a number of States co-operate, its operations will be proportionately of a far-reaching influence and effect.

But from the point of view of economics the vital matter in connection with the manipulation of a currency is the regulation of the volume of its coinage. It is a well-known law of economics that the larger the volume of coins, the dearer are the prices of commodities. Therefore in an Indian State, owing to the operation of several factors, too much care cannot be taken against the evil effects of overcoinage. In doing this, account will have to be taken of the volume of any foreign currency current in the State. Constant vigilance will have to be exercised to eliminate it as well as to register it.

The Exchange Bank, the formation of which has been suggested in a preceding paragraph, need not concern itself, as a practical measure, with the exchanges of countries outside India. It will be an exchange bank, at any rate until it is completely organised for the purposes of the Indian States and British Indian coins. In its absence it will be the function of the treasuries of the different States to eliminate the foreign coins from the markets of the States by affording facilities of exchange to trade. But a Bank will

be more organised and, therefore, a more effective instrument than individual treasuries.

As has been already observed, the right to issue a currency is a source of profit and, therefore, the tendency to exploit it must be guarded against. What means a monetary gain to an autocratic ruler will bring ruin on his subjects should he be tempted to look upon the seigniorage only as a source of unlimited profits. Although in the past the right of coinage was bestowed on or delegated to favoured individuals or firms, yet modern conditions would not admit any such practices. The Government should have complete control over its currency. Another measure that would mitigate the complications arising from different currencies of States would be the introduction among them of an agreement on the lines of the Latin Union in Europe.*

* Revised notes of an Address delivered before the Economic Society of Victoria College, Gwahar in December 1922.

GLEANINGS

Dig Huge Basins for Oil They Cannot Market

So rapid has been the development of the oil industry in many parts of the West that producers

have been forced to dig huge basins in the earth to hold the output from their wells. Refineries have been unable to take care of the supply and so the liquid wealth has been allowed to accumulate while more wells are being drilled all the time.



How Open Tanks Holding Supply of Oil in Western Fields

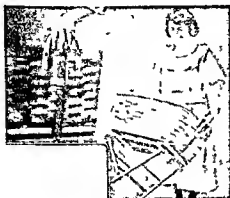
"Eagle Boat" in Clutches of Niagara Falls

Few thrilling escapes from death in going over Niagara Falls equal that of the crew of the eagle boat "Sunbeam." It had been purchased from the government by a western man, who intended to use it as a yacht, and was being taken from New York to Chicago, going up the Hudson River and then through the large canal to the Niagara River. Here instead of turning to the west the boat's owners mistaking the way headed straight for the falls. Unaware of their danger those on board were swept along in the strong current toward the falls.

and then whittled away until he had produced his masterpiece. The statue has obtained wide recognition for its creator.

Legs on Clothes Basket at Touch on Handle

Four sturdy legs have been put on a clothes basket by an inventor. These supports, normally are folded away under the basket, but at a touch of the finger tips on springs near the handles, they let down, giving a solid table support for the heavy hamper. When it is raised they



Legs of Basket Unfolding. Left Release Spring in Handle.

automatically fold up again. It is claimed that this does away with tiresome stooping, spilling, of clothes from setting the basket on dusty ground, or the carrying of mud and snow on its bottom into the house.

Pig's Bristle to Watches is Progress of Time

Like many of the marvels of civilization, the watch has become so familiar that its perfection passes almost unnoticed by those who fail to realize that it is one of the most extraordinary things made by human hands.

The first caveman took a rope of grass, tied knots in it at equal distances, set fire to one end and measured the passing of the day by the burning from one knot to another.

Centuries later, time was told by candles notched at regular intervals. In the thirteenth century a rude clock was evolved, taking its name from the bells ("glocken" or "cloches") used to strike the hours. It was 300 years more before the first watch came. It was as large as a saucer, varied more than an hour a



Cave Dwellers Kept Track of the Passing of Time by the Slow Burning of a Knotted Rope of Twisted Grass

lay, and sold for about \$1,500 in L. S. A money.

Several generations then went by before the next radical innovation. This was the invention of a crude hairspring made of pig's bristle. To-day this spring literally is as fine as a hair, and it is made by drawing steel wire through a hole in a diamond until it looks like a thread from a spider's web. A pound of steel used for this wire costs five or six dollars and makes eight miles of hairspring worth 62,000 dollars.

It requires 3,771 operations to make a watch containing 211 pieces, about one third of which are screws. Some of these screws are so small that 20,000 will go into a thimble. Half a million of them will not weigh more than a pound.

Jewels used for bearings are cut from rubies. They are just rough pebbles to begin with. Then they are cut into pieces thinner than ordinary writing paper, shaped into circles the size of a pinhead, and a hole is drilled through

the center of each. The pivots of the gears turn in these pierced rubies.

All of the driving force of the watch lies in the mainspring, which is about 2 feet long and yet, if suddenly released, it can strike a blow strong enough to put out the eyes of the person handling it. If a spring breaks, the watch will stop at once, but just why it breaks is a good deal of a mystery. Strangely enough, the best springs are most liable to breakage, while a comparatively soft spring, which will not keep good time, will last almost indefinitely.



When Knighthood was in Flower, the Time was Told by the Melting of Notched Candles

the spring should be wound in the morning, not at night, as then it is less sensitive to the jars it encounters during the day.

Many curious superstitions have grown up about watches. One is that the hands should never be turned backward. Experts say, however, that this will not injure any timepiece except one that strikes.

In cleaning watches a rare oil is used which comes from a cavity in the jawbone of the porpoise or the blackfish. A single drop of this oil is enough to lubricate a watch for a year.



First Watch

At one of the great American watch factories the time is kept on two master clocks sealed in air tight cases. They rest on concrete piers to protect them from jays and are regulated by astronomers, who measure the time it takes the earth to turn on its axis. This turning is so regular that it does not vary even a hundredth of a second in a thousand years.

In Switzerland, long known as the watch center of the world, the making of timepieces was early developed as a household industry. Families specialized in making the different units, which afterwards were sent to factories for adjustment and assembling.

The most extraordinary of all the marvels in a modern watch is the balance. It is the heart of the watch. The adjustment of the balance wheel, and of the hairspring, inside of it, is what makes a watch keep time. Most watch trouble comes from some derangement of the balance.

Spray of Molten Iron won't Burn Hand

Recently a European inventor plunged his hand in a stream of molten iron without even



Hot Spray of Molten Iron Will not Burn Hand

being turned forced from a nozzle by air pressure, the white hot metal was taken up into such small particles that it struck the flesh, cooled and fell away like dust so rapidly that no injury resulted. When spraying from the nozzle, however, it looked like a small piece of fireworks.

Jupiter's Night Sky Ablaze with Many Moons

While the people of the earth have only one moon, inhabitants of the planet Jupiter have five or six silver crescents hanging in their evening sky simultaneously, and spectacular eclipses are frequent. In all, the planet is surrounded by nine moons, but the number visible at any one

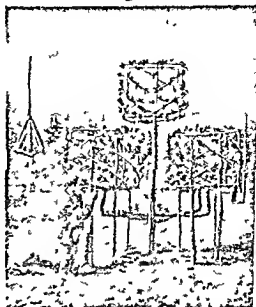


The Night Sky of Jupiter Ablaze with Silver Moons and Stars

time depends on their positions as they travel very quickly in their orbits. Since the law of their movement has been established, it has enabled seamen to obtain their longitude by observing the position of the moons.

Fruit Trees are Trained in Many Queer Shapes

To satisfy a love of beauty, weird effects, and a keen sense of efficiency, a French orchard



Trees in the Form of Baskets

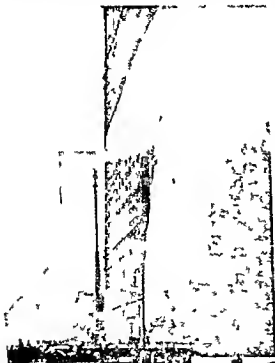


Tree Limbs being Trained to Curve About a Post

owner has trained his trees to grow in strange shapes without affecting their yield of fruit. By striving tirelessly for years, he has made the limbs assume the form of spirals, corkscrews, perfect circles, strange baskets heart shaped pyramids and inverted cones. This has not interfered with the blossoms or the yield although many of the limbs have had to be sustained with props while they were loaded down with fruit. Other trees have been dwarfed until the entire orchard presents a picturesque sight, making the beholder believe that he has wandered into a strange world.

Tallest Water Tower

New York city's tallest water tower in action in the skyscraper district. It rises 60 feet



Tallest Water Tower

above the level of the street, cooling fire fighters to direct a powerful stream at the eighth floor of a building.

Devil Dance Cures Ills Island Folk Think

Devildancers and witch doctors in certain



Devil Dancers



Witch Doctors

South Pacific islands are still leaders of natives in their districts and at certain times they put on devil masks of strange design to scare away evil spirits as they dance.

POTSHERD OR NEOLITH ?

PROF Ramaprasad Chanda has rendered incalculable service to the cause of Indian scholarship by exposing the fraud of two members of the University of Calcutta who tried to pass off a date in modern English numerals as an inscription of the neolithic period.

He read a paper before the Asiatic Society of Bengal on the subject of two neolithic inscriptions in the Calcutta Museum on the 6th of June 1923. Up to this time Prof Chanda's paper has not been published anywhere. I learn, however, from Mr R. D. Banerji, also of the Archaeological Department, that the Asiatic Society of Bengal often takes years before it publishes a paper which it has accepted for publication. More than often papers read at its meetings are not accepted for publication and instances are not wanting in which valuable contributions have been rejected on account of the ignorance or jealousy of the Secretaries of the Philological Department of this Society. In the present instance, Mr Banerji informs me it would not perhaps be possible for the Society to print this paper in their Journal or Memoirs as powerful influences are at work against Prof Chanda. His exposition of the mails on the neolithic celt prove that a very definite fraud was attempted by the two learned Professors of the Calcutta University who tried to prove before oriental scholars and occidental savants that they had discovered inscriptions on objects of the neolithic period. An anonymous writer in the Modern Review has referred to the case of one neolithic celt only. But on referring to Prof Dr Devadatta Bhandarkar's original article on "The Origin of the Indian Alphabet" I find to my surprise that Prof Bhandarkar has announced therein the discovery of a second neolithic inscription. In my humble opinion this second neolithic inscription discovered by Prof Dr D R Bhandarkar is a far greater imposture and a much bolder and daring fraud than the reading of a date scratched on a stone upside down. As Prof Chanda's paper has not been published and as Mr Banerji informs me, that, he expects that the Asiatic Society of Bengal will not dare to publish such a paper I was obliged to seek the aid of another friend about this second neolithic. I am now surprised to find that there is nobody in Calcutta, whether European or Indian, who is able to distinguish between a neolith and a non neolith. I am compelled to admit with great reluctance that some scholars or scientists in Calcutta still appear to be able

to distinguish between a palaeolith and a neolith, and scientists like Mr R. Coggin Brown still appear to be capable of distinguishing between a palaeolith and neolith inspite of the vigorous campaign of research work in pre historic antiquities carried on by the University of Calcutta. But I am perfectly certain that even Mr R. Coggin Brown is not able to say what is a neolith and what is not, when both specimens come out of a Museum. For example, the piece of haematite which forms the subject of illustration No 1 of the plate facing p 508 of *Sri Aebutoosh Mukerjee Silver Jubilee Volumes, Vol III, Orientalia Part I Calcutta, 1922*, is called a neolith therein. It is called a neolith by Mr Coggin Brown and even the much advertised Prof Panchanan Mitra calls it a neolith. Consequently Prof Dr D R Bhandarkar, who is the sole surviving hope of oriental scholars of the Bombay Presidency, also took it to be a neolith. There are certain scratches on this specimen which Prof Dr D R Bhandarkar took to be an inscription. When I saw the Silver Jubilee Volume Vol III Part I, I guessed at once that this specimen could never be an implement of the neolithic age. Mr R. D. Banerji, who saw this specimen at the monthly meeting of the Asiatic Society of Bengal held on the 6th June 1923, informs me that Prof Ramaprasad Chanda proved to the meeting that this particular specimen was not a stone implement at all and that it was a species of coloured earth called haematite. The delay in the printing of Prof Ramaprasad Chanda's invaluable contribution to the literature of prehistoric antiquities in India prevents me from understanding clearly how far Prof Ramaprasad Chanda had been able to recognise this particular specimen. On receiving the Silver Jubilee Volume I recognised the first figure on plate facing page 508 to be a potsherd. Mr Banerji now confirms my opinion by stating that this particular specimen formed the neck of a jar or vessel of haematite. I understand also from the Modern Review that one Prof H C Das Gupta doubted the authenticity of this neolith. With all respect to Bengali and Marathi scholarship I must state the description and recognition of a jar of haematite as a neolithic implement will not tend to build up the reputation of the newly founded Calcutta school of Ancient Indian History and Culture. This mistake of Mr R. Coggin Brown and Dr P Mitra is very much to be regretted, but

it sinks into insignificance when compared with the daring flight of imagination caused by it in the brain of Prof Dr Bhandarkar. There are certain scratches on this piece of haematite jar which vary in depth. The deeper scratches are on the rim of the fragment. Even to the naked eye these deeper scratches are four in number, but Prof Dr Bhandarkar neglects one of them and pretends to read three of them to be equivalent to Ma a ta. This reading is incorrect and its translation absurd as the decipherer has neglected to consider the fourth syllable of this

inscription, if these deeper scratches really form the part of an epigraph. Prof Dr Bhandarkar's reading of this inscription is, therefore, unscholarly and invalid. As this fragment of a haematite jar is not a neolithic stone implement and cannot be definitely connected with the neolithic period even as an artifact, all theories based on the inscription of this specimen must be rejected.

S T GIDWANI,
Hyderabad (Sind)

COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. No criticisms of reviews and notices of books will be published. Writers are requested not to exceed the limit of five hundred words.—Editor, "The Modern Review."]

'The Reward for Virtue Offered by Jesus.'

[In the course of a review of Mr. John Mc Kenzie's book on Hindu Ethics, Babu Mahesh chandra Ghosh had something to say on the "reward" promised by Jesus to the virtuous. *The Catholic Herald of India* has the following to say on our reviewer's observations—

'We Christians do sometimes put our foot in it when we discuss Hinduism, but Hindus are very good rivals at the game when they try their hand at the Gospels. An amusing bit of such misfit stuff in the shape of a running commentary on the Gospels was contributed to the current issue of the *Modern Review* by Mahesh chandra Ghosh. The effect is grotesque. Six pages of his manipulation have turned the life of Our Lord into a gospel of narrow and sectarian love, of race and class hatred, of commercial reward, of unreasonable anger and a charter for secret societies. We recommend Maheshchandra Ghosh's parody particularly to those who repeatedly assert that one must be oriental to understand the Gospels.

'The following amusing example of Mahesh chandra Ghosh's method is worthy of a *Failed B.A.* Commenting on the

offered by Jesus, a reward which is none other than union with God in Heaven, acknowledged as man's highest goal both by Hindus and Christians, he writes—

"Those who perform duties for the sake of rewards are really traders. There is no difference between these men and those persons who are engaged in trade and commerce. These men look upon virtue as a cow and wish to milk it.—Such men have been called the vilest and most despicable."

'If Maheshchandra Ghosh has a daughter who tries to be virtuous to please her father and for the privilege of always living with him in tender love and service, we shall know what to think of her.

'We are really surprised that Mr. Ramananda Chatterjee, editor of *The Modern Review*, admits such stuff to his pages. It must have been smuggled in under cover of deugue which does not spare even editors.'

It is to be regretted that *The Catholic Herald of India* has been deliberately discourteous to Babu Maheshchandra Ghosh. As Babu Mahesh chandra has chosen to be a celibate and is on the wrong side of fifty, it would be idle to speculate whether he would have promised any reward, of any sort, to a daughter, if he had one, for trying

to be virtuous. But if we may judge from our knowledge of him, gained during a quarter of a century or so, we think he would not have promised any reward. As for ourselves, we thank God that we have not yet had the dengue, physical or mental.

Babu Maheschaundra Ghosh's reply is printed below—Editor, *The Modern Review* }

The Catholic Herald of India explained the reward for virtue offered by Jesus to mean "union with God in Heaven" and the "privilege of all ways living with him in tender love and service."

The idea of "union with God in Heaven" was never considered a "Reward." "Blessed are the pure in heart for they shall see God," in Matthew, is the nearest approach to it.

On the day of judgment Christ himself will be judge, for all things have been delivered by the Father into his hand. He will reward every man according to his works (Matt XVI 27, etc.) He will be helped by his angels. But where is God? He does nothing directly. Whatever is done is done for him by Jesus and his angels. The reward on the Day of Judgment must be "Heaven." This heaven has a local habitation. Jesus never said that those who would be rewarded would live there in "union with God."

In the precepts of Jesus—"the idea of living with God" is rarely, if ever, met with. He never thought and could never think that the very service of God was a privilege and no reward was required. (*Life Thoughts of M. Aurelius*, V 6, annexed hereto)

If a man can serve God and humanity—that is enough. A truly religious man will never think of any reward for such service. That service is a privilege and a blessing.

Jesus's theory of reward was rarely spiritual and was primarily mercantile. It was either worldly or "other worldly."

I shall cite some examples—

Peter, on whom Jesus wished to build his church, forsook all and followed Jesus. Still he was not satisfied. It was not enough for him that he forsook what he considered to be evil ways and followed what he considered to be truth. He wanted a reward for following truth, and asked Jesus what that reward would be. Jesus did not say that he followed truth and therefore was already blessed, but gave out a hope of a future reward both worldly and "other worldly." We quote his words from the Bible—Jesus answered and said, "Verily I say unto you: There is no man that hath left house, or brethren, or sisters or father or mother, or wife or children or lands for my sake and the gospel's, but he shall receive an hundredfold now in this time, houses and brethren and sisters and mothers and children and lands, with persecutions (i.e. not without persecutions) and in the world to come

eternal life. But many that are first shall be last and the last first." Mark, X 29-31.

Jesus promised that they would be amply rewarded in this earth and in the present time, when his kingdom would be established, and would also be rewarded in the next world. Those who occupied the last place in this world would occupy the foremost place.

In Luke also (XVIII 29-30) we find

"There is no man that hath left house or parents or brethren, or wife or children for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

In another place Jesus describes what their reward will be in his kingdom. He says:

"Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me. That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke, XXII 28-30. [We have omitted other examples. Ed., M. R.]

From these we understand what the reward promised by Jesus was.

That the reward was not spiritual will be evident from the following passages also:

Thy Father which seeth in secret himself shall reward thee openly. Matt VI 4, 6, 18, etc. Can it mean union with God in Heaven?

"Blessed are the meek, for they shall inherit the earth." Matt V 5.

It is certainly not spiritual—not "union with God in Heaven."

(See also the other passages in the Review of Hindu Ethics' in the August M. R.)

Christ's idea of reward for virtue may be compared with that of Marcus Aurelius, which is quoted below—

One man when he has done a service to another is ready to set it down to his account as a favour conferred. Another is not ready to do this, but still in his mind he thinks of the man as his debtor and he knows what he has done. A third in a manner does not even know what he has done, but he is like a vine which has produced grapes, and seeks for nothing more after it has once produced its proper fruit. As a horse when he has run, a dog when he has tracked the game, a bee when it has made the honey, so a man when he has done a good act, does not call out for others to come and see but goes on to another act. As a vine goes on to produce again the grapes in season, must a man then be one of these, who in a manner act thus without observing it?

Marcus Aurelius Antoninus' Thoughts, V 6.

MAHESCHAUNDR GHOSH
Hazaribagh.

"Criticism of the Bible"

A REJOINDER

The reviewer avails himself of his 'right of reply' to Mr C F Andrews's criticism

Mr Andrews says that the word 'hate' in Luke, XIV 26, means 'renounce' and in support quotes Romans, IX 13, in which both 'love' and 'hate' occur. The very use of these antithetical words supports the reviewer's interpretation and not Mr Andrews's.

Mr Andrews says, the meaning of the word "hate" is "renounce," and quotes the following passage:—

"Jacob have I loved but Esau have I hated." He quotes this from Romans, IX 13, which is a quotation from Malachi, I 3 and 4. With a view to understanding the meaning of the word "hate", I shall quote the whole passage:—

"Saieth the Lord—Yet I loved Jacob, and I hated Esau and laid his mountains and his heritage waste for the dragons of the wilderness. Mal I 3, 4

It is followed by the following passage:—

"Whereas Edom saith, 'we are impoverished, but we will return and build the desolate places', Thus saith the Lord of hosts. They shall build but I shall throw down, and they shall call them, The border of wickedness and the people against whom the Lord hath indignation for ever." Mal I 4

The last verse of the Chapter is:—

"But cursed be the deceiver which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of hosts, and my name is dreadful, among the heathen (Gentiles in the revised version) Mal I 14

In the Old Testament Esau is represented as identical with Edom, the eponym of the nation (Encyclo. Biblica, column 1181, Art. Edom)

In the verses quoted above we find the following facts:—

(1) The Lord hated Esau. (ii) Such was his hate that he laid his mountains and heritage waste. (iii) When Edom said, "we will build the desolate places," the Lord said "I will throw down." Here "hate" does not mean simply "renouncing."

The God of the O. T. is an angry, jealous and vindictive God. We find in verse 14, Mal 1, how he curses. His hatred is not an ordinary hatred. It is detestation and vindictiveness. In the Temple Dictionary of the Bible we find the following passage:—

"The memory of Esau was cordially detested among the later Jews, who thought no crime too black to be laid to his charge. (P 171)

"Malachi is one of the latest books of the O. T. and Esau was detested by the Jews of that

time. It was reflected in the character of their God.

From this we conclude that the meaning of the word "hate" in the passage quoted by Mr Andrews (Rom IX 13) is not "to renounce." It means on the other hand, "revengefulness", which prompted Jehovah

(1) to devastate Esau's country,
(ii) to give his heritage to the jackals of the wilderness and
(iii) to obstruct his returning and his rebuilding his country.

The reviewer said—"Dogs" and "Swine" (in Matt VII 6) may mean either "Gentiles" or "Pharisees and Sadducees." Mr Andrews has adversely commented on the use of the word "may." If the word be considered ambiguous (which it is not) the word "must" must be substituted.

Mr Andrews defends the passage (Matt VII 6) by saying that it has become "a homely and quite intelligible proverb." If his interpretation means anything, it means this that this gospel of hate had its origin in the minds of the Jewish peasants of Galilee and that it has been perpetuated by the teachings of Jesus and has now become a homely proverb. If so, Christians should not be proud of it. Galileans applied the words 'dogs' and 'swine' to the Gentiles and Hellenising Jews. We ask our Christian brethren to say to whom they now apply these epithets. Are they men or not?

With reference to Luke, XIV 26 (on hating father and mother) Mr Andrews means to say that hyperbole should not be taken literally. Quite true. But it must not be forgotten that a hyperbole must have a truth at the bottom—it must be a hyperbole of some idea. A hyperbole shows which way the wind blows.

He defends Jesus's vituperations by saying that Mahatma Gandhi also used similar words ('Satanic', 'devilish' etc.). That is no justification.

Hypocrites and the like should be considered as spiritually diseased men and the disease is serious and should be sympathetically treated. Violent language cannot cure a mad man. Pure and perfect love chases away anger. The man who is "carried away" by anger is not an ideal man.

The brotherly meeting of Christians after Jesus's death (mentioned by Mr Andrews) is a myth. The fact is quite the reverse. The Gentile Christians were pariahs to the Jew Christians. Even the apostles and other leaders were hopelessly divided amongst themselves. Peter and Petrine, James and Jamesians, John and Johannine, Paul and Paulines, Christ party, Apollos party, and other minor parties quarrelled with one another, and even defied one another in public meetings. There were meetings

and counter meetings, dogging and spying,
preachings and counter preachings

They harled against one another such epithets as, deceivers, false brothers, false prophets, false apostles, slanderers, murderers, ravening wolves, serpents, dogs, a chosen vessel of the devil, blasphemer, enemy, adversary, etc (*title the Canonical Acts and Epistles, Apocryphal Acts and Epistles, Rev. Clementine Homilies and Recognitions, Encyclopaedia Biblica Arts—Paul, Simon Magus, Simon Peter, etc*)

Christendom was at that time converted into a Pandemonium

The reviewer adversely criticised the character of Jesus. In this connection he has been advised to ask himself whether he may not be at fault. That is certainly not impossible. But there are other possible alternatives also —

(1) Christian orthodoxy may be at fault

(11) There may be defects in the character of Jesus

But the task of pointing out defects is as unpleasant and disgusting as probing an ulcer or dissecting a rotten body. It is unhealthy too. It is like living in a vitiated atmosphere. But duties cannot be shirked. So the reviewer has been compelled to analyse the weak side of the character of Jesus.

The question has been asked: How is it then that so many great men are still his followers? The answer is very simple. They follow not the Galilean Jesus but the idealised theological Christ that has been created by the Church out of psychological necessity. A distinction must be made between the theological Christ and the historical Jesus. Even the Christs of different Gospels were creations of the time and these creations took place long after the death of the historical Jesus.

Mr Andrews says

"A stream of water cannot rise higher than its source. Can he not understand that such a figure of Christ as he represents would have been long execrated and not loved and revered by posterity?"

Why is not Krishna execrated? Why is he still loved, revered, nay, worshipped? His pranks have been explained away as interpretations, or otherwise, or explained as superhuman. The first and foremost idea is—that Arjuna is perfect. So his pranks are not really pranks; there must be some deep spiritual meaning in his so called frolics. So in the case of Jesus. He was certainly superior to his immediate followers. But what sort of men were his followers? They were ignorant men and could not understand his sermons. They sometimes behaved as liars and cowards. He had not a single reliable and worthy follower.

Peter was the rock upon which Jesus wished to build his church (Matt XVI 18) But the rock

proved itself to be a heap of sand. He denied Jesus when he was imprisoned. He said he did not know him. Where were his other followers? They hid themselves or fled.

Such were the men who were his followers. He was certainly superior to these men. His immediate followers were bigoted, narrow minded and sectarian, and their Gospels made Christ narrow minded and sectarian. That Christ was a Jew and he came for the Jews. Then came Paul, the great emancipator. But he did not eat and drink with Jesus and was not his follower. He became his follower only after his death. But the Christ of Paul was not the historical Jesus. At his spiritual need he created a Christ out of his imaginative idealism. The time wanted a universal Christ. Had there been no Jesus, still there would have been created a Christ. The succeeding generations of Christians preached and followed a Christ but that Christ was not the historical Jesus. It was the theological Christ. A man cannot follow and worship a being inferior to himself. So he must create his own ideal. But the process is always one of 'putting new wine into old bottles'.

The historical Jesus was thus gradually transformed into a theological Christ. Christians now follow this theological Christ and not the historical Jesus.

What happened in the case of Krishna, happened also in the case of Christ. Their defects (not identical or similar in the two cases) were explained away or white washed, and out of the ideals of worshippers emerged a transformed Krishna and a transformed Christ.

MAHESHCANDRA GHOSH

¹ "Criticism of the Bible"

Mr C F Andrews angrily criticizes Babu Alabaisudra Ghosh's review of Mr Maclearen's *Hindu Ethics* which, by the bye, the critic has not read. But we find no occasion here for such a show of temper. If imagination be the means of our appreciation of an historical character we must make allowance for differences of opinion. To judge by the standard of imagination, men must agree to differ materially and for ever. But there is no reason to apprehend such a general bankruptcy of rational faculties in man that we should judge by imagination alone, and I hope Mr Andrews does not mean as much, however shocked he may be. To the critic the head and front of Mr Ghosh's offence is why he has not mixed up some amount of imagination with his critical faculty. Can the critic guarantee that that way lies the truth? Imagination misleads. There are rational "principles" of criticism and truth.

The Moral of the right applic

principles. It may or may not be true that Mahes Babu has imagined too little, but it is true that Mr. Andrews has imagined too much, — truth does not lie that way.

As the Syro Phoenician woman, Christ at first gives his considered verdict that the child reus' meat cannot be given to the dog. The dog still persists, as is its wont and the Christ relents, though this latter part of the episode is taken by some scholars to be a later interpolation, added by a pro Gentile hand. However that may be, it is an ordinary occurrence that we at the outset repel an unworthy beggar, but being unable to resist the removal of the importunate onset, we at last grant some dolo, perhaps admiring the importunity. Has anybody ever dreamt of taking this as a sign of a high degree of our fraternisation with him or her?

Another item of indictment is Mahes Babu's ignorance of Hebrew idioms. Will Mr. Andrews mind the interpretation of one who is expected to know Hebrew better than himself? Rabbi A. P. Drucker, the American author of *The Trial of Jesus*, who is equally impartial in his estimate of the Old Testament ideals, in an illuminating article, *The New Testament as a Fict Book*, in the *Open Court*, 1911, quotes the self same verse, "If a man come to me and hate not father," etc., along with many other verses, giving the same interpretation as does Mr. Ghosh. The Rabbi quotes this to prove his contention that 'in numerous instances Jesus is represented as more harsh and inexorable than YHWH'. So Mr. Ghosh's ignorance of Hebrew idioms has not served him ill.

An expurgated edition of the Bible or of some part of it is not an unheard of thing. Mr. Ghosh wants such an edition of the whole Bible. Mr. Andrews takes his suggestion to refer particularly to the sayings of Jesus. Well Raja Rammohan Roy's *The Precepts of Jesus* is such an expurgated edition, a century old. Following in the wake of Rammohan, Lord Northbrooke published his *Teachings of Jesus Christ in His Own Words*, a veritable "expurgated edition of the sayings of Christ." Rabbi Drucker demands a total banishment of the Bible from the children's schoolroom. The Rabbi commences the article, already referred to, by saying "The intention is simply to study the New Testament from a pedagogical standpoint and see whether it is good material for a text book for the Sunday School pupil." He concludes "Time and again the sword which Christ is vaunted to have brought into the world has been put into requisition inquisitions and massacres,—to say nothing of the persecutions within the Church when Christian brother turned against Christian brother. Shall we infer then that the individual child will draw spiritual nurture from this book, or

that it will not utilise the many existing contradictions in the same to justify any action it feels moved to?" In the middle the Rabbi observes "Nor are his sayings alone calculated to give the child a wrong impression of God. His own rash actions likewise, do not afford very wholesome examples for the young child." Whether Rabbi Drucker possesses any requisite amount of imagination is more than I can say. But what I can vouch for is that he possesses a noble sympathy for the poor Sunday School children, and also that he knows Hebrew idioms.

Mr. Andrews has sermonised on Jesus's love for the Pharisees. Few non-Christian readers of the Bible have ever found any love lost between the parties. Rabbi Drucker, after relating the distracting details and subterfuges adopted to incite the reader's hatred against the Jew in the story of the crucifixion, concludes "Hence the final impression after perusing the New Testament is not so much love for Jesus as hatred for the Jews. The custom up to the present time has been to lead Christian young people to a love of Jesus through the medium of hatred toward the Jews." Surely one's imagination must get out of hand altogether before one is led to see the love of the Pharisee in the gospels.

DHIRENDRANATH CHOWDHURI,

The Editor's Note on this controversy is crowded out owing to great pressure on our space—Ed., M. R.

"Supposed Prehistoric Writing on a Neolith"

We are desired to publish for the information of our readers that Mr. Ramāprasād Chanda announced that the supposed prehistoric writing on a Neolith (stone celt from Assam) in the Indian Museum consisted of five Arabic numerals in the monthly general meeting of the Asiatic Society of Bengal held on the 4th May 1921 in course of the discussion that followed the reading of Prof. Hemchandra Das Gupta's paper *On the Discovery of the Neolithic Indian Script* (see *Journal and Proceedings of the Asiatic Society of Bengal, New Series Vol. XVII, 1921, No. 4, p. cclviii*).

The Influence of Buddhism on Christianity

BY E. STANLEY JONES, M. A., D. D.

In your August number Prof. D. Chowdhuri writes on the above topic and says that Christianity is largely indebted to Buddhism for its materials.

I am not one who thinks that the interfiltration of ideas from one religion to another is of serious moment regarding the originality of the religion that receives. Max Müller once remarked to a scholar friend that if it could be proved that ideas had come from Buddhism into Christianity and vice versa, it would make little or no difference, since it leaves the essential systems untouched.

That there are likenesses in moral ideas and ideals is but natural between two high ethical systems. If they reach high planes of ethical thought and concept there are bound to be places where the ideas will overlap. This does not mean that one has necessarily borrowed from the other. The universe is a moral universe, and wherever men strike true notes it will be found that others are striking the same notes to the degree that they are true. Hence it is not surprising that we find similar moral ideas in both Buddhism and Christianity. Scholarship is more and more getting away from the old conception that where there is similarity there has necessarily been borrowing.

If it could be proved that there was Buddhist influence upon Jesus through the Essenes and the Therapeutae and other sects and schools we should not be in the least disturbed. But all this is a matter for scholarship. What does it say?

Prof. Chowdhuri quotes from two books rather than mentions two and quotes from one namely Arthur Lillie's *Buddhism in Christianism* and Albert J. Edmunds's *Buddhist and Christian Gospels*. But both of these books are out of date. Lillie's book was written in 1887 and Edmunds's book some twenty years ago. Since then scholarship is taking a new trend on this subject.

Dr. Winternitz, of Prague University, now in India lecturing at Shantiniketan on the History of Indian Literature, is an orientalist of acknowledged learning and impartiality of judgment and interest. Since he is a Jew, he would hardly be thought of as having religious bias in favour of Christianity. His book on the *History of Indian Literature* is now being translated from the German into English. Portions of it have already been translated by C. E. Narayan and embodied in a work entitled *Literary History of Sanskrit Buddhism*. I quote Dr. Winternitz from the translation of Narayan.

Summing up the results of the investigation Dr. Winternitz says "When we put together the results of the comparison of the four Gospels with the Buddhist texts we see that the discordances are much greater than the harmonies. In the entire character of the legends which bear comparison there is a vast divergence. While in Buddhism the miracles are explained by karma, by the act continuing to operate through rebirth, the Christian miracles are only

a manifestation of God's grace and omnipotence."

"Accordingly it is out of the question that the Buddhist literature should have exercised any direct influence on the Gospel. On the other hand it is certain that since the period of Alexander the Great and especially the time of the Roman Caesars there were numerous commercial links and spiritual relationships between India and the West, so that superficial acquaintance with the Buddhist ideas and solitary Buddhist legends was quite possible, even probable in the circles in which the Gospels originated. Positive proof of the knowledge of Buddhism in the West, however, we possess only from the second or third century after Christ." P. 129.

Regarding the specific instances which Prof. Chowdhuri mentions as examples of borrowing we note the one where Jesus says in John 7: 38 "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living waters and of the Tethygeta it is said 'From his lower parts proceed a torrent of water'." The argument is that the phrase "as the Scripture hath said" must refer to the Buddhist Scripture, since the phrase "Out of his belly shall flow" etc. is not found in the Hebrew Scriptures. If this is so, then it is the first instance where a Non-Jewish writing is referred to as the Scripture. Knowing the Jewish mind, it is unthinkable. But the confusion arises from the fact that it is an open question as to what the phrase as the Scripture hath said refers. It is in the middle of the sentence both in the Greek and English and it is possible that it may refer to the first portion of the sentence. In that case it would read "He that believeth on me as the Scripture hath said, that is, he who will accept the testimony of Scripture concerning me will believe on me as the Scripture hath said, then out of him shall flow rivers of living water." So it is not necessary to find the last portion of the sentence in the Old Testament. This is most likely the proper interpretation, for Jesus was constantly referring the Jews and his disciples to what the Scriptures had said concerning Him. See John 5: 39 Luke 24: 27.

The next instance to which Prof. Chowdhuri calls attention is the one where in John 12: 34, "The multitude therefore answered Him: We have heard out of the Law that the Christ abideth for ever and how sayest thou, The Son of Man must be lifted up?" The Buddhist text is "If he so wish the Tathagata could remain for the aeon." The argument is that the first statement of the multitude is not found in the Law of the Jews and must, therefore, refer to the Buddhist Law or Scriptures.

To say that this passage about the Christ remaining for ever is not found in the Old Testament is not true.

INDIAN PERIODICALS.

Benefits of Industrial Awakening

In Sir M. Visvesvarayya's article in *The Indian Review* on "Urgency of Industrial Awakening," the benefits of an industrial awakening are thus described —

"With the growth of modern industries in our midst, agriculture will also improve. The present rule-of thumb practices in farming will gradually yield place to scientific methods of tillage (we thought) and calculation, the characteristics of industrial employments, will spread into the sphere of agriculture, more efficient tools and machinery will come into use, the application of capital, a liberal use of manure and co-operative enterprise will follow. The result will be to enrich farming, increase volume of agricultural produce, and revive new more industries in rural areas, to fill the vacant hours of the families of the farmer and the agricultural labourer.

If agriculture is industrialized and the farmer is taught the use of time saving tools, fertilizers, &c., scientific methods of cultivation and commercial practices as regards purchases and sales, the production from agriculture can be doubled in about ten years time and if industries are also developed simultaneously till the value of production from them becomes about equal to that from agriculture, a congeniency which remembering its vast undeveloped resources and half employed population is quite within the reach of the country's capacity, production can be easily quadrupled in about fifteen years' time.

"EFFECT ON DEFENCE AND CREDIT

"The Indian Industrial Commission of 1914-1916 has recommended that indigenous manufactures should be encouraged in order that India may be in a position to supply her own necessities in times of war. A spread of the knowledge of mechanical and electrical engineering and the use of mechanical arts and machinery is essential to the increase of the skill, working power and the executive capacity of the people. A knowledge of industries of the modern type carried on scientific lines will add to their capacity for self-defence.

"The most conclusive reason for pursuing a vigorous policy of industrial expansion is that it will arrest the growth of India's debt. It, instead of depending upon foreign products for their staple necessities the people.

about manufacturing them within the country itself, foreign imports being restricted to articles which cannot be manufactured with profit locally, there will be no necessity to pay for imported goods from their all too scant earnings from agriculture and other inferior occupations. If a ton of pig iron, for example, is manufactured in the country, the people will get the iron they want and the country will retain the money which would otherwise be sent out to pay for the iron. Were even half the money, which now leaves the country to pay for imports saved in this way, it would go to swell the country's liquid assets, promote local industry and trade, supply the capital required for agriculture, help the labourers to obtain better employment and pave the way generally for a change in the country's position from a debtor to a creditor nation.

THE BENEFIT

It is an axiomatic truth that products manufactured within the country will, in the long run, be cheaper than imported commodities. If they are not so now, the cause is attributable to abnormal conditions and lack of preparation and training. The cheapness of local manufacture will increase the commodities available for consumption. If the people resolve to manufacture their wants themselves, occupations will grow and new sources of livelihood will be created for large numbers of the country's unemployed and half starved population.

Art and Literature under the Moghuls

Mr. L. N. Govindarajan, B.A., says in an article in *Fortnightly Review* that it was in relation to art and literature that the beneficent character of the Moghul Government was best illustrated.

"Hundreds of Persian and Hindu Poets were kept alive by the generosity of the Emperors. Though no separate department for education then existed, the Moghuls sought to supply it by wise patronage of literary and artistic talent. Fatepur Sikri, rightly called the Indian Pompeii, is a museum of exquisite artistic genius. The Taj Mahal has been called a 'dream in marble' designed and finished by jewellers. The ... representing the Im.

attention and disarm judgment. Thus the Moghul State was not merely a Police State, or even a Law State but in reality what we may call a Culture State. It is on the foundation of efficiency and leniency of the Government organism on a truly national basis, rather on that of mere force, caste or religion, that the vast superstructure of the Moghul Empire that stood for over one hundred and fifty years was so securely laid.

The Indian Cotton Mill Industry.

In *T-morr* or Prof N R Malkani reviews the present position of the Indian cotton mill industry, examines its future scope, and considers the salient conditions under which progress will be made. In his opinion,

In India the cloth industry is the most important industry next after agriculture, and the industrial regeneration of India is popularly identified with its revival. It is not difficult to prove that India has all the resources natural and human to produce almost all the cloth it wants to wear and yet spare some for neighbours. In fact India held this honoured position for several centuries in the past and her present dependence is but of yesterday. It is humiliating to her to wear foreign cloth spun out of American cotton woven in England, coloured with German dyes carried and marketed by a medley of European countries.

In the Indian cloth industry,

'Progress has been slow in the past and it would be bold to hold that it will be rapid in the future. India is a very poor country and even before the war the Indian millions were but half naked specimens of humanity. 18 yards of cloth per head of population is by no means a sumptuous provision for dress. The Englishman wears 50 yds of cotton cloth per head and silk, linen and woollen cloth besides. The American is even more liberal in his dress allowance. It should not be difficult to imagine a similar, if not the same provision being made for the Indian. We begin to see vast vistas of glorious expansion for the Indian cloth industry. India is already restless and cannot wait long and patiently, not even on the Indian mill industry, until it is decently dressed. It is anxiously exploring all avenues of growth and achievement. It entertains hopes of relief in other and heretofore strange measures. It is our duty to examine the efficiency and fitness of such measures.

The Self-respect of "Depressed" Classes

Rai Bahadur Sarat Chandra Roy's

quarterly, *Man in India*, continues to be very interesting. Rai Bahadur Hira Lal, writing in it on caste impurity in the Central Provinces, observes that there 'the depressed classes are not without self-respect.'

"If the higher caste despise them they take reciprocal measures and taboo the overbearing castes, for instance, a Ghasia may never take salt from a Kayastha, a Mitthani may not eat at a Kayastha's, or a Dargis. The presence of Brahman causes impurity to Bhunjias. If a Brahman were to touch a Bhunjia hut, he would set fire to it as polluted beyond reparation. A Mitthi Telis does not drink water from a Brahman though he may do it from a Gond."

"An Adventure in Reconstruction and Re-education"

A few extracts from Mr Arthur Geddes' article in *Beljan* will explain why he chose for it the title given above.

'The 'Department of Rural Reconstruction' of Visva Bharati, at Surul, Bolpur, re-named for good augury 'Sriniketan' was defined as follows by a well meaning University Professor Saul he, 'your admirable institution, founded to bring the higher classes to help the peasantry.

'I believe that the aims of Sriniketan cannot be defined in the naively superior way of our academic friend. As a teaching institution it certainly tries to help the peasants, and does bring youth from Brahmin and other castes to learn to help them, and to do it as well as they possibly can. Where then does the definition fall short? It omits what a young man gains in the opportunity of finding and starting out on a career—one that is humanly worth while, instead of a clerkship that is not. This is the search of life for every youth if he is able and willing to do a good morning's work, breaking up the hard soil of his plot, to set his eye and mind alert on what is before him, and whose heart can awake not only in pity for suffering, but to respect for the labourer. Thus he becomes receptive to the gift of comradeship with other men and boys and, in a word, 'can find himself. This gift cannot be one sided, it has no end, the accounts, by a queer magic, refuse to balance out. Granted that the active material benefits conferred may be greater on one side, then still more the indebtedness work out the other way.'

'We hear so much of the instruction of the lower by the other, of help to the lower from the higher, that one begins to wonder just what is meant by these words and whether help is needed by one side only? Often the

workers are so humble as never to let us find out that there can be fair exchange between us, and a mutual giving. And not till we work side by side with them, do we make this discovery, some times almost painful in its first shock, but joyful at the last. Those who took part will for give my quoting what happened here a year ago, when they were fresh men, for it happened to them as it would have happened to any more over they came out of it with credit, as will be seen, and I tell it with their permission.

"They were to take part in field work, and be paid what seemed a just wage for their labour, one anna an hour. They complained that this was unfair, and no better than exploitation since as they pointed out, even the ignorant Santhals were getting nearly an anna an hour. So they were set to work at two annas an hour side by side with Santhals. After the second day it was their turn to come of their own accord to the manager and say, 'This will never do, we see it is true we cannot work as neatly quickly and steadily as the Santhals. You must pay us less than them or else it will be charity, not money earned.'

"There is no healthier experience than this, physically of course, but mentally and morally too, than to have been well worsted by a good field worker.

"By gardening and by scouting, for better cultivation and real co-operation, (that is working and playing together), the first is reaching the villagers, and improving their agriculture, their life and livelihood, helping them to help each other and themselves.

"Hence the change in the name of the Department from mere 'Agriculture and Economics' to 'Rural Reconstruction, expressing both his method and intention. Do you approve? You would have last night at that fire.

"Next we may ask what opening into life may young men who have had such a re-education find? First of all as farmers. That in itself would justify the Institution. Agriculture is the most fundamental, if too lightly regarded, of occupations, and socially perhaps the most simply moral with its direct production of food and growing of the material of clothing important at all times but of dire urgency in a country of more less chronic famine and nakedness like India. A good firm is important in India not only for its own sake, but still more for its example to the district. It is the rarity of such examples that comes as a surprise to a traveller, much more than the general lack of technical knowledge among the peasantry, for which he comes prepared. Were there more of these, agriculture would increase rapidly in prosperity. Nor need a man who can apply skill and is ready to work, fear of making a good living. Even the lack of competition makes

things easier in one way. The power for good is greater however in men trained in social endeavours as here, and we know that example in farming will gain point through active disinterested leadership. One or two boys who have had a connection with the place are already looking for firms, while others look forward to taking over the management of their fathers' lands, and may do so with efficiency socialised through the prime human purpose which is at the root of the institution.

"There are others whose aims may remain human first and who may find their careers, for which chances are already showing, as social leaders,—as in scouting and on to further organisation of labour and co-operation.

"Frightened and public spirited employers and landholders are even now seeking mediators and humane and disinterested organisers and managers, sometimes in vain. And as free workers, like the peasants of Western India, or the craftsmen of the old towns, must, they also may seek and freely choose men equipped like those to lead them.

Still others may return to the study, and the university or teaching career they seemed to have laid aside. And these may find that their years in field and villoga were no mere two years' delay but a re-education, not of books alone, but fundamental through vital and social experience, leading in time to wisdom and 'length of days'. Here again men are being sought who may combine something of the culture of the lettered classes with the vigour of the man of the people, and 'the common touch'. Such men are too rare in our highly specialised society, whether in its ancient or modern forms of 'castes or classes. Such men are wanted and would be welcomed in a school and colleges by colleagues who had missed a constructional outlet through weary years of cram, but who would find open, to the generation following, better chances for childhood and a fuller life of young manhood and womanhood. I may close with the words of an experienced teacher at Santiniketan who said, 'We have missed the pleasure and the power of seeing the world, and constructively helping India. It is too late for us to learn, but we want our boys here to have the chances we never had, and we need younger teachers who can give this in gardening, in carpentry and nature study and in 'scouting along with more not less of poetry, music and the arts'—aye and of true meditation, in a word, of making the best of life, 'of life more abundantly'.

"Who Makes a Movement?
Leader or Followers?"

A - Dr. Anne Besant in *The*
Cit answer is —

Nagara) in Cambodia the noblest and grandest remains of Indian civilisation in the Far East he is undoubtedly the first Hindu traveller and scholar who could get such a technical acquaintance with these remains. In Southern Annam, too, he could also visit the monuments of old Champa, owing to the kindness of the French Resident, he could attend a *Divite Poya* performed in the 'tower' of the *Mis trang* he was the first and, I am afraid, also the last Hindu to attend such service, as in spite of the efforts of the French administration, the relics of the Indian civilisation in Champa are disappearing very fast under the pressure of the Annamites."

Swami Dayananda's Politics

The Feder Magazine for September 1921 gives some glimpses of Swami Dayananda "the patriot-politician"

"As to the means he would allow for the redress of the people's grievances, he has given his sanction to every variety of protest against, and remedy of, political tyranny beginning from verbal appeals and ending in armed revolts. Of non-co-operation, propounded by Gandhi, not only the cruel, but every single item of the practical programme also, is suggested by Dayananda in his books. He was both a co-operator and a non-co-operator. What particular weapon should be employed at a particular time is to be determined by the occasion. In the nation's armoury, however, there should not be scarcity of munitions of war, of any quality and of any brand."

Educational Aspect of Air Mail Service

Indian Motor News holds that there is an educational aspect of the air mail service which should not be lost to sight.

"Apart from the fact that trade and financial transactions will be effected with greater speed and certainty, there is an immense vista of progress opened up to India through the influence of the air mail service. It is not only the wholesale trader or the shipper who will choose to go abroad on long or short journeys; there is also the industrialist, both large and small, when he bids that a trip to Europe and back, allowing for a week's halt in between, is only a question of a fortnight's absence from his factory in India, there will be ten times greater inducement to him to go abroad. Verily the virtue of visiting great factories in the west is to imbibe new ideas and learn far more about scientific production than he can ever hope to

do through remaining in India itself. He will bring with him a more accurate knowledge of modern organisation, and far broader ideals of manufacture and of industrial legislation."

The Indian Society of Oriental Art

Mr. O. C. Ganguly's article on 'British Appreciation of Oriental Art' is concluded in the August number of *The Indian Athlete*, wherein we read —

"The Indian Society of Oriental Art, instituted by Sir John Woodroffe who was its President for many years, came into existence in 1902. The work of this Society in Calcutta has been enthusiastically supported by many English merchants and the most advanced section of educated Indians. It has been specially associated with the birth of a new School of Indian painting which the discriminate appreciation of a band of English connoisseurs have nurtured into a youthful life of remarkable promise and of considerable present achievement. One can no longer persist in the charge, which was common a decade ago, that the Englishman in India is apathetic to the aesthetic revelation of the Indian mind. Through the thick haze of prejudice and misconceptions, which prevailed a few years before, the peering visions of the best types of the English mind are darting their illuminating glances. India is coming into closer grip with England and their relationship is on the point of traversing a mere mechanical contact with a view to forge a chain of spiritual union without which the destiny which the English nation is charged to realise in India cannot be fulfilled. And through political storms and racial clouds the gleam of a blazing future now and then reveals itself and the sure accents of a stentorian voice travels across temporary turmoil and transient dust and to give the lie to the Imperial pessimist's spells out and asserts that the *Tuam shall meet*. Indeed the twain are meeting by diverse ways and means, on the altar of humanity and in an intellectual and spiritual comradeship."

Bombay Prevention of Prostitution Act

The passing of the Bombay Prevention of Prostitution Act has been made by *The Socialist* an occasion for making some apposite remarks, some of which are reproduced below.

"The Committee's recommendations were that the following acts should be made illegal — (1) the keeping of brothels (2) the procu-

Who makes a movement, leader or followers? History answers: 'Both. An unorganised mass of people is a mob, potent only to destroy. Knowledge and discipline transformed the mob into an effective instrument for defence and construction. A great individuality is impotent, unless it can attract around it the force of numbers. A Cromwell a Napoleon, only conquered because they aroused in others a passionate devotion, and were let us worshipped by their soldiers, who were ready to follow them to death.

Moreover, the follwers must be full of noble ideas, if the movement is to be strong. Cromwell's Ironclads were men who had 'a conscience in what they did' to borrow his own expression. They were full of a sense of duty—duty rightly or wrongly conceived. Thus, and this alone gives the stability of purpose and the unswervingness of execution necessary for triumph in face of difficulties and dangers. So also Napoleon's soldiers were fired with a passionate enthusiasm for liberty, with the idea of striking off the fetters imposed so long by Judaism on the limbs of the people. Without ideals no great forward movement has ever been successful, and the Prophet must formulate that which inspires the leaders and impels the followers.

"Mohamed—The Prophet of God"

Mr S Khuda Bukhsh, writing in *The Calcutta Review*, expresses the opinion that the whole history of Islam gives the lie to the charge "that Islam is stationary, stereotyped, hostile to progress."

"Islam, indeed, has never been such. Nor is there anything in its religious system which even remotely, is calculated to retard progress."

'On the contrary, as I have always maintained, the down fall of the Muslims and their Empire was occasioned, first and foremost, by their indifference to and neglect of those eternal principles of justice, love, righteousness which Islam enjoined and inculcated, which its great founder amply illustrated and emphasised in his own dealings at home and abroad. We will not deny—and our admission will not in the least detract from the greatness of the Prophet—that contemporaneously with him, a new spiritual light was falling upon Arabia and that there were men, his contemporaries (ore, at least, almost a kinsman of his), who dissatisfied with the existing religion of their country, looked ahead and around for something more liberal and more rational, something more consonant with spiritual needs than the gross fetishism which was all that their country offered to them.

"That ideas, at variance with the prevailing religion of the Arabs, were afloat at the time of the birth, infancy, youth, manhood of the Prophet, it would be idle to deny. The Pre-Islamic poetry incessantly refers to the light of the moon guiding the wayfarer in the desert, and the Qur'an often refers to Jewish and Biblical legends.

'But who was it that within a brief span of mortal life called forth a nation, strong, compact, invincible, out of loose, disconnected, ever-warring tribes, animated by a religious fervour and enthusiasm unknown in the history of the world before, and set before it a system of religion and a code of morals marked by wisdom, sanity and sweet reasonableness? Who was it—it was none other than Mohamed, the Prophet of God. He may have caught the fire from his few enlightened countrymen; he may have been influenced by the Christians and Jews, but the destruction of paganism and the building up of Islam belongs pre-eminently to him and to him alone."

Though Mohamed possessed stupendous power, being "Caesar and Pope in one," according to Dr Gustav Weil as quoted by Mr S Khuda Bukhsh,

"Mohamed set a shining example to his people. His character was pure and stainless. His house, his dress, his food—they were characterised by a rare simplicity. So unpretentious was he that he would receive from his companions no special mark of reverence nor would he accept any service from his slave which he could do himself. Often and often, as he seen in the market purchasing provisions often and often was he seen mending his clothes in his room, or milking a goat in his courtyard. He was accessible to all and at all times. He visited the sick and was full of sympathy, for all. Unhunted was his benevolence and generosity as also was his anxious care for the welfare of the community. Despite innumerable presents which from all quarters unceasingly poured in for him—he left very little behind and even that he regarded as State property.

Remains of Indian Civilisation in the Far East

In a letter addressed by Dr Sylvain Levi to Sir Ashutosh Mookerjee and published in *The Calcutta Review*, it is said of Mr P C Bagchi, Ghose Travelling Fellow, that,

"The very kind help of the French Government enabled him to make a thorough examination of the magnificent group of buildings known as the Monuments of Angkor (12, Nagor,

Arghan, the New Textile Material.

We read in the *Mysore Economic Journal*

When Sir Henry Wickham, the pioneer of the plantation rubber industry, was exploring South America, he came haphazard upon the arghan in its natural plant habitat.

"As a plant it seems to belong to the Magnety or pineapple description, and though he collected specimens, their application did not occur to him until later. It could be spun into twine, absolutely indurate to sea water ravages, and so strong that the twist given by the shop assistant when he had completed tying up his parcel was impossible to break it. In fact, it seemed too good to use merely as twine.

"Arghan was then passed into the hands of spinning experts, and they further confirmed Mr Wilson's opinions. It was found to be fully 50 per cent more tensile than best hemp or flax. Could it be woven into cloth? Only some minor loom adjustments were necessary, and the result was a magnificent firm cloth. In fact, it has been spun to 20 lea, and cloth has been woven from yarn of this number with great success.

"Messrs. Bayan and Cross, the F M S fibre experts, declared arghan unsurpassed in merits by any other fibre submitted to them.

"Placed before Lancashire textile manufacturers they proved that it also bleached well in addition to taking and retaining dye. Especially were the twine and ropemaking section gratified. So much so that they averred that they, as a body, would take all arghan offered for the making of nets, belting and other cordage. A leading British bleacher goes so far as to prophesy that if only this fibre can be produced at a lower cost than similar flaxen or hemp fabrics it must rival them in use.

"One great virtue is that there is no need for tedious preparation essential in hemp, flax and ramie. The leaves simply split up into long, silky fibres, up to seven feet long of pearly white colour."

Sir Narayan Chandavarkar

Mr B. M. Ananda Rao's article on Sir Narayan Chandavarkar in the *Social Service Quarterly* gives one a good idea of that distinguished worker. Two passages are quoted below.

"To watch Sir Narayan at work was an inspiration. I have alluded to his habits of early rising. The cool silent hours of the morning were his best hours of work. He was punctilious in answering correspondence. He never missed an engagement and his sense of punctuality was carried to the excess of a fault. A man of high strong nerves, nothing irritated him so much as

prevarication and delay. He himself would never put aside for to-morrow what he could accomplish to-day and he expected his colleagues to do the same. He was often very impatient and opinionative in a committee, and men of a more stolid cast of mind sometimes found it no easy thing to work smoothly with him, but in reality none was more easily satisfied and none was so ready to overlook errors of omission and commission. Often it appeared to his friends that Sir Narayan undertook too many duties and that it would have been better for him to have concentrated on a few activities. But Sir Narayan was naturally a restless man. Nothing made him more miserable than enforced idleness. Although a very meditative man, he had a horror of loneliness and always wanted some body to talk to or work with.

Nervous and irritable he habitually was, but very forgiving and gentle. A certain degree of vanity he had, a quite venial fault in a man whose life knew so little of failure, but of pride he had not a drop. He was one of the most accessible of our great men. It might be a group of mill workers, it might be the members of the depressed classes, all were welcome to see him at his house. I remember him at the time of the last great mill strike. I drove with him in his car from Peddar Road to a huge monster meeting of workers in a dirty open space in Paris. The sun was blazing and Sir Narayan was obviously very uncomfortable, but he sat for an hour in the torrid heat listening to the harangue of the leaders of the men and it was 11 a.m. when he rose to sum up the proceedings in a clear and succinct manner. He had a headache on the way back, and Lady Chandavarkar was on her death bed but he still remembered he had another engagement in the evening which he could not give up. Such was Sir Narayan who never put private convenience over public necessity.

Prohibition in India

Health thinks —

The prohibition problem in India is in a general sense easier of solution than in any other country. If the United States which considered at one time that liquor drinking was part and parcel of religious rites and ceremonies, and construed the attempts at stopping it as interference with religious practice, could go 'dry' in so short a time, why not an India follow in its footsteps where religion enjoins strict abstinence from it, and ancient traditions condemn it as a malpractice? It is refreshing to note that only a comparatively small percentage of our people indulge in this sort of vice, than other countries.

ing of women, (3) the letting of houses for purposes of prostitution. The Committee's report is a very instructive document. It brings into relief the very abject condition into which this essentially abject trade is reduced to. The Committee record that there were from thirty to forty thousand prostitutes plying their trade as clandestine prostitutes and about five thousand that lived in brothels. The Committee's terms of reference prevented them from going into the question of those outside the brothels. Their recommendations, therefore, extended to the inmates of brothels alone, numbering about five thousand. Is there a ghost of chance of improving the morale of the society by taking up such an admittedly weak attitude when the need of the moment is to be radical and revolutionary? But, the wonder is that the bill of the Government did not think it right to go even as far as the Committee went. The bill chiefly concerned itself with the procurer or the middleman that figures very large indeed in this nefarious trade but left the landlord alone. If the Government were very serious about doing away with the social evil in Bombay, they should rather have penalised the landlord, who openly reserves his buildings for making them into brothels. The procurer cannot thrive if there is no house for him to stay and to accommodate and display his wares.

"Go to the root of the evil and remove the cause that really feeds the evil. What is it?"

"The Committee that sat to investigate the question has found it out. 'They (prostitutes) are recruited largely from the ranks of the underpaid woman worker, the hereditary prostitute, the discarded mistress, the widow and the pauper.' Further on, 'The provost martial tells us that the problem of the homeless beggar woman has recently become very serious'. In the face of these statements, which should be the line of action to uproot the evil? Is it a few rules here and a few regulations there that are going to come to our rescue or courageous action to remove the cause?"

"If prostitutes, whether clandestine or certified, are there, because they are paupers, beggars, destitutes and underpaid, how regulations about procuring and soliciting are going to make them rich, comfortable and fully paid? When the evil clearly is poverty, what is the good of legislating that she shall not stay here or there, stand here or there, shall not decorate herself and apply powder to her face? If she is not to be given bread she is certain to resort to all these means and intelligently outwit the law. Let her obtain a full loaf and she will give up her evil ways. If the problem is social and economic, let social and economic means be adopted. The Govern-

ment and the Committee may be very sincere and even serious indeed, when they set out to solve this problem, but leaving out forty thousand aside and legislating about five thousand only is certainly not the way of even approaching the problem, still less can it be solved."

India not Densely Populated

It has always been our contention that India is not at all overpopulated and that overpopulation is not the sole or main cause of her poverty. This will appear from the following extract from Mr A. C. Fernandes' article on "A Neglected Aspect of the Population Problem" in the *Journal of the Indian Economic Society* —

"The following table giving the number of inhabitants per square mile not only shows the influence of economic condition on density, but also illustrates the truth that those countries which have a diversified industry and higher labour force due to the higher physical economy of its population can show a density which, though increasing at a high speed, will yet not mature into a population problem."

Country	1900	1910	Country	1900	1910
Belgium	589	681	Switzerland	207	235
Netherlands	416	615	France	188	191
United Kingdom	344	474	India	167	178
Japan	296	344	Spain	97	100
Italy	294	313	United States	25	30.9
Germany	270	311	Turkey		21
Austria	226	225	Canada	1.75	1.00

"Intensive agriculture combined with moderate commerce can support a very dense population. It is the quality of the population which counts. We see this fact very glaringly in the case of China which supports a very dense population by means of intensive agriculture, while in India with a density of only 180 we feel that the pressure on the soil is heavy, and that population can expand only at the cost of underfeeding and underclothing. The density of population in the various parts of the country shows wide differences, varying from 53 in Burma to 551 in Bengal. We explain away the differences by dragging in the amount of rainfall and the percentage of cultivated area, and omit altogether the qualitative factor, the constitution and composition of the population and the ratio of its functional powers which of course, we do not know because we have never made an attempt to find them. How can our conclusions about our population be even approximately correct when our whole investigation of the problem is so one-sided?"

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Compulsory Education in Baroda

Mr St Nihal Singh's article on compulsory education in Baroda in *The Prudatory and Zemindari India* contains, among other instructive matter, some statistics of an interesting character some of which are quoted below

PERCENTAGE OF LITERATES

Baroda Kathiawar 167, Non Baroda Kathiawar 130 British Gujarat, 156 Bombay Presidency excluding States and Agencies, 97

As Baroda Kathiawar had something like 15 years start in regard to compulsory education of the rest of the State, situated in various portions of Gujarat it is only to be expected that the percentage of literacy should be lower in Baroda Gujarat, even though it is more prosperous than Baroda Kathiawar. The Census figures show that that is the case. They further show that Baroda Gujarat has not yet had the opportunity of coming up to British Gujarat, which had an earlier educational start.

That compulsory education, introduced only not quite 17 years ago in Baroda Gujarat, is enabling the State to make faster progress in literacy than British Gujarat is however, clear from the Census statistics, summarised in the following table

District or State	Percentage of literates aged five and over		
	1921	1911	1901
Baroda State	147	119	98
British Gujarat	156	137	125

Our Teachers and Educational Problems and Methods

A writer in *Education* (U P) reminds the public that

One of the most pressing problems of education is how to rescue it from the slavery of codes, official inspection, and red tapism. Most of our learned Headmasters and Inspectors, for the greater part of the year, are so busy in routine work, that they rarely find time to think over educational problems or to launch new or daring experiments in education. And if an enterprising young Headmaster ventures upon a new experiment, he is sure to find himself knocking against some rule of the code. The public measures the success of a school in terms of passes and failures. Hence a shrewd Headmaster always prefers the beaten path and is not fond of experimentation. The schools in India are a sickening dead level of uniformity. One is just like another. If an inquisitive person were to ask the Headmaster of some famous school, if his school boasted of something new, something special, the answer would be amusing. Are there then no thinkers among our Headmasters? Assuredly there are. The truth is that experimentation in education does not pay in India. The bogey of public examinations is always before the eyes. The goal is the securing of a number of passes in the examinations. All energies are bent in that direction. The idea that the child must be brought up as a useful citizen is hardly present in the minds of teachers during school hours and if present at all is reserved for the platform only.

FOREIGN PERIODICALS

From 'The New Republic'—

The following passages are taken from *The New Republic*—

NAVAL BASE AT SINGAPORE

'The House of Commons has voted for the base at Singapore, which has already caused a crisis in the Netherlands Cabinet and has brought from Count Lelunda, the Japanese foreign minister, the statement that he regards the suggestion as hostile to the spirit of the Washington Conference.'

DISASTE FOR MANAI LAIDU DECREASING

One by one the occupational caste barriers

are falling. They began to crack a quarter of a century ago when it came to be generally known that in many of the manufacturing industries promotion to the highest executive positions sought out the manual rather than the clerical personnel. Schwab and Corey in the steel industry afforded examples big enough for anyone to see. Next we had an epidemic of school teachers preachers, doctors, transformed into house painters, carpenters, blacksmiths. The barrier between the white collar and the overalls still held firm, however, in the commercial cities. That, too, is yielding now. Twelve dollars a day in the building trades makes even the soft palms of the silk counter clerk itch intolerably. Among the apprentices now being taken on by the

bricklayers are a great many "white collar boys." One is justified in looking forward to a healthier and happier generation which has wholly discarded the mediaeval notion that there is something servile in manual labour.

FILIPINOS BOYCOTT AMERICAN GOODS.

The Filipinos have taken the one best way to make sure that some attention will be paid to their quarrel with General Leonard Wood. The world has heard appeals for justice on the part of oppressed nationalities so often that it is tired to death of them. In every capital they are filed without being read. The Filipinos, however, have gone beyond the point of resolutions. They have announced a boycott of American goods. They are even reverting to their historic native carts and sacrificing the American automobile they have been in the habit of buying. Here is a blow which really tells. When China began to riot against the Japanese following the imposition of the Twenty one Demands, the Japanese merely smiled. But when the Peking University students initiated a boycott of all Japanese goods and it ran through the provinces like wildfire, Nippon was horribly upset. If the Filipinos will stick to it they have adopted the most effective way possible of calling their existence and their unhappiness to the attention of the big sleepy giant, America.

AMERICAN OPINION ON KENYA DECISION

"Kenya is African territory, the interests of the African natives must be paramount and when the interests of immigrant races conflict the former prevail." So begins a memorandum of the British government. Coming from the greatest mandatory power in Africa it reads like the Magna Charta of that continent. Our enthusiasm is chastened, however, by the reflection that this noble principle is invoked against the Indians, not whites. It applies to the Kenya district of East Africa, into which Indians have been pouring, and in which some 30,000 of them demand equality of treatment with perhaps 1,200 white immigrants. Our scepticism is increased by a further provision that the white settlers are to have eleven members of the Legislative Council to five Indians and one Arab, also by the fact that agricultural lands in the highlands are to be reserved for white immigrants. The real issue at stake is the status of Indians as citizens of the Empire and their right to equality of treatment wherever the British flag flies. In refusing this claim it is peculiarly hypocritical to invoke the principle of the paramount interest of the natives which the British have never thought of recognizing in Rhodesia or Uganda, or Egypt.

THE MANDATE SYSTEM

The mandate system is a prescription of

American diplomacy to a world suffering from the predatory disease. We should therefore be especially interested in its effects. An opportunity of observation is offered by Syria mandated to France. An American commission consisting of Mr. Charles R. Crane and President King of Oberlin visited that country three years ago and made a full report which the State Department did its best to suppress. Occasionally, however, a bit of news from Syria seeps into the press despatches such as the eight demands recently made by the Syrians upon General Weygand, chief of the occupation. Of these demands the second is the holding of elections for the formation of a constitutional administration, the third amnesty for political prisoners, the fourth liberty of the Press, the fifth, the burning of all reports drawn up by spies of the mandatory government. From these it is possible to infer with some plausibility the character of the French occupation and the spirit in which it is carrying out the mandatory system for the welfare of a backward people.

From "The Woman Citizen"

A WOMAN PUBLIC ACCOUNTANT

Miss Adele M. Emin, of Providence, Rhode Island, has just passed examinations which give her the distinction of being the first certified public accountant in the State.

TO PROTECT CHILDREN FROM UNDESIRABLE MOVING PICTURES

At the annual meeting of the International Child Welfare Association, held at Geneva, a resolution was adopted to protect children from undesirable moving pictures. This is to be accomplished through a central bureau for control of world moving pictures with a clearing house of information from all countries concerning films good or bad, for children.

A Japanese Classification of Religions

In *The Japan Magazine* Dr. Genchi Kato, professor in the Tokyo Imperial University, classifies religions as follows —

When we make a comparative study of the various religions of the world, we find two main currents. One is a theanthropic religion, representative of which is Buddhism, and the other a theocratic belief which gave birth to Christianity. The religions of the Hindus, the Persians, the Greeks and the Romans all Aryan, were theanthropic religions. Judaism of ancient times, from which Christianity evolved, and

Mohammedanism, which was founded long after, have been the representative theocratic religions

Theocratic religions make a strict distinction between man and God: they hold that human beings cannot become god, however god like they may be, and that God is a heavenly being who keeps aloof from the human world. Mohammed did not profess to be god, but he declared that he was the prophet or servant of God, whose mission was to teach God's will to man kind. This was caused by his theocratic belief, which does not allow men to become gods. And this belief may be said to be the characteristic feature of theocratic religions.

According to the Old Testament tradition, even Moses, the religious genius of Judea, could not look God in the face. Worshipping God from afar, he was given the Ten Commandments upon the top of Mount Sinai. This shows that Judaism, which was the religion of the Jews before the appearance of Christ, is a theocratic religion.

On the contrary, in theanthropic religions the distinction is not so strict, as in theocratic religions, between men and God: and in this type of religion men can become gods when they are sufficiently enlightened. Theanthropic religion holds that gods sometimes appear in this world in the form of man to save mankind. For instance, Gautama, the founder of Buddhism, was born an ordinary man, but when he attained enlightenment, he became Buddha, the Awakened. In other words when he embodied all the religious ideals of Brahmanism, which was the religion of the Hindus before the advent of Buddhism, he attained Buddhahood, though he was a mere man in flesh. Gautama can be said to have attained real godhood in the light of the science of religion.

The religions of the ancient Romans and Greeks also were theanthropic. The Greeks worshipped their national heroes, like Alexander the Great or Luthandolis, an admiral of Greece, as gods. The ancient Roman emperors were worshipped. Heroes of Rome, such as Caesar or Augustus, became gods, and were worshipped accordingly. This hero worship and emperor worship are the best examples of theanthropic religion.

Considered historically, in relation to their development, we perceive two kinds of religion—primitive and ethical. The primitive religion is that of savage peoples and its doctrines are crude. It lacks intellectual elements such as higher moral ideals and advanced philosophy. Ethical religion is that of the civilized modern world. It possesses ethical, and intellectual elements and is, therefore, sometimes called the "intellectual religion." The former is the religion of barbarians, while the latter is the religion of

civilized people. The latter, in this sense, sometimes is called the 'civilized religion'. (1)

The Paradox of Institutions.

Mr Reinhold Niebuhr dwells thus on the paradox of institutions, in an article in *The World Tomorrow*—

"Principles and ideals are sterile and impotent when they are not incarnated in personalities and communities. No cause can be advanced without the loyalty of individuals and groups. Yet curiously enough the servants of truth are also its greatest foes and the ideal is more frequently imperilled by the support of its friends than by the antagonism of its enemies. Individuals may give a pure and undivided loyalty to the ideals they profess, but it is difficult for them to stand alone. So they invariably gather others to share their ideals and embody them into some kind of community or organization that is inevitably tempted to compromise the very ideals justifying its existence."

"One reason for this peculiar paradox is simply that it is difficult for large numbers of people to remain loyal to the highest and best. The larger the institution the greater is its difficulty in maintaining fidelity to its professed principles. The Christian church has never completely recovered the fine spiritual passion of the apostolic era which it lost when Constantine made Christianity fashionable. The perennial apostasy of the church from the principles of the Sermon on the Mount is partially due to the very number of persons who profess the Christian religion. Israel Zengwill declares that the difficulties of the church arise out of the fact that it is pledged to a 'minority ethics' while it is ambitious to gain the support of the majority."

"The inability of the crowd to understand, or to give any allegiance to, the principles which it professes is only one of the perils to which truth is subjected in the institution. There is an instinct of self preservation in every organization, as in the individual life, that brings it into constant conflict with its higher purposes. Every community once organized is tempted to regard its life and its prestige as ends in themselves without reference to the ideals to which it is ostensibly pledged. Its legitimate group consciousness easily creates a group selfishness which not infrequently degenerates into that kind of imperial mania common not only to racial groups but to communities of every kind. The community is ambitious to grow and prosper and invariably tends to soften the rigor of its ideals in order to make them acceptable to the phlegmatic multitude who are to be won to its standards."

Anti-War Educational Effort.

Says *The Freeman* of New York —

"As an admirable example of educational effort we would cite the little pamphlet entitled 'War and Peace in United States History Textbooks' compiled by Isabel Kendig Gull and published by the National Council for Prevention of War. The author has made an analysis of the principal textbooks on American history used in the school system throughout the United States. Only four out of thirty one books make any reference to the peace movement. Of twenty five texts examined with reference to the space devoted to war it was found that battles, campaigns and conquests occupied one fourth of the pages.

"There is, the author of the pamphlet found, 'an overwhelming tendency in the majority of the texts to glorify war and military achievement.' The historical *evaluations* delight in such terms as 'fair field of battle,' valor, 'bravery,' 'audacious courage,' 'magnificent drive,' 'our great adventure,' 'crowned with success.' There are more illustrations devoted to war than to any other subject and they portray war heroes in their glory—and exhibit dramatic and heroic aspects of the business of mass-killing.

Marks of the Educated

According to *The Inquirer* of London

"Dr. Murray Butler, President of Columbia University, addressing a congress of teachers in London said the old standard by which education was tested was growth in information. He suggested rather such tests as the following: (1) Correctness and precision in the use of the mother tongue; (2) Refined and gentle manners—good manners were an effective measure of sound morals; (3) Sound standards of appreciation of beauty, and of worth and character based upon those standards; (4) The power and habit of reflection; (5) Efficiency or power to do, in the sense of disciplined and organized will. Our teaching should at any rate, keep in clear view the desired results. 'It would never do,' said Dr. Butler, to accept the advice of the famous hymn 'We don't know where we are going, come along.' Which reminds us of the story told about Professor Huxley and the Cabman. Arriving late at a terminus the Professor jumped into a cab and told the man to 'drive like—Jeha, let us say.' The man obeyed with a will, and off they went but after a while Huxley bethought himself and asked the man 'where are you driving to?' 'I don't know,' was his reply, but I'm driving like you, said

One would give a good deal to know which universities in India are not saying, 'We don't know where we are going, come along.'"

"Chattel Slavery" in U. S. A !

The Laborer writes —

'The United States Coal Commission has come out with the point blank recommendation that chattel slavery be re-established in this country, as far as coal mining goes. The commission recommends that mine workers be compelled by force to work for private corporations at any wage fixed by President Harding or his successors.

The Commission recommends that hereafter no strikes shall be permitted in the coal mines and by implication, that in any future case where mine workers disobey their employers the United States Army be immediately sent to drive them into the pits again.

"The report is nothing less than a recommendation for the complete destruction of the United Mine Workers union, covered up under careful diplomatic language."

A Roman Catholic on the Jews

Count Heinrich Condenhove-Kalergi was a real Count educated at the Jesuit College in Kalksburg. To the end of his days he was a devoted Christian and Catholic. A review of a new book by him, published by his son, has appeared in *Köler Lloyd*, a Budapest German Hungarian daily. The book is a defence of the Jews from a translation of the review in the *Living Age* we learn that

In combating the dictum that the Jews are an inferior race who have never created anything valuable to humanity, or added to the real riches of the world,—a theory ardently espoused by many anti Semites—the author points out that Christianity, whose appearance is the supreme fact in the history of Western civilization is of Jewish origin. The writer's son who discusses more recent phases of anti-Semitism in a short introduction, cites likewise the leading Jewish philosophers of the nineteenth and twentieth centuries—Bergson, Spengler, Einstein and others.

'The author says. Never perhaps in human annals have men shown greater heroism in passively resisting the cruelty of their fellow men than the Jews showed during the great persecution of the fourteenth century. With very few exceptions they scorned the thought of saving their property, families, and life by

abjuring their faith' One's blood runs cold in reading the account of the great auto da fe of 1680, in Madrid, where the King himself kindled the torture fires. Lecky writes —

Surely the heroism of the defenders of every other faith pales to nothing before a martyrdom that has withstood for thirteen centuries all the tortures the wildest fanaticism could invent, that has endured contempt, robbery, the violation of the most sacred ties, the imposition of the most horrible tortures, rather than renounce its faith.

"Whatever field of public life we scan we find there Jews labouring industriously, and fighting all the foes of darkness. The more Jews, the more light."

Revolution Produced By Force

The Irish poet and thinker George W. Russell ("A. E.") has contributed an article on "Lessons of Revolution" to *The Freeman*, which should be deeply pondered over by all our patriots, young and old, of all shades of opinion. Says he

"I think few disinterested thinkers dispute the moral justice of the ideals of the Russian revolutionaries who desired to bring about such a control and use of the natural resources of their country that none would be poor or hungry or neglected. Was the policy adopted wise as the ideal was right? Did it succeed? Could it have succeeded even if there was no blockade or foreign intervention? Lenin and Bukharin have learned wisdom. They confess to great errors. Where lay the unwisdom?"

"Bukharin says it lay in this, that they provoked a revolution without the technical competence to realize their ideal. On the plane of physical force they won. On the intellectual plane they were defeated. Bukharin admits that, to save the economic situation, they had to restore the control of industry to the enemies of the revolution. In talent, science, administrative ability, could not be improvised being evolutionary products. The revolutionaries now fall back on evolution, and declare their hope lies in education. They begin again in the neglected sphere of culture."

"The Irish revolution, which began in Easter Week, has also triumphed solely in externals. Our spiritual, cultural, and intellectual life has not changed for the better. If anything, it has retrograded. Nothing beautiful in the mind has found freer development. In so far as anything is done efficiently, it is done by administrators, educational officials and guilders of industry, who maintain so far as permitted by circumstances the habits engendered before the war for independence. The Anglicization of the

Irish mind remains unaffected. The Gaelic movement was the one movement in Ireland with a truly national character. It began its work in the soul, not on the body. It inspired a few heroes to fight, but the transfer of energy to the plane of physical conflict weakened it, and now, when there is theoretical possibility of a Gaelic State there are not Gaels in numbers and intellect competent to take control. The mass of people in the country continue to think as they did before the revolution.

"If the Republic succeeded in establishing a republic, the country would be as Anglicized as ever, because the Republic, no more than the Free State, could improvise culture, experience, intellect or administrative ability."

Again —

"Inevitably also, after a victory brought about by the wreckage of the economic life of the people, the preoccupation of all with the work of material reconstruction would thrust all spiritual and cultural ideals out of sight. It would give people a sense of nausea to have them discussed. The moods by which high spiritual, political or cultural ideals are appreciated are engendered in times of peace."

The writer proceeds to point out —

"The triumph of spiritual or cultural ideals cannot be brought about by physical force, but only by labours of the imagination and intellect. We hated reading and thinking, like the old Turks. How many bookshops are there outside Dublin, Cork and a few other towns?"

It is not advocates of physical force alone who hate culture—"reading and thinking", many "non-violent non-co operators" also have ridiculed culture.

"A. E." paints a terrible picture of what the champions of physical force have done in Ireland.

"The champions of physical force have, I am sure without intent, poisoned the soul of Ireland. All that was exquisite and lovable is dying. With what terrible images have they not populated the Irish soul as substitutes for that lovable life? The very children in the streets play at assassination, ambush and robbery."

The logical conclusion of the advocacy of physical force is thus described —

"If it be lawful for a section of the people, simply because they hold their ideal to be the highest, to use force to impose that ideal on the rest, every other group may consider itself justified in following the precedent. Why should not the proletarians in Ireland, suffering far more than middle-class nationalism has ever suffered under British rule, also use physical force to

upset a social order which has never brought them physical plenty or intellectual life? Why should not Catholics or Protestants, holding sincerely to the truth of their religion, make war on those who differ from them to prevent injury to immortal souls—surely worse than injury to bodies? I could name a dozen causes, all of which could be made to appear as shining in the sight of Heaven and humanity as the political idealism which is now wrecking Ireland. The end of it all would be that the most ruthless militarism would conquer and how long might it be before the truest flower of the soul could push up through that ice to begin a new spring in the heart?

Nations may perish as individuals do

'I cannot understand the faith of those who act on the belief that a nation is immortal and can survive any strain. Nations are no more immortal than individuals. The dust of the desert is over great cities whose inhabitants loved their country with no less a passion than Irish nationalists have loved theirs. Earth is dense with traditions of perished nationalities. If a nation is like a dissolute youth who impairs his vitality by excesses it will perish as surely and by as inevitable a law of life as the debauchee. There comes a point where recovery is impossible. Something—a skeleton or larva—may survive, but not the nation with confident genius.'

BACHELOR OF COMMERCE DEGREE AT THE CALCUTTA UNIVERSITY

WE understand that the authorities of the Calcutta University are now engaged in devising the ways and means of having a practical monopoly of higher commercial education in Bengal. This is quite in the fitness of things. Even 'fleeing spectres of humanity must admit that from the point of view of revenue—and that is the only view that matters in the temple of Saraswati—the success which has already attended the monopolies of law and post-graduate teaching fully justifies the new venture. The creation of this fresh preserve will it is hoped wipe off the chronic budget deficits of the University, making it totally independent of the country's legislature. To be able to tap new sources of revenue, and that without recourse to the aid of the State, is evidence of the highest financial ability. We venture to suggest that the author of the scheme should be at once rewarded by being given the Finance Membership of the needy Government of India.

Indifferent training in inefficient colleges, before graduation, has been the stumbling block in the way of our students deriving the fullest advantage from the magnificent post graduate classes of the University. We are glad that in order to obviate this difficulty and to give the students of Commerce

—in which lies the only salvation of the Bengalee race—a thorough grounding, the University has made up its mind to take them under its management. This will, of course necessitate the suppression of private effort in Calcutta. Taking a leaf out of the books of the University, some colleges were already making money by opening classes in Commerce. A deaf ear must be turned to their piteous wails, for, no educational institution, except the supreme one, should be permitted to be run on 'too commercial lines.

But critics are already whispering 'unpalatable facts.' They say that it is impossible to fill the coffers of the University, for the bottom of its money chest was wantonly knocked off a few years ago. They are also giving out that the expected income is intended to be spent in creating a chair of Readership in Commerce for the benefit of a young favourite whose story may bear re-telling on a future occasion, if necessary. It is to be hoped, however, that the scandal will be avoided.

Coming now to the course of study for the new B Com degree at Calcutta, we beg to make certain suggestions with all the humility befitting a layman. We find that in the list of Indian vernaculars there is an unfortunate omission. That is,

though including Tamil, Telugu, Canarese, Malayalam, Gujarati and Marathi, does not mention Pushtu. This, if intentional, is unpardonable, for, the Kabulis form an important section of traders in Bengal, and there is much in their method of business which the people of this province may learn with profit! We may add that a Kabul Lecturer, properly chosen, will be a tower of strength, physically as well as in other ways. It may also be a good advertisement of our University in the Frontier Province and in the land of His Majesty of Afghanistan.

We also find that Accounting has been made an optional subject. We would suggest its total removal from the list. The people of Bengal have already an inconveniently exaggerated faith in accounts. It is the root cause of the unhappy conflict of the Calcutta University with the Legislative Council. To spread any knowledge of Accounting, however imperfect, among the *alumni* of Calcutta would be the height of indiscretion. Probably, on this ground, Auditing has been omitted from the course. That was only to be expected, as the accounts of the

Calcutta University and of its printing and publishing department has never been capable of standing any thorough and uncompromising auditing.

Whatever the case may be with unitary universities, a federal or affiliating university like Calcutta ought not to undertake undergraduate teaching in any faculty, far less should it make that a practical monopoly. We know it has already done so in a few subjects. But it should rather retreat from those fields than make fresh annexations. To-day it is commerce, to-morrow it may be the most money fetching group of subjects for the B. A. Degree. No educational principle can stand in the way of the certificate and diploma shop if more money can be obtained by following a particular course.

It may be that the existing institutions for commercial education are not satisfactory. But the university possesses ample powers to co-operate the Governing Bodies to mend them. To end them is not the proper remedy—particularly when such a drastic step is suspected to be prompted by commercial, not educational, motives.

D. M. I.

NOTES

New Light on Shivaji

The silent but sound and steady work of investigating the nation's past which has been going on among the Marathas for more than a quarter century, has been once more illustrated by a recent publication. It was known already in a general way that many poets of Northern India were attracted to the Courts of Shivaji and of his father Shajahu by their liberality and championship of Hinduism. Among them Bhishan a Hindi poet of Cawnpur, has long been familiar to the public from the repeated printing of his poems. Jayaram and Parnanādh wrote in Sanskrit and were hitherto known by name only. Last year Mr V K Rajwade brought out his edition of Jayaram's eulogy of Shahaji in florid Sanskrit verse and prose. Mr Sadasaheb Mahadev Divekar of Kalyan has now published a smaller but more useful work of the same poet in five short cantos entitled *Parnala parat bratan alhān* (64 pages).

The Sanskrit verses are followed by an exact Marathi translation (done by R D Desai). The style of the original is extremely simple and no notes have been added. Mr Divekar's edition is happily free from the utter irrelevancy, monstrous excess of comments over the text and the habit of drawing wild and fanciful inferences from a minimum amount of data—which disfigure the work of Rajwade and prevent the reader from deriving full benefit from his matchless industry and devotion.

In this poem Jayaram describes to Vyankoji, the step-brother of Shivaji, all the exploits of the Maratha hero during his three years' stay at his Court from 1670 to 1673. We give here an abstract of his narrative of the capture of the very important fort of Panhala (in the Kolhapur district) as it is the fullest and most trustworthy account extant.

SHIVAJI'S CAPTURE OF PĀNHĀLA

Shivaji sent Anaji Pandit with an army to make a rapid march on Panhala followed

by Kondaji Ganaji and Motyaji Ravlekar Māma with three other bodies of select troops.

At Rajapur, Anaji got intelligence from the chief spy. Then the soldiers made a rapid march at night, while Anaji with the rearguard stayed behind there hidden in the dense forest. In the deep darkness they arrived by great exertion at the foot of Panhala and looked up in despair at the abrupt precipice towering overhead. Then they fixed the ladders (of rope) and climbed up to the plateau in silence, each one firmly holding another by the hand.

Then from all sides they blew their trumpets loudly. Babu Khan the captain of the guard on hearing the sound cried out, 'Who is making this loud noise?' The sentinels, awakened from sleep ran out with their weapons. The citizens—were alarmed at the sight of infantry rushing about in disorder. Then, governor of the fort came out running sword in hand followed by his palace guard to make an impetuous onset. Kondaji advanced to meet him with his drawn blade. Then arose the din of fighting at close quarters. The governor slew a few petty soldiers when Kondaji cut off his head. The eastern sky was by this time crimson with dawn, and the birds flew far away from their nests with clamour.

Nagoji Landit, a Bijapur official, hearing the din, asked the gate-keeper in distraction 'What is that? See, who is making this noise when some foot soldiers came running and peeping and started. Brahman! are you sleeping? The hill has been taken. The *qadar* is dead before the gate of the palace. What are you thinking of to save our heads? While we are standing there puzzled as to what he should do he saw Gajaji and his party going towards his house and immediately fled away by another road with his bare life.

Then learning of the flight of another official named Motyaji, Gajaji began to search for him. Soon, all the other [local] officers were brought under arrest and their

gave all the information. The victors first ransacked the Government House and the houses of the other officials, and then they carefully looked at the walls and on all sides and posted their own men at every gate.

Then they wrote a letter to Shiraj, reporting the victory. Anaji Pandit hastened to the captured place in great joy. In two days the courier arrived before Shiraj, and shouting 'Panhala is captured!' handed him the letter and made prostration before him. The Maharaja immediately gave him a hundred *hau* (gold coins worth Rs 4) each and put some *sagar* into his mouth with his own hands. Then he ordered the kettledrums to play and a salvo of artillery to be fired. The kettledrums seemed to announce, 'We shall now take Byapur itself!' The hills cried assent to this speech in the form of echoes from the caverns. [Canto III]

Canto IV narrates Shiraj's visit to Panhala and describes the fort.

J. SARKAR

Retrenchment and the Bengal Agricultural Department

But before the recommendations of the Retrenchment Committee are given effect to, at least partially, the Government owes a duty to the public, namely, that of informing it why it has become necessary to make such drastic changes in an administrative department which vitally concerns over 80 per cent of the people of the Presidency. It must be admitted that the great majority of the public, especially the *ryots*, for whose benefit the Department exists, are apathetic, and the press, busy with political squabbles, have not evinced sufficient interest in the question. In THE MODERN REVIEW for May, 1922, we exposed a number of irregularities in the Department. We drew the attention of the Government to the subject again in June 1922, and recently in our last number we noted the fact that action has been taken against one of the officials responsible for the waste of public money. And we have also mentioned how the present Minister of Agriculture may possibly waste public money ostensibly for eradicating the water-hyacinth pest with Griffiths' spray, though the published scientific opinion of a man like Sir J. C. Boss and of others is against it. One need not doubt the sincerity of the

known annual exhibition in the Presidency Division. The competency of one or two highly placed officers, even as regards the possession of the most elementary technical knowledge of agriculture, can be openly called into question. Inefficiency and misuse of public money, if proved, are sufficient reasons for the removal of any officer from the public service, however exalted he may be, and misuse of public money, if proved, should in some cases lead to the prosecution of the officers concerned.

There is a strong suspicion that the good intentions of the Government are frustrated through the presence in the department of a number of unprincipled officers who look only to their own gain. Retrenchment is now in the air, and there must be a certain amount of retrenchment. Government cannot do better than to institute a sifting enquiry into the entire working of the Department before reductions are made in the Staff and the Department is put on a new basis. We feel sure that in this way, by the removal of long standing inefficiency and irresponsibility the Agricultural Department may be able to start with a clean slate and begin a new career which may prove really useful to the public. We suggest that an impartial committee be formed consisting of officials (excluding those directly connected with the working of the Department) and non-officials, to investigate its working thoroughly and the committee be assisted by the findings of the Government auditor. Such a committee may also be assisted by the experience of a number of senior District Magistrates who have all along taken interest in Agriculture and in the improvement of the rural life of Bengal, e.g., men like Messrs. Adie, G. S. Dutt, Donlop, Prentice, Blackwood, and others and of non-official members of the Divisional and District Agricultural Societies, who have taken an active part in the improvement of agriculture, such as Mr. I. B. Dutt of Comilla, Mr. I. B. Bhaduri of Nadiya, Rai Bahadur Jadu Nath Majumdar of Jessore, Mr. Bijoy Mitter of Jessore, Mr. Harsh Chandra Dutt of Chittagong, Mr. Rajendralal Sarma of Dacca, Rai Bahadur Hamud Nath Mallik of Ranaghat, Khan Sabib Abdur Rashid of Nonkhab and others, besides some members of the public like Mr. Krishna Kumar Mitra, the Doctors Sahrawardy,

Kumar Shib Shekhareswar Roy, the Maharaja Bahadur of Nadiya, Dr. P. N. Banerji, Mr. Fazul Haque, Sir P. C. Ray, Sir Niranjan Sircar and others. Mr. Donovan, the Secretary of the Agricultural Department, with his wide experience of agricultural life in all Bengal districts as an I. C. S. officer and as Registrar of Co-operative Societies in Bengal, would be invaluable in such a committee.

We earnestly request the Government to evince a more lively interest in the administration of what is in a way the most important department in Bengal, in order to cure a chronic disease radically and not to attempt to stave off inefficiency by merely cashing the subordinates, leaving the source of most of the evils untouched.

The Government of Lord Lytton may thus undo the great injustice and injury done to the cause of agriculture in general and the agricultural service in particular by the weak government of Lord Ronaldshay, which sanctioned the promotion instead of the exemplary punishment of a set of so called efficient men who are surely experts in feathering their own nests. Now when the question of abolition of some of these posts held by these assets of the department has been raised it is too much to expect that these men will be shown the way out. Unless the department is purged of its evil elements, it would be futile to attempt any agricultural improvement in Bengal.

Mill Labourers in Bombay

The Living Age writes —

A recent inquiry into working class budgets in Bombay, published by the Labor Office of that Government, deals particularly with the cotton mill industry. Over 3000 budgets were collected, during 1921 and 1922, from Hindu, Mohammedan and native Christian mill families. The investigation shows that the average worker's family in Bombay consists of 4.2 persons and that in every 100 families there are 154 wage earners of whom 104 are men, 42 women and 8 children. More than half the family expenditure is for food. The diet is predominantly vegetarian. About 30 per cent of the workers never eat meat, either for religious or for economic reasons. It was estimated by investigators that in those families whose members drink the average expenditure for intoxicants amounts to at least 8 or 10 per cent of the total income. In India, as elsewhere



SRI RAMAKRISHNA

From a photograph taken in England. Here, in India, he always wore Bengali dress.

General to little boys. His earnest character found expression in thoughtful and terse Bengali prose and poetry and in terse and pregnant English prose. A paper on Rabindranath Tagore which he contributed to *The Quest* some years ago was much appreciated and highly spoken of at the time. He was a thoughtful speaker too, and possessed the spirit of independence which characterised his father and maternal grandfather.

The occasions were few on which he conducted divine service as a minister of the Brahmo Samaj but these few occasions served to show how deeply devout he was and how strong was his faith in God. It was, however, his long illness which really put his faith to the test. And all who have visited him during this period even once can bear witness how triumphantly he stood the test. Death had no terrors for him. He

was equally and cheerfully prepared to be either here or pass beyond the veil. Those who, with sorrowful looks, went to see him were put to shame to find that he, the object of their sympathy and commiseration, was cheerfully victorious over suffering and the prospect of death. His artistic and poetic nature had enabled him to realise in his soul God the Beautiful and the Blissful. Nothing could have terrors for such a man.

Englishmen and Indian Culture.

Mr. O. C. Ganguly observes in an article in the first number of *The Indian Athenaeum* on "British Appreciation of Indian Art" —

"The discovery of Sanskrit literature and the growth of a band of ardent students of early and modern Indian literature have not been able to successfully combat the innate prejudice of Englishmen towards everything appertaining to India. The labours of English Orientalists have been chiefly confined to the problems of philology and chronology of the various mediums and languages of Indian culture rather than the quality and character of the fabric of Indian thought itself. In the domain of Sanskrit studies labours have been chiefly devoted to recovering the original texts with scientific and meticulous accuracy rather than appraising or appreciating the values of the cultural expression of Sanskrit literature. Even in the limited scope of this arduous labour the English orientalists have not been able to rival the French savants and the German scholars. The school of Oriental studies came to be established in England nearly half a century later than similar institutions in Paris and the German cities. This could only be explained by a constitutional disinclination to know or appreciate the character and value of Indian culture. It is curious to note that the chair of the Boden Professor at Oxford was endowed not with a view to an independent intellectual exploration of the glories of Sanskrit literature—but with the avowed object of affording facilities for proselytising. For diverse reasons, which cannot be discussed without wounding susceptibilities, the fabric of Indian wisdom and culture and all forms of clear and intimate revelations of the culture of India have remained a sealed book to most Englishmen. Sir William Jones' translation of the *Sakuntala* marks a beginning in the arduous task of unfolding the beauties of Indian literature—but with the single exception of Sir Edwin Arnold—the work of the pioneer has not been followed by later orientalists although they have made in valuable contributions to the history, philology and the antiquities of India. The 'Hittory

paper has that fixes its value as an advertising medium. It is more the character and standing of its readers, the appearance of the paper, its new features, its editorial ability and its general standing in the community. That was in 1891, the very moment, when the 'yellow' press was making its first success. Five years later Mr. Ochs acquired the New York Times, and set about to rebuild it—a task of formidable proportions, for the Times, inspite of an honourable history, was then struggling along with a circulation of hardly more than 10,000. Within 20 years the Times had built up a circulation of 325,000 (1916) and its total annual revenue was in the neighbourhood of 5,000,000 dollars, two thirds from advertising.

"The encouraging example of the New York Times and a few other newspapers, notably the Chicago Daily News and the Kansas City Star, was coincident with an advance in the theory and practice of advertising which had widespread results. It came to be seen that the effect of an advertisement was influenced to a large degree by the character of the newspaper in which it appeared, and that an incredulous reader of the news columns was likely to be an incredulous reader of the advertisements. Experience also showed that the character of the circulation was quite as vital as its extent."

"Thus the influence of advertising coupled with a natural desire for prestige and authority, served to act as a corrective for some of the worst evils that had been noted in the American press. Towards the end of the decade there was a marked improvement in the accuracy and impartiality of the news columns."

A Song

The following song, translated by the poet Rabindranath Tagore from his Bengali song, appears in *A Government College Miscellany*, published at the Government College, Mangalore —

My days and nights are for thoughts of you,
my love
Think of me only when you have time
surplus in your hand
Throughout my life's wear some length
I wait for you, Come to me in moments
when you happen to remember
My nights are spent listening for your steps,
Come to me in the morning when my
eyes are tired, even if to say, Good bye
You are borne along by the procession of
glad hours gay with songs,
Let me add my heart's own colour to them
when by chance I come into their way

Professor Meghnad Saha

We congratulate the Allahabad University on having secured the services of Prof. Dr. Meghnad Saha for its Physics Department. Dr. Saha, too, we congratulate on his escape from an atmosphere of sycophancy, back biting and nepotism, and hope that such an atmosphere it will not be his lot to live in again at Allahabad.

It is to be regretted that the Calcutta University has been gradually losing the services of good workers one after another.

Athletics

Indian students and the Indian people in general neglect bodily welfare. But excessive devotion to athletics would be going to the other extreme. Physical exercises of all sorts — sports, gymnastics, &c., are all good, to the extent that is necessary for keeping our bodies fit. This limit will differ in the case of different persons. The following opinions on the subject may enable our readers to decide for themselves —

"I have no hesitation in saying that our system of athletic training, at least the most of those now in vogue, are not only vicious in principle, but tend to break down the system, shorten life, and generally do more harm than good. I have made a study of the subject for many years, and I long ago began to enquire why it is that so called athletes usually die young, or are not nearly so vigorous at forty five or fifty as the man who has rigorously neglected any sort of training, and perhaps even exercise. That such is the fact there is no room for doubt. Athletes do die young. — Quoted from 'a well known teacher of physical development by Mr. Richard Buckham in an article in the *Hart's Magazine*, and cited with approval by Herbert Spencer in his *Lects. and Comments*, p. 155."

Writing on the same subject, Herbert Spencer observes further —

"Belief in the virtues of gymnastics, widespread and indeed universal, embodies several grave errors. The first to be here commented upon is the identification of muscular strength with constitutional strength. It is assumed that one who can lift great weights, jump great heights, or run great distances, is proved by these abilities to be fitted for withstanding the strains of life—doing hard work, bearing unfavourable conditions and so on. The inference is erroneous. Muscularity and the putting out of great mechanical force are no measures of strength in that sense of which chiefly

concerns man. The current view takes no account of cost. It is supposed that certain sets of muscles can be greatly developed without the system at large being so taxed as to cause mischief. But when it is remembered that the alimentary organs have but a limited ability, and that the blood they furnish has to serve for all purposes, it will be understood that you can not greatly develop certain external parts without appreciably drawing upon the supplies needed for the repair and growth of other external parts, and also of these internal parts which are needed to carry on the life and therefore the abnormal powers acquired by gymnastics may be at the cost of constitutional deterioration.—*Facts and Comments* by Herbert Spencer, pp. 130-10

Another writer says—

"When I was a schoolmaster it used to distress me to find how invariably the parents of boys discoursed with earnestness and solemnity about a boy's games. It is no wonder that, with all this parental earnestness, boys tended to consider success in games the one paramount object of their lives: it was all knit up with social ambitions and it was proved, I do not hesitate to say as of infinitely more importance than anything else. They [the boys] were disposed to despise boys who could not play games, however virtuous, kindly and sensible they might be: an entire lack of conscientiousness, and even grave moral obliquity, were apt to be confined in the case of a successful athlete. The truth is that we English are in many ways barbarians still and as we happen at the present time to be wealthy barbarians, we devote our time and our energies to the things for which we really care. I do not at all want to see games diminished or played with less keenness. I only want to see them duly subordinated. I do not think it ought to be considered slightly eccentric for a boy to care very much about his work, or to take an interest in books. I should like it to be recognised at schools that the one quality that was admirable was *keenness*, and that it was admirable in whatever department it was displayed. But nowadays keenness about games is considered admirable and heroic, while keenness about work or books is considered slightly grovelling and priggish."—Extract from *From A College Boy's Life*, by A. C. Benson, Fellow, Magdalene College, Cambridge (Smith, Elder & Co., 1911)

It is not with a view to discourage athletics that we have printed the above extracts. Our only object is to guard against excess.

Physical exercise has been so much neglected in our country that in promoting the

cause of athletics we must be prepared for a temporary swinging of the pendulum to the opposite extreme in some cases. It is an unpleasant fact, but it must be stated and faced, that we have become very timid. We cannot take risks and face danger. It is not, of course, true that every physically strong man is courageous. But, speaking of nations, it is true that no nation whose members are for the most part physically unhealthy and weak can be brave. So, we must promote the cult of physical exercise. 'To obtain little from humanity,' says Ernest Renan, 'we must ask much.'

John Morley

John Morley, whose death at an advanced age Reuters has announced, was raised to the peerage rather late in life. So the name by which he was known as a plain commoner has continued to be more familiar than the name by which he is known to the *College of Herald*. He was distinguished alike in literature and politics. By the death of this great Victorian another of England's few surviving links with the nineteenth century is broken. We intend to publish an article on John Morley in an early issue.

Natural Convulsions

Some months ago the destructive earthquake in Persia roused sympathy abroad, but this has been thrown into the shade by the earthquake in Japan, the most destructive known in history. In Japan and outside Japan, throughout the world, funds are being collected for the relief of distress.

Whenever cataclysms of this kind happen, men, particularly men who are not over-civilised naturally ask themselves whether there may not be some connection between the moral and spiritual condition of particular nations and these disasters which overtake them. No scientific and logical connection can be established between the two sets of facts. It cannot be said that at present the Japanese are the most wicked people on earth. But still the human soul is not completely satisfied—the questionings do not cease.

Whatever may be the way to still these questionings, one lesson from these cataclysms is obvious and should be laid to heart.

The forces of nature can humble man's pride in no time, and worldly aggrandizement by violating the moral and spiritual laws of the universe should be eschewed. Neither man's body, however strong and handsome, nor his earthly possessions and power, endure. Spiritual gain is the only enduring gain. This is not to suggest that secular objects and interests are to be neglected, but only to say that they are to be subordinated to and made the means of moral and spiritual improvement.

Floods in Many Provinces

Many provinces and parts of provinces of India and Burma have been devastated by floods. Bihar, Bengal, Madras, the Central Provinces, Burma, the U. P., &c., have suffered more or less. The worst sufferer appears to be Bihar. Ten districts of that province have been affected, but the greatest destruction has been caused in Patna, Saran and Shahabad. In Madras the South Canara district has been laid waste. Relief funds have been opened in the affected areas, to which all should contribute according to their might.

Kasimbazar Raj Sterling Loan

The Financial Review of Reviews, London, for September, contains an article on "The Financial Outlook" by Mr. John Marlow, B.A., which is thus introduced by the Editor—

"It is now so difficult to obtain high yielding and good British Debentures and Loans that interest is being taken in Foreign and Colonial investment fields. Mr. Marlow discusses the prospects of investments in various parts of the world, and his suggestions should be useful to those who are desirous of distributing their investment risks over a wide area.

Among the good investments recommended to British investors is the Kasimbazar Raj Sterling Loan, which is thus described—

Turning to another part of our wide flung Empire, namely, India, we find an attractive new issue in the Kasimbazar Raj Sterling Loan of £675,000—6½ per cent. First Mortgage Debentures issued at par. This Mortgage is secured on the Hereditary Domains and other properties of the Maharajah of the (sic) Kasimbazar, in the Bengal Presidency, whose capital value is estimated at £1,880,800, and their average

annual yield for the last four years has been £139,200. The bonds are redeemable at par in London by 1956 by accumulative sinking funds operating through annual drawings or by purchase the right, however, is reserved to redeem the whole or part on or after January 1, 1930, at 102½. The Debentures appear to be well secured, and the yield is certainly good."

It is not known to the public why the loan could not be advanced by Indian capitalists and the estates managed by Indians employed by them. Perhaps our mahajans obtain higher interest on their investments than 6½ per cent.

Mallahum Shilpa Samiti.

The educated youth of India cannot improve the material condition of the country by following only clerical or other similar occupations. They must venture into new fields. Some, we are glad to note, have been doing so, among them being three graduates who have established the Mallahum Shilpa Samiti in Bishanpur (Bankara), long known for its silk goods of various kinds. The Samiti has been turning out gold embroidered silk saris of good quality like those which have hitherto been a speciality of Benares. They are of many varieties and colours to suit different tastes. They are having an encouraging sale.

The Fate of Sivaji's Seal—an Act of Vandalism

In Appendix J of *Story of Satara*, I reproduced Dr. Codrington's paper on "The Seals of the late Satara Kingdom" from the Journal of the Bombay Branch of the Royal Asiatic Society. Therein the learned Doctor wrote—

"Of the Rajas themselves, there are no seals in the collection earlier than those of Ram Raja. The older ones have been sent elsewhere. I suppose. An engraving is given in Grant Duff's book, before referred to, of the seal of Sivaji, taken, it is said, in a note, from the original at Sattara, so it would appear that it was there in the time of the author, i.e., of Raja Pratap Sing. (p. 508)

Dr. Codrington was not aware of or did not like to mention, the fate that befell Sivaji's seal. The following extract from a pamphlet entitled "A Hindu Queen's petition of right a political review," published in 1874 by P. S.

Klog, 34, Parliament Street, London", will show the act of vandalism of the Bombay Government in destroying Siraj's golden seal

"The Mutiny discussions, however, reminded politicians that the suppression of the Sattara State was the first distinct instance of applying the ominous doctrine of lapse the confiscating results of which complicated so much the political perils of the great revolt. This appears to have been thought of by the Bombay Government, who in 1807 as a precautionary measure, removed for some time to an island in Bombay harbour the adopted son of the late Rajah so that the youth might be beyond the influences which were likely to gather round the titular head of the Maratha peoples. And, as illustrating the keen desire amongst some Bombay officials to suppress and stamp out the Sattara *Paj* there is another incident of that period of which no mention has hitherto been made, but which history should note as an act of gross political vandalism. During the agitation in 1807, the revenue officer of the district—who also acted as political agent—sent to the place of the Rant demanding that the 'Sicca' or great State seal of the dynasty should be given up to the Bombay Government. There being no option the demand was at once complied with, and several of these large royal seals were sent in. There were those of the great Sivajee himself, Shahu Maharaj and others of his most noted successors—and they were all of gold. One can understand that it might be a wise political precaution to secure political possession of these significant insignia of Maratha royalty during a period of revolutionary unrest and as it had been decreed that the principality should be abolished and the territory absorbed it would have only been in accordance therewith for the Bombay Government to say that it would preserve the Sivajee seals with its own regalia—if it has any. But no the small trace of respect for history and tradition which this decorous course would have implied was wholly wanting in the local authorities of the day. The metal was worth so many rupees so after impressions had been taken an order was passed that the gold seals should be melted down and the indistinguishable proceeds thrown into the common treasury (Page 5)

B D BAST

Protection of Indian Steel

It must be a bold man who would speak against Protection in India at the present day. For, most of our countrymen have

persuaded themselves that it is the *sine qua non* of the industrial regeneration of India. But the latest demand made on behalf of the Indian Steel Industry is so startling and fraught with such grave consequences that it would not be proper to keep silent over the matter.

Shortly put, the steel manufacturers in India ask that the consumers of steel in this country should be taxed to the trifling extent of 33½ per cent so that the manufacturers may get the modest dividend of 15 per cent on their colossal capital. The enormity of this demand would have carried its own condemnation even ten years ago. But times are changed and it has now become necessary to expose the utter mischievousness of this impudent claim.

In support of their mendacious plea, the steel manufacturers have urged two things *first*, that steel is the mother of all industries and it is the duty of the State as guardian of the national interests to so foster it as to make the country independent of external supply, this fact being of vital importance in the event of war, and *secondly*, that the promising infant steel industry of India is now in danger of being throttled to death by the unfur competition of countries which have a surplus of war steel products and are dumping them on this country.

As to the *first* point, before the people are asked to tax themselves they should be told why protection is at all necessary. It must be shown by statement of facts that in spite of efficient and economical management, Indian steel cannot normally compete with foreign products, manufactured under the system of 8 hours' day. The country must also be satisfied that by this present sacrifice there is any *reasonable* chance of its becoming really independent of foreign supply in the *near future*.

One may therefore naturally expect that the steel manufacturers would take the country into their confidence. But their most important witness, for reasons best known to himself, has chosen to insist upon his evidence before the Tariff Board being kept confidential. This anxiety for secrecy clearly shows that there is much in their method which cannot stand the light of publicity.

In any case the country must be convinced that a profit of 15 per cent is a normal return on industrial capital. At the pres-

moment, every industry in the world is passing through a depression. Banks have a fairly uniform profit earning capacity. But even they are now having a very bad time. In fact, the biggest Indian Bank under the management of the same agency as the largest Indian steel factory has been compelled to go into voluntary liquidation. To talk of 10 per cent dividends as it is the height of shamelessness and those who can demand it at the expense of the people are men of unblinking selfishness.

As to the *second* point, if there is really any dumping of surplus war steel this may justify a temporary anti-dumping measure directed against specific countries. But surely it cannot support a permanent, general and all round tariff of 33½ per cent.

Before the War, the Government of India did not profess any leaning towards protection. In fact, it was never permitted to have any such weakness. The manufacturers of Great Britain were strong enough to hold even the son of Mr. Joseph Chamberlain, when Secretary of State for India, strictly to the principles of free trade. With the war, the expenses of the extravagant Government of India went up by leaps and bounds. After some show of reluctance, the customs duties were raised, and the British manufacturers were told that this was a purely revenue measure. There was some clamour in Lancashire and Birmingham. But the free and voluntary gift of £100,000,000 by an opulent and grateful people to their needy masters, stifled all opposition in Great Britain. There was a ban on free public discussion there during the War. The people also were not in a mood to listen to the wails of capitalists, labour was at that time fully employed and even women were making money in munition factories.

Then the venerable infants,—the cotton mills of Bombay, some of them over 50 years old—came up to a Bengali Government for protection in the guise of an 11 per cent customs duty. The insouciant Government, with an eye to revenue, suddenly became alive to its parental duties. The legislature of India, having a disproportionately large number of capitalists on it, chosen by an electorate which does not really embrace the population that toils and pays,—readily consented. Men who had no interest in cotton industries were only too glad to take this opportunity of hitting Lancashire, which it

is believed had 150 years ago ruined the cotton industry of Bengal by unfair competition.

The result of all this has been something not quite foreseen or expected. It has not checked the import of foreign goods into the country to an appreciable extent. Any apparent diminution is due to the growing poverty of the people. But in any case, it is yielding a handsome revenue to the Government, possibly beyond its expectation. Consequently, there is real reason for apprehending that the Government of India having once tasted the fruits of protection would agree to the proposal of the steel manufacturers.

To those of our countrymen who lie under the spell of the word 'Protection', and who can dream of an industrially great India only behind the shelter of a high tariff wall, the following points are respectfully submitted for careful thought.

1. For generations to come, India can never hope, at her present social and economic stage, to manufacture her total need of *finished* steel. A considerable quantity must come into the country from outside, however high the duty may be. A tariff of 33½ per cent would enable the Government of India to merrily pursue its mad career of extravagance with the huge custom revenue thus assured to it.

2. The steel plant and machinery of many industrial factories in India are now badly in need of being replaced by more modern types, if they ever hope to compete successfully with other countries. The cost of these essential improvements under the enhanced steel duty would necessarily go up to an alarming extent, and many of these deserving industries would be sadly crippled for ever.

3. The lesson taught by an 11 per cent duty on imported cotton goods should not be forgotten. It has only kept the price of such goods high, enabling the manufacturers in India to earn handsome dividends. The only policy which they have been consistently following ever since the Swadeshi movement has been to keep the price of their products slightly higher than the price of foreign goods. Those that have observed and kept an account of the relative prices must be sick of this unjust exploitation of the patriot to impulse of a poor people.

4. Further, it is a matter for consideration if the existing high custom duty has

fostered any industry in India. Take the case of sugar, for example. Being an agricultural industry, it is specially suited to this country. One should like to be told how the prevailing high price is benefiting our existing sugar factories. The latest information is that they are eking out a miserable existence which experts ascribe to antiquated machinery as well as to costly and inefficient management. One large company started under the auspices of the same agency which is controlling the biggest steel factory in India, had not the courage even to commence work and had to go into voluntary liquidation. These facts speak for themselves.

5. If steel is protected, there is no reason why coal should not have the same indulgence. Already a cry has been raised against Natal coal. The coal industry in India is making piteous wails against the monstrously inequitable railway freights. But here the fight is with the revenues of the Government of India and they can never hope for any success. Much easier and smoother is the path of protection, which is the path of taxation. But with the prices of both coal and steel ruling high in the country, industrial progress would be an impossibility. Stringent forest laws and impossible freight have made coal practically the only fuel in the country, and the people can hardly bear even the present price.

6. Protection plays only a part, we may concede a very important part, in the industrial development of a country. But it would be futile to hope for any progress in the absence of State aid in the matter of protection of stores in India, in the training up of native entrepreneurs who cannot demand a salary higher than that of the Governor General of India, in the employment of the revenues of India in developing industries in preference to financing commerce which only drains away the natural resources of the country and floods it with undesirable foreign luxuries. If ever we can hope to exercise effective control over the Government of the country in these matters, it will be time enough to talk of taxing ourselves in order to fatten the spoilt children of blind Indian investors.

I Sarkar B.N. Iyer, } Sati Bhawantra Sinha,
Calcutta, 15th Sept., } Latid, Calcutta High
1923 } Court

The Visarjan Performance of the Visvabharati

Acting is so living an expression, that every glance backwards or onwards will get chained to a dead weight of movements that have stiffened into conventions, of passions that have faded into literature. Its test lies in the actuality of its intenseness and it has to invent its rules ever afresh.

The performance of Visarjan by and for the Visvabharati was one of those moments in art when life seems to sink into the womb of the portentous, from where movements surge and a meaning which is its own redemption.

It would be difficult to say how much of it was due to an innate Indian tradition, while again its affinity with the Greek stage was so obvious that it refuted any historical attitude, which with us in the West led to so many noble failures. The unity of action, space and time gave to the Indian drama the simple greatness, which also must have made the Greek performance fill a new and broader space, and traverse a time whose measure seemed to be arrested.

The significance of this performance is not only relative considering the degeneration of Indian acting which satisfies the desecrated imagination of a worn out public with crudely applied paint.

Recalling the best that Ibsen had to give and the Moscow Theatre achieves, the Visvabharati performance somehow seems to have taken place in a different sphere, where acting lost the distance of the stage and yet made all actors appear in enormous unreal size. With the disappearance of each actor, nothing else seemed to exist but his fatal power. A never changing stage resounded his words in the darkness of a featureless background that held each of his movements as clear cut pattern. Over the calm of its blue glowed the heroic redness of Raghu pati's fanaticism. Every blood was the temple lamp denouncing the service within the temple. Deep red like a cut lacerated its reflex on an edge of the temple pillar. A pitiless pattern of cubic rocks pale and scanty was the only setting. It left Jaising struggle without response. Out of the unknown and empty came Apurna, and it widened and stopped in front of the temple stairs that received Jaising's sacrificed body. That gushing red of fanaticism brutal and volunuous on the priest's sick, cowering and claiming in the beggar girl's ecstatic voice tore Jaising's pale hesitation to the self sacrifice that sent its music over the stage as fragrance of his soul.

The pathos of the main action and the hero was relieved by the buoyant redness of the mob whose group movements sprang up abrupt and scintillating as the passing fire work of life while

Jaying step by step approached the decision about his own. Songs spread calm melody over the play, carried by the slow, easy walk of a lonely figure. No curtain fell between the episodes, the rhythm of the song withdrew the daylight and the terror of the night from the scene and covered it with mildness.

So convincing was the cadence of voices and gestures that it needed no external help. Moreover—and this perhaps is the utmost that can be demanded from acting—paradoxical though it might sound, the meaning of every moment could be realized by those who were not able to follow the language as it was the case with a great part of the European audience. The original intuition of the poet made itself felt in the measure of speech and gesture and in the spacing of the stage, so that from the very beginning of the play its mood was fixed like the key fixes the mood of the song in which it is to be sung.

May be this fullness of interplay was the result of each actor being at one with the protagonist, the poet and with the play, through a long community of life. Otherwise the relation of expressions could scarcely have attained to that balance which is the measure of an organic whole.

I equally remote from abstraction and descriptiveness did the drama throughout maintain its intensity. There were no accessories, but every phrase gained amplitude in the light that sensitively surrounded it, and changed with the changing emotions.

The costumes suggested Tripura as the locality of the play and were at the same time remote from all merely local associations. In colour and flow they visualized the character every actor represented. What wealth of life and forms in those unsewn pieces of cloth draped round the body to fit and transform it with the floating movements of the play. They had the dignified naturalness of gestures and glances.

Those gestures—how we labour in the West to regain what never has been lost in India, the limbs and their positions as involuntary expressive signs of the emotion that places and directs them. How free from all conscious attitude the desperate sensitiveness of the beggar girl's hands, the mute prayers of Jaysing's uplifted arms.

Acting in this way loses the odious taste of the stage, it becomes, what it originally has been the most exalted form of life.

There always is a certain section of the public who wrongly postulate an educational value from the stage. Tenancy plays do not range high as works of art, for creation has no other purpose but itself. Still the stage has its educational mission, which however does not lie in the "Katharsis" and its effect on the playgoer but in acting itself and its effect on the actor. Concentration and self-abandon are his two essential qualities, concentration on an image

native reality, and abandon and exchange of his own personality for a character, which has one need whatever his inclination may be. The performances of the Visva Bharati, regular as the seasons, give to their acting members and students that ultimate education towards humanity which is not only concerned with "subjects" but realises man in his variety, and self-mastery to be the player on whom the harmony of life depends.

Sr. Ki

“The Menacing Monopoly of the Air”

Dwellers in cities suffer from gas, electricity, tramways and the like being monopolies. Railways are also gigantic monopolies which often prove inconvenient. But these would pale into insignificance before the monopoly of the air, when it comes to be monopolised. The air may be monopolised in two ways. Either Government or some corporation may have the sole right to carry on traffic by means of airships, etc. In the next place, wireless telegraphy and telephony may be a Government monopoly or the monopoly of some Company. In India as at present politically and economically situated, whether the monopolies of air traffic, wireless telegraphy and radio telephony belong to Government or to any corporation, does not make much substantial difference for the Government is foreign and the corporation is also sure to be foreign. Therefore Indians must have to suffer in two ways, namely, from the air being monopoly and from the monopoly being in the hands of foreigners.

In America, though the monopoly of the air cannot be a foreign monopoly yet the people are alarmed that there should be any monopoly at all, whoever the monopolist may be. There is a long article on the subject in *The Spotlight*, the following extract from which will give some idea of why the people of the U.S.A. are afraid of the air becoming a monopoly—

This is the story of a master monopoly. It reveals the climax of combination. The radio interests have taken over the greatest triumph of modern science and are distorting it into dividends. They appear to have captured and capitalized the atmosphere above. That old expression, “free as the air we breathe,” must now be interred with many another of liberty’s ancient idioms.

Compared with other monopolies, it is more unsuspected, more sinister, more monstrous in its potential effect upon human welfare, than any of which our painfully experienced people have knowledge.

This is an age of monopolization, mercenary and merciless. Our natural resources are gone. Public utilities, and even public functions, have been prostituted to private gain. Travel and trade pay tribute at every point. But here is a monopoly that can control communication, taking toll out of the air we breathe and, far worse, it may utilize its almost omnipotent power to shape public opinion to its own selfish ends.

"The hand which manipulates the microphone is the hand that rules the world."

Radio telephony is the greatest offensive weapon for political mastery through propaganda ever to come from the brain of man.

With special privilege in control of it and the public denied similar use of it as a weapon of defensive fighting, there is no limit to the oppressions that may result.

Within a very short time it seems most likely that the human voice will be carried daily by radio to scores of millions. Already one gigantic corporation, the American Telephone and Telegraph Company, has undisputed, monopolistic control of the land wires of the United States. With only a few more high power transmitting stations the voice of a single speaker can be relayed over the wires of the Bell Telephone System, owned by the American Telephone and Telegraph Company, and by special devices carried into the millions of homes that have the telephone. In addition, by the use of amplifiers, the multitudes that congregate in the public parks and squares, the schools and churches, the gymnasiums and armories, will be able to hear directly the message that is spoken.

Whose voice will it be, and what will it say?

And when the voice of predation has spoken, will there be the opportunity for another voice to answer it and warn the millions in the homes and public places?

Or will the interlocking groups which have a monopoly on the patents and the transmitting, receiving and relaying stations, and the land wires on which the relayed radio messages can travel by regular telephone, release this vast machinery to the spokesmen of the people?

Science in the Allahabad University.

It is a pleasure to note from the following extract from *The Leader* of Allahabad that scientific studies and research are making

encouraging progress in the Allahabad University. —

"We understand that the Allahabad University has recently admitted Mr N G Chatterji to its degree of Doctor of Science. The University has rightly insisted throughout on a very high standard for its doctor's degree and it has so far conferred it very sparingly. Mr. Chatterji, after a brilliant academic career and long teaching experience, was appointed to the Cawnpore Technological Institute, and in collaboration with Dr. Watson, has been carrying on research there. His thesis on 'Studies in Ionic Absorption' was highly commended by his examiners. He holds a D. Sc. of Oxford and a Sc. B. of Cambridge. We congratulate Dr. Chatterji on this distinction and Dr. N. H. Dhar on having so successfully guided him. Dr. Dhar himself is building up in the University a school of chemical research and it is gratifying to learn that of all chemists working in India he has been the largest number of papers accepted and published by the chemical journals. The physics department of the University will shortly be considerably strengthened by the arrival of Dr. Meghnad Saha who has been appointed Professor. Dr. Saha's researches have attracted the notice of most of the leading physicists and Einstein himself thinks highly of his work. Mr. D. R. Bhattacharya in Zoology is carrying on the traditions for sound research created by Dr. Woodland. We are glad the University is fulfilling one of its main functions, viz., higher research."

It may be mentioned in this connection that chemical research is being carried on at the Allahabad King Christian College also and that a paper embodying original research by Prof. C. C. Palit of that College has been published in a well-known German chemical journal.

A Postal Art Critic.

There is an illustrated Telugu magazine called "Sarada" of which the cover design has been pronounced *distasteful* by the Postmaster General of Madras. His exact words, according to a correspondent, are: "That picture of yours conveys an expression of not mere nudity but an exaggerated grossness which cannot come within the purview of true art at all." We have seen this picture. We do not think it is indecent or obscene.

Ram Mohan Roy.

Today, the 27th of September, is the anniversary of the death of Ram Mohan Roy. The

need of studying the life and works of this great Indiran has not been decreasing but rather increasing with the lapse of time. He stood for harmonised reform and revival in all spheres of human thought and activity and for the fusion of the cultures of the East and the West. He was an embodiment of Hindu-Muslim Unity in its truest sense. All his activities were based on and derived inspiration from an abiding faith in God.

The Special Congress at Delhi

That the Special Congress at Delhi was not as largely attended as ordinary sessions of the Congress does not call for any adverse comment. Congressmen have had to attend so many kinds of meetings held in different parts of India during the last few years that they cannot be blamed if they find it difficult to attend all. They are for the most part not rich and leisured men.

Among the messages read by the general secretary that from Mr. Vyarnaghrachariar purports to say that internal harmony is "secured ever by sound permanent principle never by speculative temporary patchwork." Most messages emphasised the need of unity. Mr. Seshagiri Ayyar wired that "Congress disruption the bureaucracy has been immensely strengthened and the country has grievously suffered. 'Pray have unity, definite programme'."

Speech of Chairman, Reception Committee

Some passages in the speech of Dr. M. A. Ansari, Chairman of the Reception Committee deserve to be noted. Said he—

The Jazirat ul Arab is still under foreign subjection. Our duty to free the Muslim Holy Lands has yet to be performed. We Indians helped to make the lot of the Arabs but now that we have become conscious of the great wrong done by us it is our moral duty to redeem the wrong and deliver the country from the clutches of imperialism however camouflaged. The only effective means of our doing so is as has been repeatedly emphasised, the attainment of Swaraj for ourselves.

But what are we doing to win Swaraj? The basic condition for Swaraj is intercommunal unity.

Misled by superficial appearances we became content with what really was but a courteous 'entente'.

The sorrows of Hindus over the Malabar and Muffian tragedies, which affected responsible leaders also, began to tell and found vent in Shuddhi and Sangathan movements which were followed on the part of Mussalmans by a campaign of prevention of apostasy. The recent riots are the inevitable and logical sequel to this painful succession of events.

But all is not lost yet. I am an optimist and I believe that if we only made the attempt to achieve a solid and permanent solution we would succeed. I have appealed many a time and I again repeat the appeal to you with all the earnestness that I can possibly command, to take up this vital question seriously in hand.

Hindu-Muslim Unity

Like Dr. Ansari, Maulana Abul Kalam Azad, the president, and many of the delegates laid stress on Hindu-Muslim unity. The president said—

I have occupied so much of your time in describing the superstructure of our building but the condition of the foundations of our efforts—Hindu-Muslim unity—remains to be considered. This is the foundation of our structure without which not only the freedom of India but all those factors necessary for the life and progress of the country will remain a dream. Not only is our national freedom impossible without it we cannot create without it primary principles of humanity within ourselves. If today an angel descending from the clouds were to declare from the top of the Minar of Delhi, 'You will obtain Swaraj within twenty-four hours if you relinquish Hindu-Muslim unity, I would prefer to sacrifice Swaraj rather than Hindu-Muslim unity for delay in the attainment of Swaraj will be a loss to India alone but if our unity disappears it will be a loss to the whole world of humanity.'

If the English (or any other foreign nation) were not the rulers and overlords of India and if only the Hindus and Muslims were principal parties to be taken into consideration, it was possible that (1) either the Hindus would have become the rulers and overlords or (2) the Muslims would have become the rulers and overlords, or (3) there would have been some sort of republic in India. But at present under British rule only three things are possible: (1) perpetual or indefinitely long subjection to the English or some other foreign nation, (2) some sort of self rule of the British Dominions type, within the British Empire or 'commonwealth', (3) an independent republic. Leaving out of consideration the first possibility, neither

of the two other alternatives can be brought about without unity between all the principal communities dwelling permanently in India. Neither the Hindus nor the Muslims are strong enough, singly, to overcome British opposition to Indian self-rule; combined, they may be able to do so.

The only really independent Muslim powers in the world at present are Angola and Afghanistan, and Persia also has some sort of independence. The combination of all three for conquering India and snatching it away from the hands of the English, is not at all probable, and even if probable, they are not likely to undertake such a mad enterprise. For modern warfare depends on an advanced knowledge of science and mechanics, in which all the Muslim powers are inferior to the Europeans. They are also inferior in resources. But suppose the Muslim powers did combine and conquer India, why should they leave the prize of victory in the hands of the Indian Mussalmans? And if India came under foreign Mussalmans, would the Indian Mussalmans like that sort of subjection? Persia does not like to be ruled by Turkey, Afghanistan does not like to be ruled by Turkey, the Arabs want real independence, not Turkish rule. Why then should Indian Mussalmans like foreign Mussalman rule? Therefore, whether we want Dominion self-rule or absolute swaraj, the only way to attain it is Hindu Muslim unity. If we cannot win it, we must be prepared for an indefinitely prolonged alien rule. That is the plain fact which both Muslims and Hindus should clearly understand.

The President on the Character of British Rule

On this subject Maulana Abul Kalam Azad observed in his address —

We are not concerned with individuals, whose characters may change, our problems are not temporary and will not be solved by time alone. We are confronted with a system of which we can postulate with certainty that injustice is the law of its nature and which has continued to exist till now not on account of any innate strength of its own but simply because our neglect has provided pillars to strengthen and support it. Injustice is the essence and not an accident of that system. Therefore, our best efforts should be directed against the life of that system.

Jazirat-ul-Arab

Dr. Ansari's views on the importance of the independence of the Jazirat-ul-Arab, has been quoted before. Maulana Azad's views are as follows —

India today reaffirms her old determination to secure the independence of the Jazirat of Arab. This was the most important and unalterable item of the Khilafat demands which the Congress proclaimed in 1920. The demand is important to India not merely because it is part of the religious faith of a large section of her people. If only to advance the cause of her own freedom, India cannot afford to ignore it. India, Egypt, and Arabia are so placed by geography and nature that their political fortunes have been linked for ever. The existence of a fettered India is the first link of a chain that binds its neighbours. It was the desire to perpetuate the slavery of India which made it necessary that the Suez Canal should remain in British hands. And now the independence of Arabia is being sacrificed to maintain India's evil plight. For, if Arabia, whose freedom has been trampled upon with the help of Indian armies, becomes a new stronghold of British power, then the frontier of Indian slavery will begin not from the Indian Ocean but from the coast of Syria and the Persian Gulf — from Mosul and Iraq. Bakr India assures the people of Arabia that their independence and freedom from foreign interference is as much an object of her struggle today as it was when she made her proclamation of 1920 and that she will continue her struggle for as long as any portion of the Arabian emirates remains in subjugation to a foreign yoke.

It should be made clear what our Muslim leaders exactly mean by Arab independence. If it means that the Arabs are not to be ruled by or acknowledge the overlordship of any foreigners, either Muslim or Christian, we are for such independence. But if by the independence of the Jazirat-ul-Arab is meant Turkish rule or overlordship, we are not for it. If, however, there be any clear and indisputable evidence that the Arabs themselves want to be under the Turks, we shall say nothing further than that the Arabs are unwise.

The Present Condition of India

The following extract from Maulana Azad's speech, though long, should be read as embodying the views of a thoughtful and leading Indian Muslim Nationalist —

No one with a single particle of love and affection for India can view her present condition unmoved and callous. Instead of *Swaraj* and the *Khilafat* the noise of the *Shuddhi* movement and its opponents, are heard on every side. 'Save the Hindus from the Mahomedans' is said on the one hand and 'Save Islam from the Hindus' on the other. When the cry for the protection of Hindus and Muslims rises so high it is obvious that our demand for the protection of a united India cannot be entertained. On one side the platform and the Press incite the mad religious bigotry of the people and on the other side a duped and ignorant public is shedding its blood in the streets of Hindustan. There have been serious troubles at Ajmere, Palwal, Saharanpore, Agra and Meerut. Who can say to what unfortunate consequences these troubles will lead?

I beg to lay before all of you who have come here from every corner of the country and who represent the intellect and the voice of India, that it does not matter in the least whether you decide that the non-cooperators should or should not go to the Councils, but for God's sake decide here and now whether India is to protect the faded hopes of her freedom and emancipation, or whether she is to bury them in the blood-stained soil of Saharanpore and Agra. Today you should announce your clear decisions on this point and devote all your energies to it. If you allow such things for a day longer, be sure that it will throw back your progress for years.

Gentlemen, not long ago the Muslims as a community took no part in the activities of the Congress. It was a common feeling among them that they were numerically inferior to the Hindus in India and were also very backward in education and wealth, and that if they participated in any national movement, they would be working to endanger their existence as a community. As a result of this feeling their activities were long confined to communal organisation while they held aloof from the national movement. But those of you who have been studying the changes in the corporate life of the Muslims during the last twelve years will doubtless recollect that the first voice raised in 1912 against this attitude was mine. I invited the attention of my co-religionists to the fact that by persisting in the policy of aloofness they were making their existence an obstacle to the liberty of the country and that they should trust their Hindu brothers, join the Congress, make the freedom of the country their goal, and abandon the policy of communal aloofness. At that time my message was not received well by my co-religionists and met with strong opposition. But soon the time arrived when Muslims realised the truth. When I was interned at Ranchi in 1916 I used to hear that Muslims

were eagerly and in numbers entering the fold of the Congress.

Gentlemen, as in 1912 I raised my voice against the conduct of my co-religionists and fear of their opposition did not prevent me from declaring the truth, so now I deem it my duty to raise my voice against those of our brothers who are raising the standard of a Hindu Sangathan.

I am surprised to find that the mental condition of the Muslim political circles of those days is found in these persons now. But the Muslims were promoted by the fear that they were numerically inferior, whereas this movement is exciting the hearts of those who are four times more numerous than the Muslims. I unhesitatingly declare that today India wants neither a Hindu nor a Muslim Sangathan. We require one and no Sangathan alone—that is the Indian National Congress.

Some of the responsible leaders of the Shuddhi movement assert that it is not opposed to Hindu-Muslim unity because after preaching sermons of opposition and strife they invariably conclude with a message of cordiality and love. But I would say to these gentlemen that they have already led us along the wrong path and they should not now invite us to deny human nature. The Lord Christ exhorted the people of the world to forgive their enemies. But the world has not been able to forgive even its friends to the present day. Do you imagine that after exciting passions of jealousy and revenge, you can maintain cordiality and love among the same people?

In like manner I must say of the Shuddhi movement that though we may separate in theory our united efforts for political salvation and our communal and religious quarrels, no such dividing line between their activities can be drawn in practice. We want a united nation and we know that if on one side the cries of 'Mlech' and on the other those of 'Kafir' are permitted to be raised, then it will be impossible to create that tolerant spirit without which the existence of unity will be very seriously jeopardised. Gentlemen, I appeal to all the parties in the country that they should once and for all decide the fate of India. If they want their country to be free and attain salvation they must postpone all other activities for her sake. No matter how dear these activities be to them, there is no other alternative.

I do not deny that every community in India has numerous duties of internal organisation and reforms before it, and it is necessary that every community should make efforts to remove its own peculiar defects and frailties. Nonetheless, I absolutely deny that under these conditions any movement which draws its motive power from internecine warfare and communal strife can be legitimate. The same

sorts of arguments are repeated. The same kinds of reasons are put forward.

I do not wish to go into the details of the question. I refuse to acknowledge the validity of the arguments advanced in defence of communal or sectional movements. 'In such and such a year, it is said, there was a disturbance in which one of the communities suffered a greater injury than the other. It is, therefore, necessary that it should organise a Sangathan against the other community.' Now if we recognise the validity of such arguments for a single moment, it will be incumbent on every community of Hindustan to draw up a list of wrongs that it has suffered and organize its Sangathan. In Bombay alone during the last twenty years many riots between the two Muslim sects have taken place in which one sect has had the satisfaction of killing and plundering the other. I must however frankly and openly declare that after the commencement of the new era of Hindu-Muslim unity, the Moltan riot and the great injuries inflicted on the Hindus is an unfortunate catastrophe which should give pain to every Muslim heart. But in a country like India—a country inhabited by millions of people just entering upon a new phase of their existence—misdirected religious prejudices and untimely religious enthusiasms are easily excited and such disturbances cannot completely be avoided. A disturbance now and then is quite possible. Its remedy lies in the refusal of the other section of the community to view the matter in a sectarian spirit; they should blame the party that has been guilty of excess and sympathise with the party that has been wronged. You do not remedy the disease by exaggerating a local affair into a national and communal grievance, for this invites the opposition of the other community and starts a war that can never end. Today from this platform, the cradle of united Indian nationalism and in the name of their common Motherland I appeal both to the Hindus and the Mohammedans not to trample so cruelly upon national aspirations and hopes. Without further discussion as to what has happened we should at once stop all activities connected with the Sangathan movement. If the people cannot unite to stop them they should at least postpone them if they did so they would be rendering the greatest service not only to their country, but to the whole of mankind.

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As regards politics, we agree with the Maulana in holding that the ideal is "one Sangathan alone—that is, the Indian National Congress." But if any one advises Hindus not to create a separate Hindu political organisation, he should first of all advise that the Muslim League should cease to exist.

As regards the Shuddhi and anti Shuddhi Movements, we have said our say more than once. The name Shuddhi may be given up. But so long proselytism exists in the world and is practised by any religious community, any other community cannot be called upon to stop conversions or reconversions.

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The following is the text of the Congress resolution relating to Council entry—

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Council Entry and Congress Funds

After the council entry resolution had been "carried by an overwhelming majority,"

from the resolution, as all Mahomedans were not at present enthusiastic about the idea of Swaraj and the Jazirat-ul-Arab issue should be put forward to enlist the due Muslim support

Resolution Anent Japanese Earthquake

The Congress expresses the deep sorrow of the people of India at the terrible catastrophe which has befallen the people of Japan and offers them the profound sympathy of the Indian people in their hour of trial. The Congress while it has no doubt that the brave people of Japan will by their energy and fortitude rapidly recover from their present distressful condition, appeals to the people of India to contribute as a token of their sympathy for their Asiatic brethren their mite towards the mitigation of the present suffering of the Japanese people

Other Resolutions

One resolution strongly condemned the action of the Government of India in bringing about the forced abdication of the Maharaja of Nabha

It was good advice to tell the people to avoid the purchase and use of foreign goods and to buy and use goods made in India. But it is not at all practicable to boycott as a resolution demands, all British goods, or all foreign goods. To limit the boycott to British goods and to buy in non British markets is not practicable in many cases. It would, besides, both injure the cause of Swadeshim and make the consumer suffer by the elimination of a competitor in the world market

Hindu Muslim Unity

The four resolutions passed by the Congress, covering the recommendations of the sub-committee on Hindu-Muslim unity, ran as follows —

This Congress while expressing its profound regret that during the last 12 months the inhabitants of certain towns and cities made attacks upon and caused injuries to persons, properties and places of worship of their neighbours in violation of the principles of religion and humanity and while believing that such attacks deserve the strongest condemnation, resolves that the following committee be formed for the purpose of visiting the places where disturb-

ances have occurred and investigating matters with a view to fix the responsibility for them and publicly condemn those who are found guilty of such reprehensible acts. The Congress further resolves that the said committee be asked to recommend such measures as are calculated to prevent in future similar incidents so that all communities may practise their respective religions without wounding the feelings of each other and may co operate in national matters with mutual confidence and goodwill. Resolved that the committee shall consist of Abbas Tyabji, Sahab, 1 A K Sherwani Sahab, Babu Bhagavan Das, Babu Parshottam Das Tandon, Master Snuder Singh (Lyallpur), Sjt George Joseph and Sjt B K Bharncha. Resolved that the above committee be requested to visit the different places beginning with Siharanpur and report within two months to the All India Congress Committee

This Congress resolves the following gentlemen be appointed to prepare a draft of the national pact to circulate it for opinion among leading representatives and influential persons of different communities in the country and after consideration of the opinion received to submit their report to the All India Congress Committee for disposal at the Coconada Congress. Late Lajpat Rai (in case he cannot work on the committee on account of illness, Pandit Madan Mohan Malaviya), Sardar Mohitab Singh, Dr M A Ansari (convenor)

This Congress resolves that the Working Committee be instructed to issue a public manifesto inviting the attention of the Indian newspapers to the extreme necessity of exercising great restraint when dealing with matters likely to affect inter communal relations and also in reporting events and incidents relating to inter-communal dissension and commenting on them and to appeal to them not to adopt an attitude that may prove detrimental to the best interests of India and may embitter relations between the different communities. This Congress also resolves that the Working Committee be instructed to appoint in each province a small committee which should request such newspaper as publish any matter likely to create inter communal dissensions that they should desist from such a course of action, and if in spite of their friendly advice no useful result is achieved, to proclaim such newspapers. This Congress further resolves that in case such newspapers do not even then alter their attitude, a boycott of them by Congressmen be declared as the last resort

This Congress resolves that in the headquarters of every district mixed committees be established under the supervision of district Congress committees in consultation with Khilafat committees. Hindu Sabhas and other

secret societies for ending British rule by armed force had again been brought into existence and therefore political prisoners could not be released. Assuming that anarchism or terrorism has been really revived, one may say that that cannot stand in the way of the release of those who had been imprisoned on the ground of their having broken some law non-violently of course, in working out some item of the programme of non-violent non-cooperation.

Mr. Rushbrook Williams has stated in one of his official annual reports on Indian events that it was Mr. Gandhi's propaganda of non-violence which killed the cult of anarchism or terrorism, or the belief that India can be freed by means of the bomb, the revolver and the like. Mr. C. I. Andrews has also described in a graphic way in *Halfure* how formerly when Viceroy and Governors travelled from place to place, the entire railway lines had to be guarded by day and by night and how all that has changed because of Mr. Gandhi's preaching of Ahimsa. Future historians will note how the British Government sent Mr. Gandhi to jail for six years as token of gratitude for this remarkable achievement! As corporations have no souls, let us however leave aside the question of gratitude, and admire for a while official logic.

According to one official admission, non-violent non-cooperation killed terrorism. According to another official statement, there must be between non-violent non-cooperation and the recrudescence of terrorism some causal connection which stands in the way of the release of non-cooperating political prisoners.

Petitioning and grievance mongering have failed, terrorism and non-cooperation are alike hated by the alien bureaucracy. What then must the Indians do?

As we never cherished the presumptuous belief that anything which we write can influence the official mind, let us pass on to point out how idiotic it is to expect to drive out the English by means of lathis, rusty or shining swords and daggers, and revolvers and pistols. For sheer idiocy such an idea is hard to beat. Ahimsa shuts out both large-scale businesslike war of rebellion and small-scale political violence like political dacoities, political assassinations &c. It requires a particular type of mind however, to appre-

ciate Ahimsa. But as regards freeing the country by violence, it is easy for all who are not perfect blockheads to understand that if one wants to do so, violence has to be met by equal violence, and that, therefore, if the British Government has to be defeated and driven out, the revolutionists must have air forces, navies and land forces equal in numerical strength, training, discipline, esprit de corps, armaments, &c. to those of the English. Where are these revolutionary forces? Where were they trained? Where are their arsenals? Where are their dockyards, factories for arms, aerodromes, etc.? There are no forests, no mountain caves, no peaks, no seas, no corner of the sky, where these can be concealed—all have been scanned by the white man. Indians, including Bengalis, have always considered themselves to be intelligent, and this claim has been allowed by foreigners. But if there be even a few dozen idiots who still adhere to the cult of violence—whatever foreigners may think, Indians themselves must revise their notions of their own intelligence.

In this connection, we draw attention to some extracts from an article in the *Free man* of New York from the pen of 'A. I.' the famous Irish patriot-poet. His observations may not be true of all wars of emancipation in history, but what he says is sure to prove true if in the present condition of India there be any revolutionary outbreaks of any kind.

Bengal Regulation III of 1818 Against

The extraordinary success of enlightened British rule in India is indicated by the fact that the Bengal Government, in the bankrupt condition of its statesmanship, resorted a few days ago to Regulation III of 1818, for arresting, detaining and deporting without trial or formulation of charges, some persons whom it suspects!

Errata

P 419 col I, line 3 from the top instead of 'The Pallava king Mahendrarajam' read 'The Pallava king Narasimharajam I (630-668)'.

P 419, col II, line 13 from the top instead of 'the latter half of the 8th century' read 'the earlier half of the 8th century'.

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GORA

By RABINDRANATH TAGORE

CHAPTER 70

FEELING that he had indeed been led to forget himself with Sucharita, Gora determined to be more cautious. For this lapse from his duty to Society Gora blamed his own laxness in the observance of orthodox rules, but for which this infatuation could never have overcome him.

When he had finished his morning worship and come into his room, Gora found Paresh Babu waiting for him. On seeing him he felt a sudden thrill, for his flesh and blood, at least, could not deny so easily their specially intimate relationship.

Gora having made his obeisance, Paresh Babu said, "You have, of course, heard of Binoy's coming marriage."

"Yes," avowed Gora.

"He is not prepared to be married according to Brahmo rites," Paresh Babu added.

"In that case the marriage ought not to take place," observed Gora.

Paresh Babu smiled, but refused to avail himself of this opening for an argument. "None of the members of our community will attend the wedding," he said, "and I am told none of Binoy's own relations will come either. On my daughter's side there is only myself, and on Binoy's side, I suppose, there is no one but yourself, so I have come to have a consultation with you."

"How can there be any consultation with me?" exclaimed Gora, shaking his head, "I am not taking any part in the affair."

"Not taking part!" cried Paresh Babu, looking at him in amazement.

For a moment Gora felt abashed at Paresh Babu's astonishment, but that only made him say with redoubled firmness, "How is

it possible for me to have anything to do with it?"

"I know that you are his friend," said Paresh Babu, "and it is at such a time that the need of a friend is greatest, is it not?"

"I am his friend, it is true," answered Gora, "but that is not the only tie I have in this world, nor the most important!"

"Gora," enquired Paresh Babu, "do you think that in Binoy's conduct there has been anything wrong or unrighteous?"

"Righteousness has two aspects," rejoined Gora,—"universal and temporal. That aspect of it which is manifested in the shape of social regulations cannot be ignored without bringing ruin on society."

"There are all kinds of social regulations," said Paresh Babu, "but have we to take it for granted that every one of them is based on righteousness?"

Paresh Babu here touched Gora in a spot where already his mind had been in a turmoil, as the result of which he had taken refuge in a definite conclusion. This took away from him all compunction in venting his whole theory of Society on Paresh Babu's patient ears. The purport of what he said was, that if we do not submit ourselves completely to society by observing its injunctions unquestioningly, then we hamper the unfolding of the deepest inner purpose for which society exists, for, that purpose lies concealed, and it is not everyone who has the vision to see it clearly. So we must cultivate the power of observing its rules without attempting to exercise our judgment.

Paresh Babu listened attentively to what he had to say, up to the very end, and then



ASKING FOR A BENEDICTION

By the courtesy of the artist Mr. Ranada Charan Uk1

appreciation they felt for Gora, who in the present fallen state of Hinduism, had done so much to preserve the ancient forms of the Vedic religion.

In this manner, quite unknown to Gora, the members of his party conferred together every day, as to the best way of making the ceremony of that day both attractive and telling.

CHAPTER 71

Harimohini had received a letter from her brother-in-law, Kailash. He had written "By the blessing of your gracious feet all are well here, and I hope you will remove all our anxiety about you by sending us good news of yourself,"* ignoring the fact that from the moment Harimohini had left their house they had not made the least effort to obtain any information as to her welfare. After giving all the news about Khadi, Potal, Bhajohari and the rest, Kailash wrote in conclusion:

Please give me farther particulars about the bride whom you suggested for me in your last letter. You said that she is about twelve or thirteen years of age, but exceptionally well developed for so young a girl, and looks quite grown up—there is no harm in that. But it is necessary to make careful inquiries about the property which you mention as to whether she has only a life interest in it or whether it belongs to her absolutely,—then I can consult with my elder brothers, and I think they will raise no objection. I am glad to hear that she is firm in her devotion to the Hindu religion, but we must try our best to prevent it becoming known that she has spent so long in a Brahmo family, so please do not mention this to anyone else. There is to be a bathing festival in the Ganges at the next lunar eclipse and if I can manage it I shall come to Calcutta and have a look at the girl then.

So long, Harimohini had been managing somehow to live in Calcutta, but as soon as a slight hope of being able to return to her father-in-law's house began to take shape in her mind, she found it difficult to remain there patiently. Her banishment every day became more unbearable to her, and if she could have had her way she would have spoken to Sucharita at once to settle the day! But she had not the courage to be too hasty, for the more closely she came into

contact with her niece the less able she felt to understand her.

Harimohini however decided to wait for her opportunity, and she began to keep a much stricter eye on Sucharita than before. She even shortened the time she had been accustomed to give to her own devotions, as she did not want to lose sight of her for long.

Sucharita, on the other hand, noticed that Gora had suddenly stopped coming, and she felt sure that Harimohini had spoken to him about it. She tried to comfort herself by saying "Well, even if he does not come, still he is my guru — my guru!"

The influence of an absent guru is often much greater, for then the mind itself supplies the lack of his presence. Where, if Gora had been with her in person, Sucharita might have argued with him, she now read his writings and accepted them without question. If there was anything she could not understand, she felt sure that if he had been there to explain she would have understood it.

But her craving for the sight of his bright face and the sound of his deep, vibrating voice became so incessant that it seemed as if it were wasting away her very body. From time to time the thought would come to her as an intense pain, how many people there were who were seeing Gora all day but who knew not the preciousness of their privilege!

One afternoon Lolita came and, putting her arm round Sucharita's neck, said "Well Suchi Did!"

"What is it, Lolita dear?"

"Everything has been settled."

"What day is it to be?" asked Sucharita.

"Monday."

"Where?"

"I know nothing about all that,—father knows," replied Lolita with a shake of her head.

"Are you happy, sister?" enquired Sucharita, placing her arm round Lolita's waist.

"Why shouldn't I be happy?" exclaimed Lolita.

"Now that you have got everything you wanted," said Sucharita playfully, "and now that you will have nothing left to quarrel about with any one, I was afraid that your life would have lost its savour!"

"Why should there be a lack of people

* The old style formal way of beginning a letter to an absent elder.

when Gora stopped, feeling inwardly a little ashamed of his own loquacity, Paresh Babu said "I agree in the main with the first part of what you have been saying. It is true enough that some special purpose of God is to be found working in every society, and that purpose is not completely evident to everybody. But it is man's task to try and see it more and more clearly, and not, like the trees, unconsciously to carry out the laws of growth."

"My point is this," explained Gora. "It is only if we first of all obey social rules fully, that our consciousness of its real purpose will become clear. If we quarrel with it, we not only obstruct it, but tend to misunderstand it also."

"Truth cannot be tested except by opposition and struggle," said Paresh Babu. "The final truth has not been discovered once and for all by some sages of the past; it has to be discovered anew by the people of every age, through their own difficulties and efforts. However that may be, I do not want to start a discussion on these matters. I believe in the freedom of the individual. And it is by the test of the resistance it offers to such freedom that we can know for certain what is everlasting truth, and what is transitory fancy. The welfare of society depends upon our knowledge of this difference and on the attempts we make to discriminate between the two."

With this Paresh Babu stood up, and Gora did likewise, whereupon the former concluded "I had thought that, out of respect for the Brahmo Samaj, I would keep in the background and that you, being Binoy's friend, would take the leading part in the wedding ceremony. In such circumstances, friends have the advantage over relations, for they do not have to hear the brunt of the pressure of the community. But, since you think it your duty to forsake Binoy, I must assume the whole responsibility, and shall have to manage the whole affair alone."

How absolutely alone Paresh Babu was left, Gora did not know. Mistress Baroda was against him, his own daughters were not in the best of tempers, and in fear of Hari-mohini's disapproval he had not taken Sucharita into his counsels. Then again, all the members of the Brahmo Samaj were at daggers drawn with him, and as for

Binoy's uncle, he had written two letters abusing him in most offensive terms as a plotter, and kidnapper of youth.

As Paresh Babu departed, Abinash and two or three other members of Gora's party came in and began to joke and laugh at Paresh Babu's plight, but Gora turned on them indignantly exclaiming "If you haven't the capacity to feel respect where respect is due, you might at least avoid exhibiting the meanness of senseless jeering."

Gora found himself once more plunged into the affairs of his party along the old-accustomed channels. But it all seemed so flavourless, so insignificant. It was impossible to call this 'work'; it was so lifeless. It had never been borne in so clearly on him, before, that all this lecturing and writing and forming parties was not only not doing work, but meant the possibility of a great deal of harm. His life, expanding with new power, was seeking some true path along which it could flow with all its force. All this had become utterly distasteful to him now.

In the meantime the preparations for the purification ceremony were proceeding apace, and in these, at least, Gora felt a certain amount of enthusiasm. This was to be a ceremony to cleanse him not only from the ceremonial defilements incidental to his gaol life, but it was to make him pure again from every point of view, so that he could take, as it were, a new body unto himself for a second birth into the field of his chosen work.

A dispensation for the ceremony had been obtained, the day had been fixed, invitations were being issued to the leading pandits of East and West Bengal. The wealthier members of Gora's party had collected enough money for the expenses and all the members of the party felt that something really worth doing was at last afoot.

Abinash had had secret consultations with his own circle as to the possibility of getting the assembled pandits to bestow the title of 'The Light of the Hindu Religion' upon Gora, with full ceremony. Several Sanskrit verses were to be printed in letters of gold on parchment, to be signed by all the Brahmin pandits and then presented to Gora in a casket of sandal wood. After that a copy of Max Muller's 'Rig Veda', bound in the most expensive morocco cover, would be offered to him by the senior-most Pandit present, as a token of the blessings of India herself. Thus would be beautifully expressed the

appreciation they felt for Gora, who in the present fallen state of Hinduism, had done so much to preserve the ancient forms of the Vedic religion.

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"What is it, Lolita dear?"

"Everything has been settled."

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"Why should there be a lack of it?"

* The old style formal way of beginning a letter to an absent elder.

to quarrel with?" laughed Lolita. "Now it will not be necessary to look outside my own home!"

"Ah!" exclaimed Sucharita, archly patting her on her cheek. "So that's what you are planning, is it? I shall have to tell him. There's still time, and the poor fellow ought to be warned!"

"It's too late to warn your 'poor fellow' now!" exclaimed Lolita. "There's no escape for him. The crisis which is mentioned in his horoscope is on him—all that remains is the weeping and gnashing of teeth!"

"But, really and truly, Lolita, I can't tell you how happy I am about it," said Sucharita, suddenly becoming serious. "I only pray that you may be worthy of a husband like Binoy."

"Indeed? And is no one to become worthy of a wife like me?" protested Lolita. "Just talk to him on that subject once and see what he has to say! It will soon make you feel how blind you have been in failing so long to appreciate the merits of such a wonderful person!"

"Well, an expert has arrived on the scene at last," rejoined Sucharita, "and since he offers full price there's nothing to complain of, nor any more need to be bargaining for the paltry appreciation of duffers like us."

"Isn't there?" cried Lolita, pinching Sucharita's cheek till she winced. "Your appreciation will be always wanted. I simply won't allow you to cheat me of it and give it to another!"

"I will give it to no one else, no one else," said Sucharita, laying her cheek against Lolita's.

"To no one else, no one else at all?"

Sucharita merely shook her head, whereupon Lolita sat down at a little distance and said, "Look here, Suchi Didi, you know how hurt I used to feel as a child if you ever petted any one else. I have never told you before, but I don't mind telling you now, even when Gouri Mohan Baba first began to come to our house—no, Didi, you needn't be so shy as all that—I used to get fearfully angry. Do you know why? Perhaps you thought I could see nothing. But I could not bear that you should care more for anybody else than for me. You would not even mention his name to me, that hurt me still more—No Didi, you must really let me finish—I cannot tell you how I used to suffer

But though I see you are the same as over to-day, and won't talk to me about him, I no longer suffer, I have no grievance even. But if you only know how happy I would be if—"

Sucharita could bear it no longer and stopped Lolita by placing her hand over her mouth. "Lolita," she pleaded, "I beg you, do not say such things! When I hear you speak like that, I feel like sinking into the ground!"

"Why not, sister, has he —?" began Lolita, but Sucharita interrupted her once more in great distress. "No! No! No! Don't talk in that mad way. You shouldn't say things one can't even think of."

"But, sister, this is affliction on your part," complained Lolita, somewhat annoyed. "I've been noticing things, and I can assure you—"

But Sucharita would not let her finish. She snatched away her hands from Lolita's and fled from the room, with Lolita running after her saying, "Very well, I won't say any more about it."

"Never again?" insisted Sucharita.

"I can't promise quite so far!" replied Lolita. "If my turn ever comes, then I'll speak, not otherwise,—that much I can promise."

For the past few days her aunt had followed Sucharita about in such a way that it was impossible for her not to be aware of it, and this vigilant suspicion had been quite a burden on her mind. She had fretted inwardly, but been unable to come to the point of speaking out. So, when Lolita had gone, Sucharita, feeling a hopeless weariness overcome her, sat down at the table and resting her head in her hands began to weep. When the servant brought in the lamp she sent it away.

It was time for Harimohini's evening devotions, and when she saw Lolita going out of the house she came downstairs and entering the room called "Radharani!"

Sucharita hastily wiped her eyes and stood up, as Harimohini attacked her with the question "Whatever is the matter with you?"

"I can't understand this at all," continued Harimohini in a hard voice, when she found that she got no answer.

"Auntie," said Sucharita, "why do you keep watch on me like this, day and night?"

"Can't you understand why?" replied Harimohini. "All this going without food,

and this weeping, what are they the signs of? I'm not a child, do you think I can't even understand that much?"

"Auntie," said Sucharita, "I assure you that you have not understood at all, and your misunderstanding is so unjust that it is growing more unbearable for me every moment."

"Very well," replied Harimohini, "if I am mistaken, will you be good enough to explain the real thing to me?"

"All right, let me tell you what it is," said Sucharita, overcoming her hesitation with a great effort. "I have learnt something from my *guru* which is quite new to me, and to grasp it properly needs a single ness of mind which I am feeling the want of. I have been wrestling with myself, but haven't been able to manage it yet. But, Auntie, you have taken a very low view of our relationship, and have driven him away with insult. What you said to him was all wrong, and what you are thinking about me is quite false, you have been unjust all round. Of course you can't lower a man like him by anything you might say, but what have I done that you should think of me in this way?" As she spoke her voice became choked with sobs, and she had to leave the room.

Harimohini was dumbfounded. "Never in this or any other life have I heard this kind of talk," she muttered to herself. Nevertheless she gave Sucharita a little time to recover, before calling her to her evening meal.

"Look here, Radharani, I'm not a child" began Harimohini, as soon as Sucharita was seated. "I have been doing what the Hindu religion tells us to do, from childhood, and have also heard discourses on the sacred books. You have not had my opportunities, that is why Gourmohan can deceive you so easily, posing as your *guru*. I have heard enough of what he has to say,—it has nothing to do with the real thing—he makes it all up out of his own head! I can see through his preaching quite easily, because I have sat under a proper *guru*. I tell you, Radharani, you needn't worry yourself like this."

"When the time comes, I'll see to it that my *guru* himself puts you in the right way. He's not a fraud. He knows the proper *mantras*. Don't you be afraid, I'll get you passed into the Hindu Samaj, all right. What

if you've been all this time in a Brahmo home? Who will ever know about that? It is true your age is rather advanced but there are plenty of girls who look older than their age, and nobody's going to look up your horoscope. As you have money, everything can be managed without a hitch. Haven't I seen with my own eyes a low caste boy accepted as high caste just because he was rich enough? I will fix you up in such a good Brahmin family that no one will dare to say a word. Why, they are the leaders of their community. You needn't waste so many tears and entreaties on that *guru* of yours!"

The longer Harimohini expatiated on her idea, the more completely Sucharita lost all her appetite till she felt she could hardly swallow a morsel. But with a tremendous effort she managed to make a show of eating something, because she knew that if she did not, the words she would have to hear would be still more unpalatable.

"I'm blest if I can understand these people," grumbled Harimohini to herself when she failed to meet with the expected response. "Here she is, crying herself into a fit, saying she wants to be a good Hindu, and then, when I show her the way, she won't even listen! No explanations asked, no penance to be done, only the scattering of a little money here and there, and she gets smuggled in without any trouble. But does she jump at the chance? No. Yet she thinks she's a Hindu!"

Harimohini had no longer any doubts as to what a fraud Gora was, and she had come to the conclusion, when wondering what could be the motive of his Hindu pretensions, that Sucharita's good looks and her money were at the root of the trouble. The sooner she could rescue the girl, together with her Government securities, and secure her in the safe fortress of her father-in-law's house, the better for all concerned.

But until her niece's mind had become a little more pliable it would not be an easy matter and so, in the hope of softening Sucharita's mind, Harimohini began to talk day and night about the glories of her father-in-law's family. How extraordinary was their influence, and what almost impossible things they were able to accomplish in their community, how even people of unblemished caste who had dared to oppose them had incurred social ostracism, how many who had even eaten fowl cooked by

Mohamedans had been able, by seeking their help, to continue smilingly along the difficult path of Hindu orthodoxy,—endless were the examples which she brought forth from the storehouse of her memory for her niece's edification.

CHAPTER 72

Mistress Baroda had not concealed her wish that Sucharita should not be coming to their house every now and then, for she took a special pride in her own frankness. Whenever it suited her to be unkind, she never failed to refer to this virtue of hers. Therefore she had made it clear that Sucharita need not expect any warmth of welcome in her house, and so Sucharita knew that if she went often to see Paresh Babu that would only be embarrassing for him afterwards, and she had given up going over unless there was some special need. It was Paresh Babu who used to come round once or twice every day to see her in her new home.

For some days, owing to his recent anxieties, Paresh Babu had not been coming, and though Sucharita had eagerly looked forward to the usual times of his arrival, his failure to turn up now was also felt by her as a relief. She knew for certain that their deeper relationship of common trust in the Good, could not possibly suffer any break, but at the same time she could not hide, even from herself, that some of their external bonds had been put to very considerable strain, and the constant pain of this would not allow her any rest.

On the other hand, here was Harimohini, making her life every day more miserable. So, even at the risk of Mistress Baroda's displeasure, Sucharita at length went to Paresh Babu's house.

The high three storied building towards the west had cast a long shadow as the sun was setting, in which Paresh Babu was walking slowly up and down alone with his head bent in thought. "How are you father?" asked Sucharita as she joined him in his walk.

Paresh Babu, on being thus suddenly interrupted in his meditation, stood still and stared blankly for a moment at Sucharita's face. Then he said "I'm well, Radha dear!"

The two of them began to walk up and down together. "Lohita is to be married on Sunday," said Paresh Babu after a little

Sucharita's first impulse was to ask why she had not been called for consultation or help, but then she felt a sudden shrinking, for, on her side too, there had been a hanging back this time. In the old days she would not have waited to be called!

But Paresh Babu himself took up the subject of her thoughts, saying "I was not able to consult you this time, Radha!"

"Why not, father?" asked Sucharita.

Without answering this question Paresh Babu looked at her meaningly, until Sucharita had to speak out and said, without raising her face "So you thought that a obango had taken place in my mind?"

"Yes," nodded Paresh Babu, "and I did not want to place you in an awkward position."

"Father," began Sucharita, "I was waiting to tell you everything, but you haven't been coming lately. So I came over to-day myself. I am afraid I am not clever enough to explain clearly what I am feeling and I almost dread to talk at all lest I should be giving you a wrong idea about it."

"I know," said Paresh Babu, comfortingly. "It is not all easy to explain this kind of feeling clearly. You have got a vision which has roused your emotion, but it has not yet taken definite enough shape for its true features to become familiar to you."

"Yes, it is exactly that!" exclaimed Sucharita much relieved. "But I can't even tell you how strong that emotion is. I feel as if I had been reborn with an altogether new consciousness. Never before have I seen myself as I do now. All this time the Past and Future of my country had no relations with me, but I have just gained such a wonderful vision in my heart of the greatness and truth of this relationship that I can never forget it again. Look here, father, I tell you truly, I never could have brought myself to acknowledge before, that I am a Hindu. But now my heart tells me so, unhesitatingly and emphatically, and it fills me with joy."

"Have you considered the implications of such a statement in all its bearings?" asked Paresh Babu.

"Have I the capacity to do that all by myself?" answered Sucharita. "I can only tell you that I have read about it and discussed it, as far as I can. When this vision of its greatness had not come to me, I used to look upon only disconnected bits of what

we used to call orthodoxy, which left me with a feeling of contempt for the whole of Hinduism."

Parash Baba was agreeably surprised at Sucharita's words, for he could see that she had really gained some vision, realised some truth, which had made her mind free from doubt, and that she was not merely under the influence of some vague, passing fancy.

"Father," continued Sucharita, "how can I say that I am merely a petty individual isolated from my race and my country? Why then should I not say that I am a Hindu?"

"In other words," smiled Parash Baba, "you are asking me, my little mother, why I do not call myself a Hindu? When I come to think of it, there is no very serious reason why I shouldn't. For one thing, Hindu orthodoxy refuses to acknowledge me as one. Another reason is, that those whose religious opinions are in accord with mine have not accepted for themselves the designation of Hindu."

"But, as I was saying," continued Parash Baba, on seeing that Sucharita made no reply, "none of these reasons are serious ones, being only of the outside, and one can get along quite well without taking them into account. But there is a deeper inner reason which occurs to me. Hindu orthodoxy is not for all men. There is no way to enter, at least no front door, though there may be all kinds of backdoors. It is not a Society for all mankind, but only for those who may happen to be born within its pale."

"But are not all societies like that?" interposed Sucharita.

"No, not any of the great societies," replied Parash Baba. "The main gate of Islam stands open for all the world, Christianity also invites all to enter, even if I want to become English, the way is not absolutely barred to me,—I have only to live in England long enough and obey their laws,—it is not even necessary for me to become a Christian. Abhimanyu, of the Mahabharata, knew how to break into the enemy's formation, but not how to get out again. With Hinduism it is the other way about. One cannot get into it, but there are a thousand ways out."

"All the same, father," argued Sucharita, "Hinduism has survived all these centuries, it has not wasted away."

"The wasting which goes on in a society takes time to show," said Parash Baba. "Besides, as I said, there were the back doors through which, in the old days, the non-Aryans used to consider it a privilege to be taken in. More recently, in the Moghul times, the Hindu Kings and landlords still wielded considerable power, and saw to it with stringent regulations and punishments that the way out should not be too readily sought. Under British rule, however, the same laws apply to all, so that the doors of the Samaj cannot be guarded by force, and so it begins to be evident how the Hindus are dwindling and the Muslims increasing. If this goes on, it will soon be a misnomer to call this land of ours Hindusthan."

"But, father," exclaimed Sucharita in distress, "isn't it then the duty of all of us to prevent this waste going on? If we also leave Hindu Society, would that not be hastening on the catastrophe? Is it not rather the time when we should be steadfast and cling on to our Hinduism?"

"Can we save anything merely by clinging on to it?" said Parash Baba, affectionately stroking Sucharita on the back. "There are natural laws regulating the preserving of life, and if any society refuses to follow these, then those who wish to live needs must abandon that society."

Hindu orthodoxy is finding it increasingly difficult to save itself from wastage, because it rejects and insults men even now, forgetting that it is no longer in the seclusion of its own corner. The world of men has come crowding in upon it, and it will not be possible to barricade itself as of old behind the injunctions and prohibitions of the scriptures. If even yet it cannot pull itself together and devise some method of taking in fresh blood, and not allowing the wasting process to gain on it further, then the unrestricted commerce with the outside world with which it is faced will deal it a deadly blow."

"I am afraid I cannot follow all you say," said Sucharita in a pained voice, "but if the truth is that to day all are forsaking the Hindu Samaj, then this is not a time when I can also forsake her. We the children of her day of misfortune must stand at the head of her bed of sickness."

"My little mother," said Parash Baba, "I do not wish to say anything against this new emotion which has been born in you."

Tranquillise yourself by prayer and then test your new gain in the light of the eternal truth, the permanent standard of righteousness, that is within you, and gradually everything will become clear. Do not hold Him, who is greater than all to be lower than country, or any man for that would be neither for your good nor for that of your country. For me, I am content to dedicate my whole spirit, with undivided heart, to Him, knowing that only then shall I be true to my country and to all men.

At this point he was interrupted by a servant who handed him a letter.

"I have not got my spectacles," observed Paresh Babu, and the light is getting dim, will you read it to me please."

Sucharita took the letter and read it out. The letter was from a Committee of the Brahmo Samaj, and was signed by many prominent members. It was to the effect that since Paresh Babu had given his consent to the marriage of one of his daughters according to non-Brahmo rites, and was actually himself preparing to take part in the wedding, the Brahmo Samaj felt itself unable to retain him as a member. If he had any explanation to offer he should send it in before next Sunday, when the General Meeting of the Samaj would come to its final decision.

Paresh Babu took the letter and put it in his pocket. Sucharita holding his hand gently to hers silently walked by his side as he began pacing up and down again. The evening darkness gradually closed in upon them till at length the street lamp in the adjoining lane was lighted.

"Father," said Sucharita softly, "it's time for your prayers let me join you to-day," and still holding his hand she led him to his secluded little prayer room, where the carpet was already spread, and a candle had been kept lighted. This evening Paresh Babu remained long rapt in silent meditation, and then, after a brief spoken prayer, he rose to go.

On leaving the prayer room he found Lolita and Binoy quietly waiting for him in the verandah. As he came out, both of them stooped to his feet and made their *pranams* and he placed his hand on their heads in blessing. He then turned to Sucharita and said, "I will go to you tomorrow, my little mother. Let me settle my own affairs to-night, and he retired into his study.

Sucharita was silently weeping, and for some time she stood like a statue in the darkness of the verandah. Lolita and Binoy also could find nothing to say.

When Sucharita was about to leave, Binoy came round in front of her and said in a low voice, "Didi, won't you also give us your blessing?" whereupon both he and Lolita bent and made their *pranams* to her.

What Sucharita sobbed in reply was heard only by the Dweller within her.

Paresh Babu meanwhile had gone to his room to write his answer to the Brahmo Samaj Committee. He wrote, "Lolita's wedding will have to be looked after by me, and if for this reason you decide to give me up, such decision will not be wrong of you. My only prayer to God is, that He should put me outside the protection of all human societies, and give me shelter at His feet."

CHAPTER 73

Sucharita was burning to talk over with Gora the point which Paresh Babu's words had brought into her view. The India, towards which Gora had so forcibly drawn out her love, was attacked with a wasting malady that threatened to be fatal,—sorely Gora was aware of this and had thought out a remedy. So long, India had managed to preserve herself with the force of her own well regulated system,—her children had not been called upon to take thought for her safety. It would no longer serve to leave things passively to take their course, relying on the efficacy of the old system.

Sucharita thought to herself, "There must be some duty to be done as my share of this work,—what can it be?" At such a time, she felt, it was for Gora to come to her and give her his directions, to show her the way. If only he would put her in her true place, destroying all her doubts and prejudices, would not the gain for her more than make up for all social censure and contumely? She felt she could stand the trial. Why then did not Gora come and put her to the test calling on her to perform even some will nigh impossible task? Had he among the men of his party even one who could leave his all and respond to such a call so readily as she would? Had Gora then no use for this desire, this capacity for sacrifice which she felt to be within her in such full measure? Would it be no loss at all to the country to leave this

power of hers to lie fallow, hedged in within social restrictions? No! Sucharita thrust aside the idea that she could be held of such little account. "It can never be," she said to herself, "that he will abandon me to futility. He must and shall search me out, casting aside all scruples of mere convention. However great his own power may be, he still has need of me, has he not said so himself? How can he forget all that, just because of some petty, idle gossip?"

Satish now came running up to her calling, "Didi!"

"What is it, Chatterbox dear!" exclaimed Sucharita, putting her arm round his neck.

"Lolita Didi is going to be married on Monday," said Satish, and for the next few days I am to go and stay with Binoy Babu. He has invited me."

"Have you spoken to Auntie about it?" enquired Sucharita.

"Yes, I have told Auntie," replied Satish, "and she got angry and said she knew no thing about all that, and that I must ask you, and do as you told me. Didi don't forbid me to go! My lessons won't suffer at all. I will read every day, and Binoy Babu will help me."

"But you'll only be a nuisance in a house where they'll be busy with wedding preparations," objected Sucharita.

"No, no, Didi," cried Satish, "I promise I won't worry them one little bit."

"Are you thinking of taking your dog, Khide, with you?" asked Sucharita.

"Yes," answered Satish, "Binoy Babu told me specially to bring him. A separate pink printed card has been sent in his own name, inviting him and his family to the wedding breakfast."

"Who are his family?" asked Sucharita.

"I, of course,—that's what Binoy Babu says!" said Satish impatiently. "And, Didi, he told me to bring that musical box too, so please let me have it, I promise not to break it."

"I only wish you would!" exclaimed Sucharita. "Now at last I see why you are invited! It's for the sake of that musical box of yours! Your friend seems to be trying to save the cost of the wedding pipes!"

"No, no, never!" cried Satish excitedly, "Binoy Babu says I've got to be his best man. What has the best men got to do, Didi?"

"Oh, he has to fast the whole day," said Sucharita.

But Satish did not believe this for a moment. Then Sucharita drawing him close up to her, asked "Well Mr Chatterbox, what are you going to be when you grow up?"

Satish was ready with his answer. His school teacher, to him, was the embodiment of absolute power and unquestioned authority, so he had made up his mind that he would be a schoolmaster.

"There's such a lot of work to do for our country," said Sucharita, pursuing her own thoughts. "We'll do it together, brother dear, when you're older. Wouldn't you like that? We must devote our lives to make our country great! And it's not depending on us, to be great either! What country is as great as ours? It's our own lives we shall have to make great by working for our country. Isn't that so? Do you understand me?"

Satish was not a person to confess his inability to understand anything, so he said emphatically "Yes!"

"Do you know how great our country is, and our race?" continued his sister. "How can I explain it to you? This is such a wonderful country! How many thousands and thousands of years has God's purpose been working in it to make it the crown of all other countries in the world! Many people from other lands have come to join in making this purpose complete, and, in our country, great sages have taken birth, great wars have taken place, great truths found their utterance, the severest discipline has been practised, religion has been studied in every aspect, the problem of life has found so many solutions! This is our India! Always remember what a great country you have been born into—you must love her with all your heart and work for her with all your strength and give your whole life to this great country."

"And what will you do, Didi?" asked Satish, after a moment's silence.

"I too will take part in this work," answered Sucharita. "Will you help me?"

"Yes, I will!" said Satish, throwing out his chest.

Sucharita had no one else in the house to whom she could unburden herself of the feelings which had been gathering force within her heart, so they welled up as soon

as she got her little brother to listen. She expressed them in a way far beyond the grasp of the little fellow, but that did not check her outburst. It seemed to her, in her exalted state of mind, that she had only to say fully and clearly what she herself had truly understood, and young and old would be able to understand each according to his own capacity—which would not be the case if she herself tried to cut down her thoughts to suit a particular intellect.

Satish's imagination was stirred. "When I am grown up," he said "and have lots of money—"

"No! No! No!" cried Sucharita, "Don't be thinking of money. Neither of us have any need of money, Mr Chatterbox. The work we have to do will require devotion, our very lives."

At this moment Anandamoyi entered the room, and at sight of her the blood in Sucharita's veins began to dance. She made her obeisance to her. These formalities did not come easy to Satish, so he followed suit, in a shamed way.

Anandamoyi drew Satish to her side and, kissing his head, turned to Sucharita, saying, "I've come to consult you about something, little mother, for there is no one else to whom I can go. Binoy wanted to have the wedding at his own house, but I objected at once. Why should he think our daughter to be so cheap, that he should send for her to come and be married, as if he were a regular nabob? No, he must come to his bride! So I have engaged a house not far from yours, where Lolita can come and stay with me and go through all the bridal ceremonies. Please speak to Paresi Babu and get his consent."

"Father will give his consent all right," assured Sucharita.

"You too must come and stay there with us," pursued Anandamoyi. "The wedding is to be on Monday, and within these few days we have to make everything ready. Not that I couldn't manage it all myself, but I know that Binoy would be greatly hurt if you didn't help. He could not bring himself to make a direct request to you, in fact he has not even mentioned you to me by name, from that I can see, all the more, how keenly he feels about it. It will never do for you to stand aloof,—that would hurt Lolita also."

"But mother, will you yourself be allowed

to attend this wedding?" exclaimed Sucharita in astonishment.

"Whatever do you mean?" asked Anandamoyi. "Why do you speak of my 'attending' as if I were a mere outsider? Isn't this my Binoy's wedding? It's for me to be mistress of ceremonies. But, all the same, I've plainly told Binoy that, in this wedding, I don't represent his side at all. I'm of the bride's party—he's coming to marry Lolita in my house!"

Anandamoyi's heart was filled with pity for Lolita, because although she had her own mother, she had been forsaken by her at this auspicious moment of her life. It was for this reason that, taking the place of bride's mother, she was determined to see that Lolita lacked none of the affectionate attention or special regard due to a bride. She would put the bridal robes on Lolita with her own hands, she would offer the ceremonial welcome to the bridegroom, and see to it that each of the few invited guests who might choose to come should meet with a cordial reception. Moreover, she had thought out all the little touches which would help to make this strange house feel homelike to Lolita.

"But will you not get into trouble over all this?" persisted Sucharita.

"I may, but what of that!" exclaimed Anandamoyi, remembering the fuss that Mohini had already made at the very prospect. "Some trouble or other there always is, one has only to bear it quietly for a little, and it soon blows over."

Sucharita knew that Gora had refused to have anything to do with the wedding, and she was curious to know whether he had made any attempt to dissuade Anandamoyi from her purpose. But she felt a delicacy about putting any question herself, and Anandamoyi never so much as mentioned Gora's name.

Harimohini had heard of Anandamoyi's arrival, but she took her time over her work before coming in to see her. "Well, Didi, how are you?" she enquired. "I haven't seen you or heard from you for a long time!"

"I've come to take your niece away," said Anandamoyi, without any attempt at exchanging formalities, and she proceeded to explain her plans.

After a short, sorrowful silence, Harimohini replied, "I really can't take any part in this affair."

"I know, sister, and I don't ask you to," said Anandamoyi. "As for Sucharita, you need have no anxiety. I'll be with her all the time."

"Let me be plain with you," broke out Harimohini. "Radharani is now a-days wanting to be a Hindu, and it's true her mind has lately been turning that way. But if she really wants to be passed off into the Hindu community, she will have to be very very careful. As it is, there's quite enough against her, but that much I expect to be able to manage, if only she will be specially careful from now. To begin with, there's her age, which is bound to be talked about in an unmarried girl. However, as I say, I can get round that, somehow. It's not that a good Hindu bridegroom can't be found for her, if I try, but it'll be quite beyond me if she starts carrying on again in the old way!"

"You know everything, you belong to a Hindu family yourself,—how can you have the face to make such a proposal?" If you had a daughter of your own could you have sent her to take part in such a wedding? Would you not have had to think about the difficulties it would make about her own wedding?"

Anandamoyi was taken aback, and turned an inquiring gaze at Sucharita, who in her turn felt the blood mounting to her head.

"I don't want to press the matter at all," observed Anandamoyi. "If Sucharita has any objections—"

"I'm blest if I can understand you people," broke out Harimohini. "It's your son who comes and makes her want to be a Hindu, and now am I to believe you know nothing at all about it?"

Where now was that shrinking, retiring Harimohini who, in Paresi Babu's house, had always felt herself to be at fault and was glad enough of any support she got from anyone? To day she stood like a tigress at bay. For long had she been on the verge of an outbreak, feeling on every side antagonistic forces at work to steele her niece away from her, so insidiously, that she could not always make out who was on her side and who against her! That was why she had lost all peace of mind of late. So much so, that the worship of her god to which she had clung as the sole refuge of her heart in the day of its emptiness, failed to engross her in the same way to day.

The fact was, her mind had never been anything but worldly, but when her terrible misfortunes had all of a sudden brought on a distaste for worldly matters, she had never imagined that her attachment for her relations or belongings would ever come back to her. But now that her wounded heart was somewhat healed, the world again began to exercise its fascination on her, and all the hopes and desires of the old days awoke in her as before, all the keener for having been starved so long. Her yearning for that which she had renounced, now possessed her with greater force than it had ever done when everything had actually been hers.

Anandamoyi was really astonished to see the signs of this change which had taken place within such a few days, in Harimohini's face and eyes in her words and gestures; and her tender, sympathetic heart was filled with concern for Sucharita. If she had the least idea of the presence of this hidden danger, she would never have thought of asking Sucharita to help at the wedding, and now the problem was how she could save her from the blows which seemed in store, for the shrinking girl had slipped out of the room overcome by shame, as soon as Harimohini had referred to Gora.

"Have no fear, sister," said Anandamoyi, "I did not realise all this before, and I won't refer to the matter again. Don't you say anything to her, either. She has been brought up in one sort of way, and if you try to harry her into another, it will be too much for her to bear all at once."

"I understand that right enough. I also had experience," snapped Harimohini. "Ask her if you like if I've ever pressed her against her inclination. She's been allowed to do exactly as she pleased, without a word of rebuke from me. All I ask is, may God preserve her to me. So unfortunate am I,—I always say that if only God will let her live that's quite enough,—I'm never sure what's going to happen next."

When Anandamoyi was about to leave, Sucharita came back and made her obeisance. Anandamoyi put her hand affectionately on her head as she said, "I'll come, my dear, and give you all the news. Have no misgivings, I'll see the wedding through by the blessing of God."

Sucharita said not a word.

Next morning, quite early, just as Anandamoyi with her maid, Lachma, had caused a regular flood in the new house to rid it of its long accumulated dust, Sucharita arrived on the scene. Anandamoyi at once threw down her broom and clasped her to her breast.

Then started in right earnest the task of scrubbing, tilting and arranging everything, interrupted by conferences about the articles to be purchased with the sum of money which Parash Babu had given to Sucharita for covering the expenses of the wedding.

A little afterwards, Parash Babu himself arrived with Lolita.

Lolita's home had become unendurable to her. Not that any one had the courage to take her to task, but their silence was like a blow at every turn. When to crown every thing, crowds of Mistress Baroda's friends began to call to express their sympathy, Parash Babu thought it high time to remove Lolita from the house altogether. At the time of parting, Lolita went to take the dust of her mother's feet. Though Baroda sat with averted face she shed tears when Lolita had left the room. Labonya and Lala were in their heart of hearts quite excited about Lolita's marriage, and any excuse would have sent them scampering off to take their part in the wedding preparations. But, when Lolita was bidding them farewell, they had to remember their stern duty to the Brahmo Samaj and put on very solemn faces.

At the door Lolita caught a brief glimpse of Sudhir coming up, but he was followed by a group of elders of the Samaj so it was impossible to have a word with him. On getting into the carriage she noticed something done up in paper in one corner of the seat, and when she had opened it she found a German silver vase on which was the inscription "God bless the happy pair" and tied to it was a card with Sudhir's initials on it. Lolita had vowed not to give way to her feelings to day, but on getting this one and only token of affection from amongst all her childhood's friends, she could not restrain her tears. Parash Babu also wiped his eyes as he sat quietly in his corner.

"Come in, little mother, come in!" cried Anandamoyi, and she seized Lolita by both hands and took her into her room, as if she had been on the look out for her.

"Lolita has said her last good bye to our

home," said Parash Babu, when Sucharita came to him in the outer sitting room, and his voice trembled as he spoke.

"She will not lack for love and attention here, father," said Sucharita, taking his hand in hers.

As Parash Babu was on the point of returning home, Anandamoyi came out before him, with her ~~eyes~~ over her head as a veil, and bowed to him. Parash Babu, somewhat confused at this unexpected friendly overture, returned her salutation.

"Do not let yourself be in the least worried about Lolita," said Anandamoyi. "She will never suffer any sorrow at the hands of him to whom you are giving her away. As for me, I have long nursed the hope that in Binoy's bride I would find made good my lack of a daughter, and now God has fulfilled my desire in such a wonderful way that I could never have dreamed of such good fortune."

Since the agitation about Lolita's marriage had been started this was the first time that Parash Babu seemed to catch a glimpse of a real haven of refuge, and he felt consoled accordingly.

CHAPTER 74

Since Gora's release from gaol, so many visitors had been coming every day to his house that, what with their conversation and their adulation, he felt suffocated in an atmosphere of words, and it became unbearable for him to remain at home. So he again began to go about amongst the villages as he had done before.

He used to leave the house early in the morning after a slight meal, and would not return till late at night. Taking the train from Cileutta, he would get out at some village station, not too far off, and wander about the neighbourhood, accepting the hospitality of potters, oilmen, and peasants of the lower castes. These people could not understand why this huge, fair-skinned, Brahmin youth should visit them and enquire into their joys and sorrows, in fact they were often suspicious about his motives. But, for all their doubts and hesitations, Gora continued to spend his days amongst them, undeterred even if he sometimes heard them make unpleasant remarks.

The more he saw of their lives the more did one thought constantly occur to him. Amongst these village people, social bonds

were far stronger than amongst his educated city friends. By night and by day in every home, their every act of eating, drinking, work and relaxation was under the vigilant eyes of society. Every person had a natural, unquestioning, absolute faith in social custom. But these social bonds, this implicit following of tradition, did not seem to be giving them the least bit of strength in their daily life. On the contrary, it seemed doubtful whether anywhere else in the wide world there could be found creatures so timid, helpless and unable to think out their own interests.

Apart from a blind observance of traditional custom, they were innocent of any idea of what was good for them, nor could they grasp any such ideas even if told about them. The one thing which had thoroughly been brought home to their intellects was the force of prohibitions which could be enforced by penalty or ostracism. But this net of prohibitions, in which they had become entangled from head to foot, was the sordid bondage of debtor to usurer, not the glorious loyalty which binds subject to sovereign. Not one of the ties which bound them was great enough to bring them together in moments of sorrow or rejoicing.

Gora could not help feeling that all this power of tradition was being used by man to exploit man, and pitilessly to bleed him white. How often had he seen no mercy shown in cases of social exaction. One of the men had been reduced to great straits by reason of the expenses of the prolonged illness of his old father. No one had ever thought of lending him a helping hand in the purchase of medicine or diet, but it suddenly occurred to the village committee that the old man's illness must be a visitation inflicted on him for some unknown previous sin, and an expensive purification ceremony was insisted upon, in spite of the fact that the poverty and helplessness of the invalid father and his overburdened son were all well known to all of them. But no mercy was shown and the expenses of the ceremony had to be borne, with money borrowed on extortionate terms.

The same was the case with all the customary social foundations. Just as a police enquiry into a dacoity is a greater misfortune to a village than the dacoity itself, so the sorrows of the funeral obsequies of a parent seemed to bear more heavily on the

bereaved son than that of the death itself. Poverty or incapacity is not accepted as an excuse for depriving society of its heartless feasting. On the occasion of a marriage, the bridegroom's party adopt all kinds of mean tactics to make the burden of the girl's father as intolerable as possible, and have not a trace of pity for the unfortunate man. And Gora had to come to the conclusion that this form of society gives no help to the needy, offers no consolation to the afflicted, but asks for subservience only in order to humble to the dust.

It had been possible for this to escape Gora's notice in the educated set amongst whom he moved, because external forces were at work amongst them banding them together to work for the common welfare. So they could see amongst themselves many a tendency towards unity,—their only fear so far having been lest their united efforts should take the line of mere imitation, and thus be landed in futility.

But Gora saw the image of his country's weakness, naked and unashamed, in the midst of the lethargy of village life, where the impact of the outside had not yet penetrated. He could see nowhere any trace of the religion which through service, love, compassion and respect for man, gives power and life and well being to all. Such religion works unseen while the sectarianism which divides, and has no use for brain or heart, raises its barriers only to obstruct the progress of man on every side.

In these villages, Gora came to see so clearly the evil results of this blind bondage to custom, in so many ways in its destruction of health, of conscience, of wisdom and of work, that he could no longer remain in the paradise of his own imaginings.

One of the things which had struck Gora first was, that owing to the number of their women being less, or for some other reason, it was only possible, amongst these lower castes to obtain a girl for marriage only by offering a large sum of money to the parents. So, many of their men had to remain unmarried all their lives, others being unable to marry till quite late. On the other hand, there was the strict prohibition against widow remarriage. The resulting social evils had left their traces of disease and depravity in almost every home, and were deplored by every member of the community, and yet no one seemed

to have the power to attempt any remedy.

Even Gora who, in the case of the educated community, had been so staunch a champion of tradition and custom, and would not allow of their relaxation in the least particular, felt that he must strike a blow against this custom. He managed to win over the priests, but he could not get the people themselves to agree to any change. They were indignant. "That's all very well," they said, "but first let you Brahmins go in for widow remarrige, and then we'll follow suit." The reason for this attitude was that they imagined Gora despised them because of their low caste, and that he had come to preach to them that a lower standard of conduct would suit them better!

Gora had noticed another thing in these villages, that amongst the Mahomedans there was some real tie which enabled them to unite. He had observed that when any misfortune or calamity occurred in a village, the Mahomedans stood shoulder to shoulder in a way that the Hindus never did and he often asked himself why there should be this difference between communities which were such close neighbours.

The answer that rose to his mind was one which his heart was reluctant to admit, a pang shot through him at the contrast which sprang into his view—here the ties were of religion, not of custom. So while their individual lives were not hampered by the bondage imposed by tradition, they were brought together by the binding force of a common faith. Their union was positive instead of negative, representing a common wealth, rather than a common burden of obligations, something at the summits of which each of them could in one moment easily sacrifice his very life, standing beside his comrades!

The arguments Gora had used, in writing about his own community, were for the sake of convincing others, and he had naturally laid on colouring intended to be attractive. To what was gross he had given the polish of his fine language, what was in ruins he had made to appear fascinating by casting over it a moonlight vagueness. In order to save his country from the insulting gaze of those of her children who would join in decrying her, he had been ever vigilant in clothing her with the most superb vestments of his imagination. In fact, it had become

quite an unconscious habit of his, to make out that everything was good, that even what was obviously bad had also a hidden aspect of greater value,—not by way of deliberate advocacy, but because he had really brought himself to believe this with an implicit faith. He had often made a solitary stand flourishing this banner of his faith, even in the most impossible situations, in the face of scoffing opponents. His one idea was, that self-respect must come first—all the rest could wait till afterwards.

But when he got out amongst the villages where he had no audience, and where he had nothing to prove, where there was no need for putting forth his strength to overpower forces of contempt and antagonism, he found it no longer possible to look at the truth through any kind of veil, rather, here, the very intensity of his love for his country made his perception of the truth all the keener.

CHAPTER 75

With a shawl tied round his waist, wearing a tussore silk coat, and carrying a canvas bag, Karlash presented himself to Harimohini and made his *pranams* to her. He was short and thick-set, with several days' growth of hair on his shaven lips and chin, making his face look like a stubble field. His age would be about thirty-five.

Harimohini was overjoyed at seeing a member of her father-in-law's family after so long an interval. "Welcome brother!" she exclaimed. "Sit down, sit down!" and she spread a mat for his repose asking him whether he would like to have a wash.

"Not now, thank you," he replied, and observed "You are looking very well, I see."

"Well?" complained Harimohini, feeling as if a charge had been brought against her. "How can you say that?" and she proceeded to give a list of her various ailments, concluding with "If only I could die I would be rid of this wretched body of mine!"

Whenpou Karlash, in rejoinder, politely objected to her display of contempt for life, making out that in the absence of his late lamented brother, it was her life which was above all necessary to keep the family together. "Just imagine," he concluded, "but for you, I would not have known where to put up in Calcutta!"

After he had given all the news, from start to finish, of their relatives and neighbours in the village, Kailash began to look about him, and then remarked "So this is the house, is it?"

"Yes, replied Harimohini.

"It's a substantial masonry building I see," added Kailash.

"Substantial! I should think so, every bit of it!" exclaimed Harimohini, in order to stimulate his appreciation.

Kailash noted that the beams were of seasoned *sal* timber and that the doors and windows were not of the cheap mango wood kind usual in his village. The walls he could see must be a brick and a half to two bricks thick. And he did not neglect to inquire how many rooms there were both upstairs and downstairs.

The result of his investigations seemed to afford him satisfaction. Not knowing the Calcutta rates he could not arrive at a precise estimate of its cost, but as he sat waggling his toes he calculated to himself that it would probably be anything from fifteen to twenty thousand rupees. However he thought it better to keep a margin in hand as he ventured a question. "What do you think, sister-in-law, it must have cost seven or eight thousand at least, isn't that so?"

"What are you saying?" exclaimed Harimohini, with pity for his rustic ignorance in her tone. "Seven or eight thousand indeed! Why, it couldn't have cost a pice less than twenty."

Kailash then began to examine the furniture around him with silent attention. He felt an immense satisfaction at the thought that a mere nod of consent might make him the lord of this well built mansion with its beams of *sal* and its doors and windows of teak. He observed "It's all right so far, but what about the girl?"

"She had an invitation to her aunt's house and has gone there for three or four days," hurriedly replied Harimohini.

"Then how shall I be able to see her?" complained Kailash. "I have a lawsuit coming off in a day or so, and must leave again to-morrow."

"Let your lawsuit be for the present," said Harimohini. "You can't go away from here till this business is finished."

Kailash pondered for a moment and thought to himself "Well supposing I do

drop the lawsuit that will mean at the worst a decree against me. What of that? There's ample compensation here!" with which he proceeded to take another survey of the compensating factors.

Through the open door of Harimohini's prayer room, he noticed that some water had collected in one corner, for the room had no outlet and Harimohini insisted on flooding the floor every day to make it clean enough for its purpose. "This will never do, sister," exclaimed Kailash quite upset at the sight.

"Why, what's the matter?" asked Harimohini.

"That water there. It mustn't be allowed to be about the floor like that," explained Kailash.

"But what can I do?" expostulated Harimohini.

"No no!" protested Kailash. "The floor will be spoilt. No sister I really can't allow that kind of thing!"

Harimohini remained silent, until Kailash began to question her as to the personal appearance of Sucharita.

"You'll know soon enough when you see her," said Harimohini. "I can say this much, that up till now there has been no such bride in your family."

"What?" cried Kailash. "What about our second sister-in-law?"

This touched Harimohini in a sore place—for she had always been jealous of this beauty of the family. "Consense!" she exclaimed. "Our second sister's not even as good looking as your youngest brother's wife—to think of comparing her with Sucharita!"

These family comparisons did not interest Kailash sufficiently, and he became lost in the contemplation of a creation of his own imagination, with almond shaped eyes, a straight nose with arched eye brows, and hair reaching down to the ankles.

Harimohini saw that things were looking hopeful on this side, so much so indeed, that the social flaws which existed on the girl's side were not likely to be counted as so serious after all.

CHAPTER 76

Buoy knew that now a days Gora went out very early in the morning so on Monday, while it was still dark before dawn, he went to his house, going straight up to Gora's bedroom on the top floor. Not finding him

there, he enquired of a servant who informed him that he was in the prayer room. Binoy was not a little surprised to hear this and, going there, he found Gora actually engaged in worship robed in ceremonial silk, his fair skin gleaming out here and there, through the folds. This astonished him still more, for such secluded prayer had never been Gora's habit.

On hearing the sound of footsteps Gora rose to his feet and on seeing Binoy, hurriedly exclaimed "Don't come into this room!"

"You needn't be afraid," assured Binoy, "I'm not coming in. But I have called to see you."

Gora then came out and after changing his clothes, took Binoy upstairs, where they sat down.

"Gora old fellow, do you know that to-day is Monday," began Binoy.

"Of course it's Monday since you say so," laughed Gora, "the calendar may make a mistake, but not you, so far as this Monday is concerned. But all the same I cannot agree that it's an auspicious day."

"I know that you will probably not come," faltered Binoy, "but I couldn't take this step in my life, without giving you my first invitation. That's why I am here so early."

Gora sat still without making any answer, and Binoy went on "Then is it absolutely certain that you will not attend my wedding?"

"No, Binoy, I will not be able to go," replied Gora.

Binoy remained silent, and Gora, concealing the pain at his heart, said with a smile "And what does it matter, after all, if I do not go? You have won, for you have dragged mother in with you. I tried my hardest to prevent her from joining in the ceremony, but I could not hold her back! So at last I have had to confess defeat at your hands, even in my own mother's case! Binoy, one by one all the countries of the map are being painted red! On my map there will soon be only myself left!"

"No, brother mine, you mustn't blame me!" said Binoy, "I told mother again and again that she shouldn't come to my wedding, but she said 'Look here, Binoy, those who will not go to your wedding, will not, even if they are invited, and those who will, will go even if you forbid them, so you had better keep quiet!' It's not I who have

defeated you, but our mother,—not once but a thousand times! Where can you find another such mother?"

Although Gora had tried his best to dissuade Anandamoyi, he had not felt really hurt when she insisted on going off to take charge of Binoy's wedding arrangements, turning a deaf ear to his remonstrance, and undeterred by his warning,—rather, in the depths of his heart, there lurked a secret joy. It was a great relief and satisfaction to him to think that however wide the gulf between Binoy and himself might become, Binoy could never be deprived of his share of the nectar of his mother's love. In every other way they might drift far apart, but this one bond would always hold between these lifelong friends.

"I must be going now," said Binoy. "If you cannot go, you cannot, there's an end of the matter, but I ask you Gora, for the sake of old times, don't let there be any resentment against me in your mind. I can tell you with the utmost confidence that if you could but realise how my life is going to be fulfilled by this union, you would never be able to withhold from it your friendliness." With these words Binoy rose to depart.

"Sit down Binoy," said Gora. "The auspicious moment is not till to night—why in such a hurry now?"

Binoy sat down again at once, his heart melted by this unexpected and affectionate request.

Then these two, after such a long interval, began to converse intimately as of old. Gora struck on the chord to which Binoy's heart strings had been tuned up to day, and Binoy poured out his feelings in an unceasing stream. Memories of trifling events, which if written down in black and white would have appeared meaningless and even ridiculous, came from Binoy's lips as though set to epic music.

The wonderful drama being played in Binoy's heart was brought home by him to Gora with all the subtle depth which his gift of expression could command. The new sense of uplift, the rare joy, which filled his heart, was not something which anybody and everybody had the fortune to experience, or the capacity to appreciate. Binoy insisted that Gora should not confuse this union of their's with the everyday worldly coming together of man and woman, for there this lofty note was not to be heard.

In fact Binoy had his doubts whether such a wonderful thing had ever happened to any other at all, for then, as the forest is stirred into new leaf and flower by the spring breezes, would not the whole of society have felt its expansive power, and become quick with the surge of new life? Then people would no longer have spent their dull, sleek lives just in sleeping and eating, but whatever power or beauty they had in them would naturally have unfolded itself in a variety of form and colour, at the touch of its magic wand. By it even the most commonplace creature would have become extraordinary, for then, indeed, he would have known what it is to live.

"I tell you, Gora," Binoy went on, "that this is the one thing which can rouse man to a full sense of his manhood. Whatever may be the reason, love comes to us in this country in but feeble shape, that is why each one of us lacks the fullest consciousness of our own selves, we know not what we have, we cannot bring out what is latent in us, we cannot give out our accumulated wealth, hence this joylessness all around us. That is why it is reserved only for a few exceptional men like you truly to feel the glory of our country,—for the others that is quite beyond their capacity to realise."

The ecstatic flow of Binoy's enthusiasm was here interrupted by the sound of Mohim's loud yawning, as he passed by their door on his way to his toilet. So he rose and took his leave of Gora.

Gora heaved a deep sigh as he stood on the roof terrace looking towards the flash of approaching dawn, and then he fell to pacing up and down till it was quite late. The idea of going as usual to the village did not appeal to him this morning. The fact was that the longings which had of late begun to stir Gora to his depths the emptiness which he had been feeling at heart, could not be got rid of by any kind of work that he could devise for himself.

It was not only he himself, but the whole work of his life, that seemed to be stretching its hand skywards, crying for light—light to destroy all darkness, light to make beautiful all ugliness. It was as if he had everything ready for the battle of life,—wealth of material was there, even arms and armour were not lacking,—but the pure light of dawn,

with its message of faith and hope had not yet arisen in the sky of his life. It was not the increase of what he had, but its illumination into beauty, that was wanted.

When Binoy had said that, at certain auspicious moments, the love of man and woman became sublimated into a miraculously rare manifestation, Gora was not able to laugh it off as before. He could not but acknowledge to himself that this was no ordinary union but the very fulfilment of life, for its touch had given added value to all things, new life to the body, new vigour to life, new meaning to life's energy.

In this day of their social separation, Binoy had left behind him the refrain, as it were, of some perfect melody to haunt Gora's heart. It was some time now, since Binoy had departed, but that music would not cease. The current of Binoy's love had come to join its flow with Gora's own love, and their confluence was resonant with the beating of wave upon wave. What Gora had tried to keep dammed up out of his own sight, now broke its banks and revealed itself in all its beauty and power. And Gora no longer had the heart to revile or condemn it as unhallowed or mischievous.

Thus passed the whole day, and at last when the afternoon was merging into evening Gora took down his shawl and throwing it over his shoulders went out into the street saying to himself "What is mine I must claim for my own, otherwise I shall remain for ever futile and incomplete in this world."

There was not the least doubt in Gora's mind that of all this world, Sucharita was waiting for his call alone, and he determined that this very evening he would justify this waiting of hers, and give it fulfilment. As Gora passed through the crowded streets he seemed to be out of touch with everything, everyone, here, for his mind was far transcended his body in the impetuosity of its onrush.

When he arrived in front of Sucharita's house, Gora suddenly came to himself. He had never before found the door of the house closed, but to-day it was not only closed, but when he gave it a push he found it was locked also. For a moment he stood in hesitation then he gave two or three loud knocks until a servant came out, and seeing Gora in the dim light of evening, said without being asked "Our young lady is not at home, Sir."

Where is she?" enquired Gora.

He was told that she had been away for two or three days, to help in the preparations for Lolita's wedding.

For a moment Gora almost decided that he would go to the wedding himself, when all of a sudden an unknown gentleman, coming out of the house accosted him with "What is it sir what do you want?"

"Nothing thank you" replied Gora, after having looked him up and down from head to foot.

"Come in won't you, and sit down a little and have a smoke" urged Kailash.

Kailash was finding life very dull for want of companionship, and he jumped at the relief of having someone to talk with. In the day time he managed to pass his time somehow going, hookah in hand, to the end of the lane and watching the passers by in the main street, but when evening came, and he had to retire inside the house, he nearly died of boredom. He had long been through the subjects which he could discuss with Harimohini, for her conversational powers were strictly limited. So Kailash had taken up his quarters in the little room beside the front door where, seated on a *tulsi* with his hookah, he would now and then send for the servant and pass the time talking with him.

"No, thank you, I can't stay now," answered Gora and, before Kailash could repeat his request, he was clear of the lane.

Gora had come by the idea, which had become firmly lodged in his mind, that the main events of his life were not accidental, or at least that they did not depend on his own choice. He believed that he had taken birth for the fulfilment of some special purpose of Providence in regard to his country's destiny. Therefore he often sought for a deeper significance in even the most trifling of events. And when he found Sucharita's door closed in the face of his overwhelming impulse to see her, he could not help thinking that this amounted to a special message. The Ruler of his life thus forbade it. In this world Sucharita was not for him—her door was closed to him in this life.

It would not do for a man with Gora's aspirations to allow his passion to overpower him. He must have no such thing as pain or pleasure of his own. He was a Brahmin of India, he must propitiate the gods, disciplining himself for her sake. Not for him was attraction or affection. God had shown him this mundane affection in its true colour—which was not the restful purity of white, but the disturbing red of desire, and which did not allow of the intellect working dispassionately. "I am a *sannyasin*," he said to himself. "This kind of thing can have no place in my life."

(To be concluded.)

Translated by W. W. PEARSON

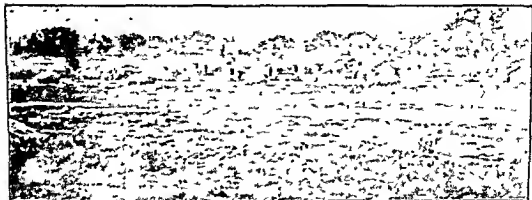
GLIMPSES OF INDIAN INDIA

V RECRUITMENT OF CRIMINAL TRIBES IN THE NIZAM'S DOMINIONS

By Sir NIHAL SINGH

IN the Nizam's Dominions, as in some other parts of India gangs of men, women and children, belonging to certain tribes, some of them more or less inoffensive others with strong criminal tendencies, roam about the country. As soon as a boy born among these criminal tribes begins to take notice of things, his parents begin to teach him the

secrets of the particular form of crime in which they specialise, be it highway robbery, house breaking, or counterfeiting coins. One of the earliest lessons taught is to inculcate in him the habit of withholding information, no matter what inducement is offered or what punishment is inflicted. As he grows older, he is made to go with the gang to the scene of crime and at first made to



Bird's Eye View of the Criminal Tribes Settlement at Lugal, in the Nizam's Dominions, looking north

act as a scout and later to help in the committing of the crime itself. By the time he has reached man's estate he has lived too long in the atmosphere of crime to know right from wrong, much less to have any desire to lead a life of rectitude, and, therefore, he continues, as long as he lives, preying upon society, looking upon time which he may be forced to spend inside a jail as an inevitable result of his own or some companion's blundering, or the act of unkind fate.

Some years ago, the Inspector Generalship of Police in the Nizam's Dominions was held by an exceedingly capable and energetic man—Mr. A. C. Hankin. In the course of his tours, and in examining the files which daily went up to him for orders, he came upon this problem. Not content with discharging the routine duties he gave much anxious thought to it, and discussed it with police officials of the neighbouring districts, who had to deal with the same problem.

As the result of this investigation and cogitation, Mr. Hankin came to the conclusion that the treatment meted out to the members of the criminal tribes who were caught red handed was no remedy at all. What good was it to shut up these men and women for a few months or even a few years, when both the police and the judges knew that as soon as the gates of the prison opened upon them, they would drift back into the line of crime which they pursued previous to their incarceration? Besides, what of the thousands of boys and girls who were being brought up from childhood to look upon society as their legitimate prey and whom nobody was trying to show the better way f

II

As soon as this awakening came, Mr. Hankin set out to prepare a comprehensive scheme for dealing with the problem in a manner which in the course of a few years, would enable to stamp out the evil. Being a practical man with an intimate knowledge of the nature and habits of the people whom he had to take in hand, he did not set out immediately upon an experiment of reclamation. On the contrary, he began to classify them into groups which would make it easy for him to handle them.

The three divisions into which the gangs were finally divided were

Firstly, those which were numerically strong enough to terrorize village communities and commandeer from them supplies and carts and were thus able to lead a life of ease and comfort at their people's expense.

Secondly, those which stole property from the villages near which they encamped, but who realising their weakness, pulled up stakes and went in search of pastures new, as soon as the rustics became alive to the danger of their presence in the vicinity. And

Thirdly, those which engaged in coolie work, digging earth, quarrying stone, making baskets, vending medicines and the like, as an ostensible means of livelihood, but who, during the fair-weather months of the year, wandered from place to place committing theft and robbery whenever they got the opportunity.

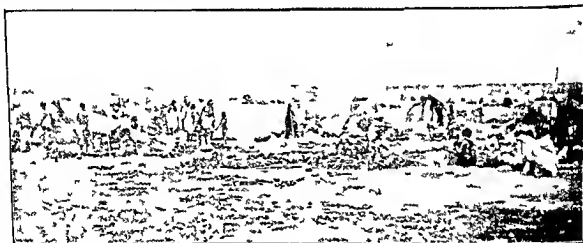
In dealing with these three classes, a systematic attempt was first made to weed out the gangs which did not belong to the

Nizam's Dominions In view of the fact that they had no settled place of abode it was not easy to perform that operation. Persistent search, however, enabled the authorities to isolate and to deport large numbers of men, women and children who had wandered in from the surrounding districts, undertaking, wherever possible to furnish the courts in British India and in other States evidence which, in many cases led to their conviction.

The police made searching inquiries into the antecedents of the gangs which had been in Hyderabad territory for several generations and, therefore, could not justly be turned out. Persons who gave promise of

It was more difficult to reclaim the gangs consisting of more or less hardened criminals than to deal with persons who merely lacked a definite abode but were not really vicious. The only way in which the police could deal with these men was to keep under surveillance persons who though found to be criminally inclined, yet had no tangible charge against them, while convictions were secured against the members of the various gangs, who had committed thefts, robberies or other crimes.

As soon as these men finished their terms of imprisonment, and in some cases, even before they had done so, they, together with their families, were sent to a Settlement



Camp of Waddars at Himayat Sagar near Hyderabad Deccan. When members of the Criminal Tribes have become settled down to such an extent that the authorities feel that they can be trusted to behave themselves like honest citizens they are allowed to go out on works such as the building of this big dam.

settling down quickly were sent as an experimental measure, to work up on the Osman Sagar project—a large tank designed to make the capital secure against the menace of flood by taking water out of the Musi river and using that water for drinking purposes. Through persistent endeavour they gradually lost their truculence and distaste for honest labour. Men who had never handled a pickaxe in their lives became, in the course of a few months, as efficient diggers as those who had been brought up to such labour. The women engaged in such labour during the day and in the mornings and evenings attended to their household duties which multiplied as the process of civilisation advanced.

specially created for the purpose at Lingal, about 100 miles from the capital. That place was chosen because it was a forest area, far away from any large centre which would offer temptation to the persons sent there.

About 14,560 acres (22½ square miles), were given by the Government for purposes of trying the experiment. The jungle, much of it virgin forest, was cleared from the area marked out for habitation. The village was mapped out on modern lines of town planning. Wide roads were cut and trees were planted upon either side of them.

Great labour was bestowed upon ensuring the sanitary condition of the place, so that in course of time it might serve as a model of village sanitation. So well did the

authorities succeed that though the plague and other epidemics spread to other villages in the district, Lingal remained free from dread scourges.

A portion of the jungle round about the settlement was cleared and divided into plots, each of them 20 acres. It was intended that the authorities would give one of these plots, together with the means of cultivating it, to each ex-convict and his family as soon as there was reasonable hope of his settling down.

Upon arriving at the settlement, ex-convicts, accompanied by their families, were sent to live in a part specially set apart for their reception, where they would not come in contact with persons who were already on the way to become honest citizens, and where they would be carefully guarded and prevented from running away. All

exceedingly intelligent and quickly mastered the routine of farming operations, and grew proficient in handling implements and caring for cattle.

During the early stages of the experiment the men were not permitted to stay in the fields at night, even when the corn was ripening and there was danger of destruction of crops by wild animals. After a time however, when they have settled down, and the danger of their running away had become less, they were allowed to spend the nights in their fields to watch their crops, and were not made to return to the settlement to be present at roll call.

The results which have so far attended the experiment have proved satisfactory both to the cultivators and to the authorities. The newly turned farmers quickly realised that if their fields were carefully tended they



Members of Criminal Tribes who have been permitted to leave the settlement at Lingal to secure employment on public works

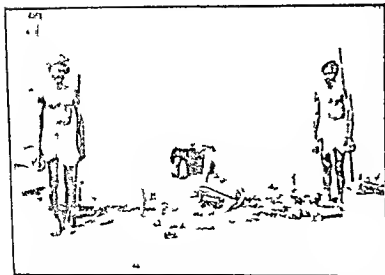
children who were not sucking or were not in a precarious state of health were immediately removed to a boarding house set up by the authorities to enable the sons and daughters of criminals to be brought up in a healthy atmosphere.

After the ex-convict arrived he was allowed to lead a life of comparative ease, and effort was made to secure his confidence. In course of time as he settled down, he was given a piece of land.

Since most of these men did not know even the elements of agriculture, they had to be taught every form of work. That difficulty did not however, prove as great as might be imagined, because these people were

would get more money out of their crop. There was therefore, every incentive for them to attend to their work and become more prosperous, instead of running away.

The authorities at the same time, made the ex-criminals realise that they would not excuse absconding. Since every member of every criminal tribe was registered, and a complete record of his or her history and movements kept, together with photographs and finger prints, it was possible to trace all persons who managed to slip away. Such persistent effort was made to track absconders, and so successful, as a rule, were the police in arresting men who showed great ingenuity in hiding themselves.



Members of Criminal Tribes making a hole in the wall of a house so that they can enter and steal the property inside

ally the people at Lingal came to understand that it was hopeless to expect to be able to outwit the authorities

Once that conviction was established in the minds of the settlers they accepted their lot, which they soon found was much pleasanter than it had been when every man's hand was against them. Under the new conditions they owned good sized farms, had a plentiful and perennial supply of water for drinking purposes and some irrigation facilities and lived in houses which to persons used to a nomadic or semi nomadic life seemed comfortable. So long as they behaved themselves no one interfered with them.

III

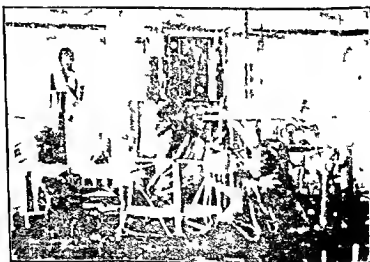
I motored out from Hyderabad to Lingal to see for myself how the members of the Criminal Tribes who were made to live there were really treated. Since on arrival I found the place much larger than I had expected to do I spent five days instead of stopping for a few hours as I had originally planned to do.

The men and women so as they are at the settle-

ment have of course, no opportunity to commit crime and have to lead an orderly, productive life. What happens to them after they are allowed to go away is entirely a different matter. They usually are sent to work on large public works projects, and remain under police surveillance.

I could see, however, that the settlement was giving an entirely new direction to the life of the boys and girls who were being brought up there. Instead of being trained from their infancy upwards how to steal or to rob or to counterfeit coins they went to school and learned the elements of the three Rs and some trade or other which would make them economically independent. Special care was taken to teach them ethics, to enable them to cultivate habits of cleanliness, and to develop their physique.

Gardening formed an essential part of the curriculum. A plot of land was allotted to a number of boys who dug it up and sowed seeds which they bought with their own money. The vegetables grown were sold



Members of the Criminal Tribes learning weaving and Tailoring at Criminal Tribes Settlement at Lingal in the Nizam's Dominions

and the amount realised distributed among the pupils to spend as they liked

Carpentering, smithing and weaving were also taught. The training given was extremely practical, as was proved by actual results. The pupils in the carpentry workshop, for instance, manufactured ploughs, chairs, tables, door and window frames, doors, cots, cart wheels, and other articles, the sale of which, in a single year, brought

in nearly Rs 500. Four students acquired such proficiency at making agricultural implements and other articles that they were taken out of school, supplied with tools, and set up as blacksmiths and carpenters, and from the beginning were able to earn a good living. Three girls who had learned weaving were giving an advance of Rs. 40 each to enable them to buy looms and set up in business as weavers.

"A HISTORY OF HINDU POLITICAL THEORIES"

(A REVIEW)*

IN the course of progress of Indian historical research conducted in an organised fashion since the first organization of the Indian Archaeological Department, the publication of the first volumes of South Indian Inscriptions by Dr Hultzsch drew pointed attention to the administrative side of Hindu history. The publication of the *Arthashastra* by Dr Shama Sastri of Mysore in 1903 makes an equally important landmark in turning attention to the theoretical side of Indian politics. Since then some of the scholars engaged in Indian historical research, European (including American) and Indian, have paid some attention to this side of Indian History. In the interval between these two, some little progress had been made in the study of Hindu administrative organization by a paper contributed by myself on the "Chola Administration" and another by the late Rai Bahadur V Venkaya on "Irrigation in South India" under the Hindu, to both of which papers the late Dr Vincent Smith drew attention in his *Early History of India*. The publication of the *Arthashastra*,

however, set a far larger number of scholars at work on the subject of the *Arthashastra*, so that with the publication of these we might well regard that the study of Hindu polity, ideal and actual, had taken a definite start. On the Indian side of it there has since been very considerable activity and a considerable output. Rao Bahadur K. V Rangaswami Aiyangar delivered his Sir Subramania Aiyer Lectures on "Aspects of Hindu Polity" bearing merely on the theoretical side of the question. Since

then Professors Radha Kamaḍ Mukherji and Romesh Chander Mazumdar have both issued scholarly volumes on local government. Mr K. P. Jayaswal, Prof. P. N. Dandargy, Prof. D. R. Bhandarkar, Dr R. Shama Sastri and Dr Narendranath Law have all of them made substantial contributions to the elucidation of the theory of Hindu polity. Dr Law has attempted to deal with Hindu political ideas and institutions as a study in evolution. Dr Ghoshal's is a more systematic attempt to deal with the theory part of Hindu politics, and this book before us is his effort in this direction beginning with the Vedic period and bringing the history down to the 17th century. Almost about the same time as Dr Ghoshal's book, another Bengali scholar, Benoy Kumar Sarkar, issued his book 'Political Institutions and Theories of the Hindus', published in Germany.

Dr Ghoshal claims to have traced in his work "the political thought of the Hindu people through the long and varied history of its origin, development and decline," whereas Mr. Benoy Kumar Sarkar attempts to trace the history of the political institutions and theories of the Hindus. Dr Ghoshal's book, therefore, may be regarded as a contribution to the history of political theory of the Hindus. The political theory of the Hindus had received some attention as long ago as 1875 at the hands of the late Dr John Muir, but then the subject had to be treated under limitations in regard to material which made it impossible that the Hindu political institutions could be carried very far. During the last half a century the advance that has been made is so great that we may almost flatter ourselves that we

* By U. Ghoshal, M.A., Ph.D., (Oxford University Press.)

have enough material to treat the subject on an adequate scale. Dr Ghoshal makes the attempt with considerable success. The time has not perhaps quite arrived for a comprehensive treatment of the subject—Hindu Polity, ideal and actual. Obviously that comprehensive attempt cannot be the first and could come only after a very considerable amount of preliminary detailed research. The works mentioned above are attempts more or less in the same direction, and may lead ultimately to the achievement of that ideal Hindu political ideas according to Dr Ghoshal resolve themselves in the last resort to the ideas of kingship and government.

Dr Ghoshal treats of the theories of state and government from Vedic times onwards as was stated already. He marks the stages of development historically, of political ideas, those of the Vedic period coming down to the end of the period of the Sūtras, then those of the period of the Mahābhārata and the Code of Manu, then those of the Smṛitis and the Purāṇas, then those of the great commentators and lastly those of Nīlakantha and Mītranisra. He has to take along with the second the Arthashastra as a separate class by itself, and of the notions of the Buddhists as such. Such political ideas of the Jains as could be marked out distinctly are dealt with incidentally in the course of this treatment of the political evolution of Hindu theory as well. He divided the subject again for particular purposes into those of the canonical school of the Vedic literature, and what he calls the secular school represented by the Arthashastra and certain parts of the Mahābhārata then the Buddhist school at least for one part of the subject. Dr Ghoshal's scheme of treatment of the subject is an ambitious one and it must be said to his credit that his achievement is not unworthy of the high theme. His chronological scheme may not command universal assent, but can be regarded as indicating the general course of development. It is impossible to discuss in detail the method of treatment adopted or his main inferences. We may record with pleasure our general approval of both. We would, however, draw attention to a few points of the first importance in the thesis that seem to call for remark. Though he approaches the question with the caution demanded by scientific research, it strikes us that his notion of the secular character of the school of the Arthashastra shows a tendency to be carried too far. Admitting as he does that Kautilya's Arthashastra is more an administrative manual than a theoretical treatise on political principles, he still makes an attempt to give it a secular character because of the omission of the *purusha* as an integral factor in the seven elements of sovereignty (*saptanga*). We are afraid this transcends the limit of fair inference, and is liable of being checked only by an investiga-

tion into the actual working of the institutions. The term *amatya* as one of these elements (*prakṛti*) is not to be taken in the singular and regarded as referring to the minister. The term like others seems to be used in a generic sense, and if so interpreted would include the *purusha* among the body of ministers. The ministers constitute a group, and the rules laid down by Kautilya must refer to the whole group of ministers. The Kural which follows the recognised details in respect of these *prakṛtis* makes some vital distinctions. It separates the king, and describes the remaining six elements as his *angas* or organs. It includes as one among these *amuchhu* in the abstract in place of the *amatya*, and the use of the collective abstract in Tamil seems to warrant the inference that it is a body of ministers. In other literature contemporary with the Kural we hear of the body of ministers spoken of as 'the five great bodies' literally, thus making it clear that we are concerned with a body of ministers and not a single individual. This group of five is headed by the *purusha* who is an individual, as also the great astrologer. The other three constitute not individuals but bodies. Later practice seems to support this.

On page 95 of the work Dr Ghoshal discusses the point whether the seven elements constitute the idea of sovereignty or the state and is inclined to regard the whole as representing sovereignty or the government rather than state or kingdom. As was pointed out above the Kural takes the sovereign out of the category and treats the other six as his organs, thereby perhaps following the Arthashastra idea of integration of the seven into one, and if this idea of integration is accepted the inclusion of *Janapada* or the Tamil *kudi kudi* (territory) must make the integrated whole not merely sovereignty or government, but the state itself.

The treatment of Hindu ideas leading to something resembling social contract is fair and full, but the apparent great difference between the Buddhist handling of this notion of contract and that of the Brahmanical canonists is not so real as it appears. If the Buddha cast away notions of divinity it naturally would make the Brahmanical theory itself come very close to the Buddhist even in point of its extreme character. While therefore, it is possible to treat the Buddhist notion of this contract in a separate category it ceases to be quite so distinct in the last analysis if regarded as the theory of contract according to the Brahmanical canon modified by the removal of the superhuman element in it. Deprived of this higher authority the general consent of the people implied in the term *mahāsammata* follows inevitably. In regard to the notion of the relations between morality and politics, particularly in reference to the Art-

thastra, a good deal has been said one way and another, and Dr Ghoshal's treatment steers clear of what might prove to be a fruitless discussion. Such as it is, due allowance must be made for what perhaps is an administrative manual, and an administrative manual must suffer from the limitations of its actual surroundings. Looked at from that point of view much of the criticism against the immoral teaching of Kautilya so called, will perhaps lose edge, as Kautilya may be regarded as having unscrupulously put in as recognised instructions, what is perhaps regarded as the inevitable needs of circumstances.

In regard to the relation between religion and politics Dr Ghoshal has rightly drawn attention to the attempted synthesis between the two in later Hindu political treatises. It is perhaps this effort at synthesis that prevented what seems to be the almost inevitable opposition between the two, and that perhaps is the great merit of Hindu political organisation no less than social. What is pointed out as

peculiar to the Kamandaka and Sukra Niti in the treatise of Dr Ghoshal, seems to be assimilable to the ideas of the Kural and that opens a new line of investigation which for obvious reasons Dr Ghoshal passes over lightly.

The little book of 278 pages before us handles the whole vast problem of Hindu political theories comprehensively and withal in accordance with the accepted principles of scientific method and, judged on the whole, Dr Ghoshal has achieved his object of presenting Hindu political theories as an evolutionary process with great success. The historical landmarks are well laid and the details filled in satisfactorily to present what might be regarded as a legitimate sequence of ideas. Such small defects as the book might show can only be corrected when a fuller treatise on Hindu polity, actual and ideal, becomes possible, and the political ideas of an age could be checked by the practice prevailing in the particular period concerned.

S. K. ATYANGAR

RURAL RECONSTRUCTION

By ARTHUR GEDDES

“SRINIKETAN, the Department of Rural Reconstruction of Visva Bharati has been working just 18 months. We may now say that the Institution has got into its stride and is well on the way to finding further solutions towards a happier countryside. It has been testing these long enough to prove that the principles held before it and applied here are right. And though with time and further practice these will be applied with greater skill and better adjustment, we are now more than ever convinced that its ideals are worthy, are sorely needed, and that the main lines of its work are rightly oriented.

Mr Elmhurst's lectures* have made known to a few the work being done, under his fine leadership in the endeavour to realise the ideals to which the Poet Tagore has long pointed the way.

Till now, however, those here hesitated to appeal for the funds and gifts in kind now urgently needed to establish the work firmly and

to carry it on. It was rightly held that results would be the best appeal. These are now appearing and in such number as to give strength to the pressing request for money that we are now forced to make. Let me see, then, how far the results realise and justify the "Aims and Objects" drawn up a year and a half ago. The reader is requested to see *Prospectus Visva Bharati, Department of Agriculture and Village Economics* pp. 1 and 2.

First I ask my friends among men of good will in the villages? Do they trust the men they know in our group? Yes, for they prove it themselves by coming to Sriniketan, not for charity, but for counsel and advice, and then by carrying it out and succeeding too. First in what is perhaps the most difficult and intimate question that of local squabbles and faction fights which, if whipped up by unprincipled lawyers founts soon swell not only ruining losers and almost the 'Winners' too but cause feuds like running sores in the body spiritual and economic of the community. Fine work has been done in healing old feuds, averting fresh ones and now in strengthening the will for

* "Robbery of the Soil and Rural Reconstruction"

peace of the village elders, and starting works which testify to a new solidarity. For instance the road past one village is being re-made by its inhabitants, about a mile of which has already been finished. For such work, as also for the fines they impose on themselves for breach of village peace, there is no individual profit nor pay, but common good.

It will be seen how such trust brings mutual affection and friendship. If an order be possible, next to spiritual health comes bodily, and here the work of the dispensary has been invaluable, attending directly to more than six thousand patients, and spreading a knowledge of hygiene and child welfare. Yet does this mean only bodily health? The spiritual teachers have ever healed the sick. And as callousness to sickness and pain inevitably sets in where there is ignorance of how to remedy and to prevent them, so care and love grow too when simple skill of healing is spread among village wives and mothers.

Besides this the gain to sheer "economic efficiency of health will be seen at a glance. When the mothers—housewives, or the bread winners, helpless through sickness, are cured, hunger and ruin are averted, and the happiness when a sick child is made well again is the oldest story in the world. But their poverty, cause and effect of disease, forbids payment by the villagers themselves and so for long this must be "Charitable." A Medical Student in holidays would find this an all round experience, and a voluntary lady worker could find no higher vocation. It may be imagined, but should really be seen, how the trust won by the healers of the wounds of the village, and of the villagers brings mutual affection and lasting friendship.

To assist the villagers and cultivators in solving their most pressing problems we have first to solve them ourselves, by living a community life together and running our concerns efficiently and well. We can at least say this is our honest endeavour, with heart, hand and head. Perhaps a guest from abroad may be allowed to say more,—that he has never known a warmer welcome, nor lived in a group more united in ideals and work than this. And on the other hand solid work is being done on the farm in developing a new working plan for season and year. To a stranger from Europe it is astonishing, not so much to see a lack of technical skill among the mass of cultivators, as to find that they have no first rate example of up to date farming in their district to follow. In fact up to date methods have to be worked out, and their success tried and proved for the district itself. To take a simple example, it was seen that ground nuts would be an excellent protein food and should grow well. They did, the crop was successful. The ground here,

however, gets so hard and 'iron bound' after the rains that the labour required to dig up the crop largely absorbed the profit. The remedy was found in planting an early variety which can be gathered while the ground is still workable. But this was a matter of experience, the sort of experiment the cultivator himself cannot afford to make, though needing the result so badly, just because he is on the verge of subsistence. It is because such experiments need to be made for him that financial help for the Department is absolutely necessary for these first years.

Thornless cactus is being grown, and Australian maize is proving a highly successful fodder crop, germinating better and maturing twice as fast as jowar. (Only yesterday cultivators from a distance stopped us to point across the fields and ask us its name.) This crop could be tried in the beginning of the rains and would be off the fields before rice transplantation begins. In this way a plentiful fodder supply could be grown for cattle.

Breeding experiments are being continued from beginnings made in the small dairy farm at Santiniketan. Local cows, yielding only two to four pounds of milk, when crossed with Multani bulls have offspring giving from twelve to twenty pounds. Our acting Director has put his twelve years' experience of the district to good use, and villagers come from twenty miles to have their cows bred. With increased stock the work could be greatly advanced, while the milk for the children of Santiniketan would be an inestimable boon.

For poultry improvement Leghorns and Rhode Island Reds are being crossed with desi fowl, and stock being raised by incubation. Before very long an export trade through co-operative sale may be built up among the Mahomedans, Santals and the poorest Hindus.

One rule is being stuck to, of never giving advice without local experience to back it up. There is no Government nor any other experimentation for this, as for so many districts, though at short distances conditions vary strikingly. In ways like these the 'problems of the field are steadily being solved on the experimental farm.

Along with them 'the problems of the village' are being taken to the class room, and studied in co-operation with Santiniketan itself. Methods of "Regional and Village Survey" are being applied. The knowledge we need here can only be won by patient research—by observation in the villages and countryside—synthesised in the study. Moreover we believe that the results, if carried to the point of publication, will be of real value to co-workers in other regions, as they are to those who follow us here. Economic surveys, such as Dr Mann's "Land and Labour in a Deccan Village", though

far too few, are invaluable. Yet even these point to the need of further sociological and interpretative survey, as why not 'Life and Labour in a Bengal Village'—a task which has hardly been attempted, and demands not less insight, sympathy and patient work. Those whose special study in the Visva Bharati is of a more scholarly and historic nature feel it the complement to their own, and fundamental for research into the value and reality of Indian civilisation.

We come next to the efforts to "carry knowledge and experience to the villagers," and "to work out an education in the villages based on the Boy Scout ideal," and here the results are most encouraging. For sanitation and health Miss Green and other ladies visit the homes of three villages, helping and teaching the women there, and also bringing news of the outside world and fresh hopes with them. Quinine distribution is carried out by Boy Scouts. The little school begun by Miss Green is attracting the younger children of the staff, and girls from Soral village, to the number of fifteen or more. Not only the three Rs and easy English are learnt, but sewing too, and some very pretty and useful work has been done by these happy youngsters. And in the villages the teaching of simple sewing has already helped many housewives and it has given quite a number of poor widows a means of livelihood and the satisfaction of a craft. Forbidden to labour outdoors they are condemned as an Indian said, "to starve behind their doors." This outlet is banishing poverty and melancholy together. Might not lady workers find a task well worth doing in extending this work for their sisters?

Next to the first essential of husbandry, village crafts are in urgent need of restoration. Now science is serving the craftsmen as formerly the capitalist alone, and even without machinery they can again set their looms agoing, their tan pits to use, and their forges aglow. Whole castes can be set at work, and as their skill advances, their social worth and status will rise together. Not only they but the cultivators too will gain for they may diminish the buying and selling outside the villages with all the cost of transport and loss to middlemen. This means having their own cotton, wool, skins and raw materials used, and repaying largely by shares of grain, as in every village of old.

To begin this restoration of crafts, we have two working weavers, a good Dorry maker, and a Mora maker. Till now we have also had a weaving expert to teach our own regular students, to train boys and men coming in from the villages of the district and even further away, to organise the weavers of the neighbour-

hood in securing better looms and for joint purchase and sale, and if possible to set a standard of effort and skill by his own work. When funds allow, a yarn bank must be started. Now while the working weavers earn their living, organisation and teaching requires extra time for which there can be little return, and for which an expert is really needed.

Tanning is to begin so as to occupy the Moomhis of the region, whose perquisite of hides is of little use to them since they sell them untanned at next to nothing. A capable student has been promised a six months' scholarship to complete the year's training needed, on condition of giving at least two years to set the work agoing here. The purely artistic side of village crafts has naturally found its way to Santiniketan, where artist and villager combine to do beautiful work in simple carving, lacquer and toys, and thus hand on a living tradition to the children who join in these plays, and often create lovely things of their own.

It is hoped that a silk room may be opened in Calcutta so that friends may see all such work.

One of the most interesting and somewhat unforeseen developments of Sriroketan has been the new way in which its experience and aims are being carried to the villagers. Its students, in gathering the village boys for gardening and scouting are thus teaching their more conservative elders not by precept but by example. In other words youth is carrying to youth newer skill and newer ideals. Thus while the villagers could not be persuaded to form a fire brigade in spite of the constant dangers and disasters in the hot weather they followed the example of the small scouts trained by a student. In the plots being worked by scout troops of five villages led by students who have now had their first years' training and are competent themselves three vegetables new to the district are being introduced. These are the ground nut cow pea and lady's finger, and the young scouts are full of interest to see the new crops growing. And it will be noted that these supply just the protein and vitamins for lack of which the Indian peasant falls short of manly vigour and sound health.

Again the night schools have increased in efficiency by intimate cooperation with the school masters, as the 'reports' show, ever since their teaching was related to life and service for the boys own homes and 'for their neighbours as for themselves'. In the villages the scout troops are now helping to drain the mosquito pools and have secured drinking tanks. To have heard the boys up to the middle in water, cutting weeds, singing lines from one of '— a chasa songs would give'

any heart' And Nanda Lal Bose, who witnessed it, was delighted by the sheer beauty of their rhythmic movement,—too rare a sight since country labour became a monotonous round of individualised toil, but ready in the heart of boyhood to spring out again And as the 'scouts' take their part in service they are practising already "mutual aid and common endeavour"—the life spring of "citizenship and public duty"

The first step in restoring country life must be to help the peasant to raise plenty of the right food for his family and himself, to find sufficient clothing and build a good home for them—surely modest demands, but all of them unfulfilled today Money however is needed too, for rent and extras, and here our co-operative concern is already a saving to them There all can come, from the staff with monthly requisitions, to the poorest folk whose pice have to be fairly distributed over a little salt, chillies, oil and



"Scouts cleaning a drinking Tank.—The Pir Pukur

also The next step, when funds are forthcoming, must be to start co-operative banks, founded on the mutual trust so sorely shaken but taking root again since Srimketan began its work

Did space allow, more instances could be given to show how the spirit of sincere service and cheerful sacrifice has been growing among staff and students, called forth by active comradeship with their harassed neighbours in the villages And through all round competence proved by the trust they win from a score of village ragamuffins, the students gain in self-respect and they need the fear of the 'Fram' that banal of Damocles, less as they see an immediate use and real opportunity for all the knowledge and skill they can gain They have taken a share in building their cottages, grow their food and rearing hens, in making their own benches and in farm labour too in the fundamental grasp of science by

the students from observation outside, applied within For instance the care of their own animals and garden plots, their cure in disease, and their breeding are foundations for biology, so too the search in tanks needed for an economically run anti malaria campaign This may lead up to that real pleasure in bird or flower watching for its own sake which, when the countryman shares it with poet and artist, lightens his burden and is a hiding source of joy

In free hours the students are often guided to the heritage of books and songs A "Masque" performed by them symbolised the spiritual purpose of their work In these ways they have the chance of self development with freedom and guidance toward the life of the spirit without which 'rural reconstruction' will fall to ground—"Except the Lord build the house they labour in vain that build it" And in our meetings, without distinction of caste and creed we endeavour to recall together the Unity without which we cannot hope to build and plant enduringly

Yet the building and planting have to be done Bricks and mortar have to be gathered and the seed of experiment sown (though at times it fails or it would not be experiment) We make this appeal for the funds urgently needed to 'carry on just because, as we have tried to show, that sacrifice will be justified

The mutual aid between all other branches of Santiniketan and Srimketan is becoming still closer The elder boys from its school are taking classes in carpentry and soon may join in dairying and poultry rearing Boys, and older students too, are working in their own plots in free time, advised by teachers of Srimketan and the boys help manfully in the gardening at two villages near by Santiniketan staff also share the village work, not only in enquiry and research, but humanly The Music teacher is to form a village choir to revive the folk songs and teach the manly labour songs of our Gurudev Other professors are to tell stories from the puranas as well as from more recent wisdoms and have royally entertained villagers at Melas and "Rallies" held there

Without the Mother School of Santiniketan, "Srimketan" would never have been Its nearness is its first asset, socially, culturally and spiritually, through the inspiration of the founder And Srimketan, by re-linking the children of the school, and the artists, singers and scholars of the culture institution, with the villagers is already returning its debt So that its curtailment from lack of funds—still more its ending—would not only be a loss in itself but a loss, now and in the future, to Santiniketan as an integral group, one in purpose and ideal-

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu and Urdu Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered The review of any book is not guaranteed Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books No criticism of book reviews and notices will be published—Editor, M R]

ENGLISH

HEERANNA AND VENKATASWAMI OR FOLKTALES FROM INDIA By M N Venkataswami, with a prefatory note by the Rev J C Knight Anstey xxi+220 with 4 pictures (Madras, S P C K) 1923

Mr Venkataswami is a diligent student of the folk lore of South India, and his first contributions on this subject appeared in the *Indian Antiquary* many years ago Since then he has published such legends and tales in book form, with the titles of *The Story of Bobbili* (1912) and *Tulashinah and Nagaya* (1918) But a strange fatality has dogged his literary productions nearly all his printed copies of these two books as well as of his father's life (reviewed by us in February 1909) have been successively destroyed, by fire, flood or other mischance But Mr Venkataswami's persistence is unconquerable He has brought out this present collection of 101 folktales in a beautifully printed and bound volume, enriched with notes, a glossary of orient al terms and a careful index The stories are classified according to their subject matter into "supernatural," "adventure and romance," "droll," "caste eccentricities," "professional character illustrations," "about gods and goddesses," "about Europeans," "beast fables" and "ancient cosmography" They will delight the general reader and also throw light on the 'back of the peoples mind' in Southern India.

Professed students of folk lore would have been greatly helped if the author had been at pains to point out to what locality and among what caste or profession each story is confined and tried to trace its origin and travels It is essential to get, if possible, the original pre-Aryan and aboriginal form of a folk lore, and not the modern version as spoils by Sanskritists and Hindus to give it a "pure orthodox" colouring Sir Herbert Risley in a circular issued for

the Indian Ethnological Society explained the importance of getting back to the very fountain head of our ancient traditions and customs, and rejecting their modern "civilised" versions,—which are utterly useless for purposes of scientific study Mr Venkataswami ought to be alive to this side of the subject

To the general reader, for whom this book is intended, South Indian folk lore, with its quaint humour, should be delicious Readers of Major Bevan's *Thirty six years in India* (2 vols) and of *Gooroo Noodle* know what a rich vein of wit and wisdom in primitive simplicity is still afforded by the south to those who have eyes and ears for it For the general reader, one or two of Mr Venkataswami's tales are of dubious taste, as they reflect the medieval way of looking at these matters

JALUJATE SARLAAR

YOGIC SADHAN Edited by the Uttar Yogi Published by the Arya Publishing House, College Street Market, Calcutta Pp 63 Price 10 as

A practical guide to Yoga propounded by Sri Aurobindo Ghosh He starts with the Will and finishes with the Body

RELIGION AND MODERN INDIA By Satish Chandra Ray, M A (London), Reader in Philosophy, Dacca University Published by Anandash Dhar, Anandash Library 33 1 College Street, Calcutta Pp XXXI+365 Price Rs 2 8 0

The book contains an Introduction by Sir Narayan Chandavarkar and ten chapters under the following headings—(i) Religion and Modern Civilisation, (ii) Religion and Nation building, (iii) Religion and the World, (iv) Religion and Social Life, (v) Spiritual Life and Its Realisation, (vi) Culture of the Soul, (vii) Rishis and Yogis of Modern India, (viii) Prospects of Universal Theism in India, (ix) India and the Christian Mission (x) Religion and

The author has raised the question—"which form of religion will survive the stress and pressure of competition between thoughts and ideas, practices and institutions in the modern world?"

His answer is—'It is the religion which can ally itself with morality and science, philosophy—the religion which has a clear vision of the future destiny of man in the light of the past history of his evolution which will help man in understanding the laws of the development of human society and in gaining mastery over the conditions of his life and growth the religion which has a deep insight into the spiritual world and a comprehensive grasp of the whole reality—the religion which embraces in its sympathy all the races of mankind and all the departments of human life and activity, the body and the soul the family and the society—the religion which aims at nothing less than the realisation of the divine will and the establishment of the kingdom of heaven on earth—the religion which is characterised by universality catholicity sociality and spirituality. This is the religion that is going to survive. The existing religions must all undergo greater or less transformation before they can become organically related to this world religion. But sooner or later the transformation must come.' P 333

This is the ideal which is defended and expounded in this book. We consider his views to be very sound and his exposition excellent. The book is recommended to our countrymen.

MAHESCHANDRA GHOSH

ON THE SAND DUNE By K. S. Venkatarani, M. A., B. L. (Ganesh & Co., Madras—Re 18)

The writing of 'prose poetry' is a seductive operation full of dangers. Quaintness of phrase and affectation of thought and sentiment are apt to be mistaken for the highest achievements of poetry and in the end one may get up from the reading of the book without either the rapturous enjoyment of poetry or the intellectual edification of prose. We are afraid that *On the Sand Dune* is perilously near such dangers. The book contains dreamy, philosophical reflections on man society and nature some of which are undoubtedly soothing to the spirit, but most of which have been given expression to, in happier phrase many times before in the history of the world's literature. 'O Industrialism' cries the writer, 'what a life less throb is yours. The pulse that is meant to feed the heart lets out the blood. You have set man on the treadmill and he goes round and round footsore and pained. What a waste of God-given energy. But has not Ruskin said this a number of times in better language?

age? And similarly about other observations contained in the book. There is however no denying the fact that the volume has got elegance of expression and can pass for a book of value, if one is anxious to seek support for it from the well known epigram of Pope—

'True wit is Nature to advantage dress'd',

What oft was thought—though it is rather difficult in this case even to adopt the concluding words, "but never so well-expressed."

MY EXPERIENCES IN AMERICA By Sivan Satyadev. Translated from the Hindi by Mr. A. Parvathy, M. A. (Published by the Translator, National College, Tiruchinopoly. Price Rs. 1)

It is significant of the new order of things in India that there should be a book like this published in the country—a translation by a South Indian into English from Hindi of a book of impressions of travels in America written by an Indian Sanyasin. The book is very appreciative of the superior organisation and life of the Americans and should serve as an eye opener to Indians.

A PILGRIM OF SWIAAT By A. A. Doraiswami Iyengar. (Peeryman's Press, Madras.)

A pamphlet in the good cause of the elevation of the depressed classes, consisting of stories pleading for the softening of the prejudices against them.

P. SESHADRI

IRRIGATION IN INDIA By D. G. Harris, Late Assistant Inspector General of Irrigation Oxford University Press. Pp. 100. Price Rs. 2.

This book briefly describes the progress of irrigation in India and will prove an interesting reading. The practice of irrigation dates back to many centuries before the commencement of the Christian era and the author has successfully described its gradual developments into such a big scheme like the Sukkur Barrage project recently sanctioned in Sind.

A map of India showing the positions of the important irrigation canals and sketch plans of big masonry works would have been very useful.

INDUSHEKHAR BHATTACHARYA.

PREPARATION OF ANTI RINDERPEST SERUM USING ANIMALS OF MODERATE SUSCEPTIBILITY AS VIBRI PRODUCERS. PART I. BUEALOGES. By Messrs. Pool and Doyle. Bulletin No. 129. Agricultural Research Institute, Pusa. Price as 12 Government Printing Press, Calcutta.

One of the dangerous diseases to which millions of cattle succumb annually in India is rinderpest, and Government is not unaware of

of the 51th birth anniversary of Mahatmaji. There are some poems also.

GUPTA SANDS *By Dr Lulitaur Singh*
Published by the Upper India Homeopathic Works,
Chandichowk, Delhi. Pp 61 Price Rs 8 1922

Dr Singh does a useful service in presenting this small book to young ladies, who are expected to be benefited by his sound advice from technical standpoint. The study of this small book will save many from evils to which many young girls fall prey so easily.

SAILAJI ALR FAKIR TATRA UREA KI BFTI *By*
Rai Sulab Pt Pajhulirp asady Dmedh, B A
Published by the Mitr Prakashan Karyalaya, Dikshit
pura, Jubbulpur. Pp 109 Price annas 12

The author of these historical romances put forward his own plea and plan. Our text books in history are like human skeletons and so they are unattractive. "It is to remove this defect in our history text books that we have inaugurated this series of historical tales which will include 30 or 40 such stories covering the whole field of Indian history. The heroes and heroines being Mohammedans, Urdu is fittingly used in conversational pieces. Historical facts are prefixed to the stories.

NIKUNJA *By Pratapnaram Srinastaya* Pub-
lished by the Hindi Grantha Bhawan, Benares
City. Pp 219 Price Re 18 1922

Thirteen short stories are collected in this work. Mr Premchand, the well known Hindi novelist writes a very short introduction. The author promises to be a good writer and his style is chaste and simple.

RAMES BASU

GUJARATI

HIMALAYA NO PRAYAS, (हिमालय की यात्रा)
By Vrajlal T Kamdar Printed at the Bombay
Fine Art Printing Works, Calcutta. Paper Cover
Pp 128+16 Price Re 0 12 0 (1923)

HIMALAYA NO PRAYAS KE UTTARA KHAND NI
YATRA (हिमालय की यात्रा के उत्तरा खण्ड की यात्रा) *By*
Dattatraya Balkrishna Kattelkar, at present in jail
Published by the Navjwan Prakashan Mandi,
Ahmedabad. Cloth bound. Pp, 170 Price Re 0 12 0
(1923)

NEPAL NO PRAYAS (नेपाल की यात्रा) *By Narayn*
Parushottam Sangani Printed at the Gujarat
Printing Press, Ahmedabad. Paper cover. Pp 61
Price Re 0 4 0 (1923)

We had only recently noticed a small book on the travels into the regions of the Himalayas. It was written by Mr Sangani, and we did not know at the time that his companion on that

arduous pilgrimage was Mr Kamdar, the writer of the first book. What was given in a brief narrative form by Mr Sangani has been expanded by his friend and he has been successful in producing an interesting and useful guide to future travellers. There are few books in Gujarati on this subject. Mr Kattelkar's narrative has a beauty and individuality of its own, and interests the reader by its homely and personal touches. It has been left incomplete as this writer has had to go to jail. 'The travels in Nepal' bring home to the Gujarati reader the conveniences and inconveniences of penetrating into that difficult region, and make him familiar with the traits and characters of its inhabitants.

BIDDING YOUTH (बगवो युवको) *By Professor*
Balantrai K Thakore, B A Printed at the Vasant
Printing Press, Ahmedabad. Paper Cover. Pp 168
Price Re 1 12-0 (1923)

The title is symbolical of the contents of the book, which is intended to present a picture of the budding youth (mostly male) of the present time. It is called a social play. The author claims that it will fulfil two functions: it can be read in the closet and played on the stage. We think it is more suited for the former purpose, with its long sermons on the question of animal and vegetarian food, and rather a novel feature for any work meant for the stage, simultaneous dialogues going on between two different pairs of the dramatic personae, it would be a feat indeed if the audience can follow either. In a predominantly Hindu play, excepting in a case or two, the marking off of the time of different scenes is regulated by Parsi holidays. Though there is a common thread running loosely through the book. The scenes are disjointed. The language put into the mouth of several ladies is very homely, and hence not elegant. The whole out-turn is distinguished by a sort of originality and unusualness, peculiar to the author. Fancy the opening pages of a drama showing a genealogical tree, (perhaps due to force of habit in a professor of history) and the closing pages also showing such a tree. The characters are identified generally by their initials, the antecedents of some of them, e.g., the Goanese woman Mary have been unnecessarily given (she and her unsavoury antecedents could well have been omitted). The scenes, though familiar, are made to put on an artificial garb. The object is no doubt commendable, but Prof. Thakore could have turned out much better work, in any of his other familiar themes than this drama writing experiment.

K M J

TAMIL

THE COOPERATIVE MOVEMENT IN ENGLAND *By Venkatarama Iyer, Tamil Pandit, Town High School, Kambakonam. Pp 111 +67 Price 8 annas*

This is an adaptation and not even a free translation of 'Our Story' of the Manchester Cooperative Union. It is neither illustrated nor is its get up even half as neat as the original. The author deserves all the same our warmest appreciations for his lucid style and our best thanks for this his pioneer attempt in a noble field and his poems on cooperative subjects. The work is in short worth the careful perusal of all ardent workers for the economic progress of the country.

THE TAMIL ALPHABET ITS MYSTIC ASPECT (In English) *By P V Manikka Nair, B.E.M.C.I., Superintendent Engineer, P.W.D., Waltair, Published by Messrs S.R. Sridapathy and Co 193, Mount Road, Madras Pp 10+91*

This is an original contribution of the learned author to Tamil philosophy. His able expositions of the perfect system in the formation of the Tamil language, and philosophy, being the very marrow of Tamil Grammar and Language, deserve the perusal of all philosophers and linguists. His praise of Tholkappiam on its possession of a chapter—a big chapter for the matter of that—on objects and objectives is surprisingly very modest.

There is no doubt that this Engineer scholar is original when he explains to the wondering world how the transformation of certain Tamil letters produce strange coincidence with the Hindu Mystics while the Alphabet of no other language is capable of this—but all the same we have to confess that he too has not been able to free himself from the shackles of the confounding literature on the Pranava Mantra. He seems to have forgotten for the moment that it is a Tamil Tantric Mantra which he profusely quotes from the Tamil literature that mistakenly speaks of it as Sanskritistic (Vedic). The shape of the Mantra as given in the Mundaka and other Upanishads correspond to the Tamil alphabet alone. The Mantra is a combination of ॐ , ॐ and ॐ and not of ॐ and ॐ . This is not only in consonance with Tamil Grammar but also with Phonetics. The Tamilian custom of beginning any writing with Tamil ॐ the ॐ mayar (Pranava duty) Sahu also confirms this view.

MADHAVAN

TELUGU

VISWASI ALIAS KONDALA MINNADI *By Yellapantula Sivanadhana, B.A. Price as 8 Manjurala Press, Eluru*

60-5

This is a ballad written in popular Telugu and the living form of spoken Telugu is employed instead of the artificial, conventional, unfamiliar, inert and formal language known as "literary Telugu". Freed from the trammels of Pandit's conventions and the shackles of stagnant formalism, his style reaches a fascinating beauty and he speaks so charmingly of the lowly agriculturists, the humble weavers and the toddy drawers and their occupations with such real understanding of their life, that the book really captivates the minds of all readers, young and old, educated and uneducated and the rustic villagers as well as the civilised city folk.

In addition to an attractive style, the author has selected the non-cooperation movement as his theme and praises unstintedly all the good features of Mr Gandhi's cult. He leaves to the reader the arduous task of inferring all lessons from his hypothetical description of the revolutionary movement in the kingdom of Purnaman-gala.

The author has to be congratulated on his selecting a popular subject and rendering it in a popular style. If only some of the classical stories of Bharata lithasam are written in such popular style it will enable the Andhra youths to obtain complete mastery of their language and literature.

I wish he will continue writing in this strain and give himself to be the worthy disciple of his worthy master—Rao Sahab G. V. Ramamurti Pantulu to whom he dedicates this book.

B. RAMACHANDRA RAO.

MARATHI

SANDERMATH *By Mr Krishnaji Hari Dikshit J. Dhulepur, Belgaum. Printed at the Vajra Press, Poona. Published by the author Pp 121 Price Rs 1*

This is a musical play—a sangeeta drama—in five acts dealing with the times of Sri Shivaji Maharaj.

The author is familiar to the Marathi public as the writer of a number of social and historical prose dramas as well as musical plays. In this drama his object, as he expressly says, is to depict the sweet and loving relations between the founder of the Marbatta Empire and his Gern *Sandermath* is not an imaginary place,—but a real *Ashrama* situated in the picturesque valley on the road from Poona to Satara. The author says that even to-day the place is so charming that it may be called a veritable heaven on earth. It is here that Sri Shivaji Maharaj was blessed with a personal interview with his spiritual preceptor.

The play has been written with a high aim, viz., that of inspiring love for one's country and

religion. It achieves this aim by putting into the foreground the character of Shivaji, burning with patriotism and with the desire of establishing a Mahratta empire. As a set off against this noble picture, we have the character of Chandra Rao More of Janali who though capible and fearless, cannot give up his loyalty to the Moslem ruler. The love his daughter—Putala—had for Shivaji and the difficulties in the way of its fulfilment constitute the romantic element in the piece. The author has found opportunities for holding up to ridicule the modern Chandrarao More in the present day India showing how even the giving up of titles appears too great a sacrifice for the slave mentality that has exaggerated ideas of loyalty and submission to authority, however unjust and oppressive it may be.

The characterisation and the style of the play are on the usual level of the author.

G

SAUNDARYA AM LAKSHILA OR BEAUTY AND THE FINE ARTS. By V. G. Apte, B. A., Professor, Tilak Maharashtra and Editor. A. V. P. 219. Price Re 1.

Enjoyment of beauty contributes not a little to the happiness of mankind and the sense of beauty is an important factor in the culture of man. No literature therefore can be said to be complete unless it possesses some volumes teaching people how to appreciate and enjoy beauty in nature and its reflection in Art. Unfortunately vernacular literatures of India are woefully wanting in this respect. Hence the appearance of books like the one under review must be welcome by all lovers of literature.

Mr. Apte is a well known figure in Marathi literature. He first made his mark in journalism in the last decade of the past century, when as Editor of the *Dnyan Prakash* he had hard battles with the late Lokamanya Bhalabhai over the Poona Congress and the Sarvajanik Sabha affairs. But his natural bent of mind was towards the production of juvenile literature and he flooded Marathi literature with little entertaining, and charming books which secured for him an unrivalled reputation as children's author. He is also a writer of fiction, successfully adapted from English. He is also a historian and a lexicographer and now he has applied his pen to the writing of scientific works, the first fruit of which is a book on Aesthetics which is the first work of its kind in Marathi.

The book is divided into two parts, the first part dealing with Indian and Western notions of beauty, the aesthetic sense of man. Nature

and Art and similar academical discussions regarding beauty, while the second part is a dissertation on the Fine Arts, viz. Poetry, Painting, Sculpture, Music and Architecture. One cannot expect an exhaustive treatment of such a vast subject in a book of about 200 pages. But Prof. Apte has spared no pains to give his readers a fair acquaintance with the subject in a simple, beautiful, and charming manner which characterises his writings.

However, the book is by no means without faults, both of omission and commission. There is obviously no word said about how the sense of beauty arises in man, how it is developed, and a chapter ought to have been devoted to the interesting history of the development of Art in India, especially in the Buddhist and Brahmanic epochs both in Northern and Southern India. As instances of the faults of commission, we may point out an altogether unjustified and rather harsh criticism on Western writers like Ruskin and Max Mueller for their failing to see any traces of artistic faculty among ancient Indians or any references to Art in the Vedic lore. He has failed to give any full idea of the style of Architecture known as Hemadpanti style, many temples of which style are still extant in Maharashtra. He finds fault with the art of the late Raja Ravi Varma and others for their slavish imitation of Western paintings, but he has not taken into consideration the immense difficulties in their way owing to the paucity of men who have real acquaintance with what is called the Indian Art, unsullied with the admixture of the Mahomedan art which is as foreign to it as Hellenic or Teutonic. The same remark applies to his treatment about the comparison between Indian and Western music. Mr. Apte has no thing very flattering to say about the histrionic performance of the present day actors on the Mahratta stage. Many connoisseurs of that art will join issue with him on this point and will question the accuracy or the correctness of his *alter dicta* on several others. These faults do not, however, detract from the high praise due to the author for his patient industry and deep thought bestowed by him on the work, which considerably adds to his reputation as an author and will leave behind him a name which will not be obliterated for a long time to come. The book deserves to be kept in every home and public library and to be carefully read and digested by every lover of art.

S. N. DESHMUKHI

GLEANINGS

Wonders Beneath Surface of Earth

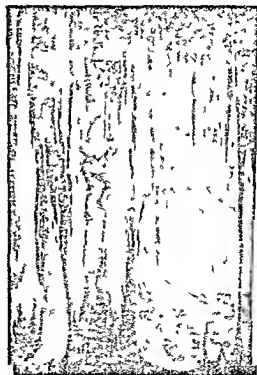
Buried beneath thousands of feet of solid earth, a new world of darkness of burning lakes, enchanting gardens, rushing rivers, golden minarets, and rainbows of dazzling beauty has been found.

These wonders have at last been revealed through the daring of a French scientist, Edouard Alfred Hartel, who has devoted his life for the past forty years to subterranean explorations.

One of his most fear-inspiring experiences was the trip into the grotto of Ribanel in

France. So far as known, no human being had ever before dared to venture into its depths. Soon after this he succeeded in charting the great subterranean river of Sorgnes near Sarzac.

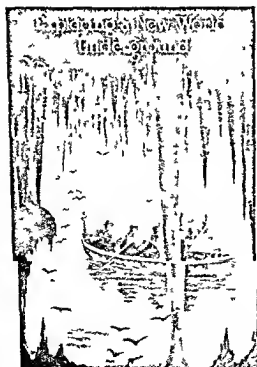
It was on one of these expeditions that M.



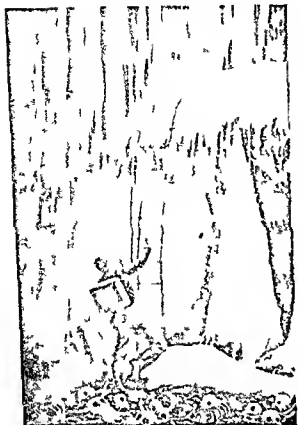
Blazing Lake of Fire—Far Beneath the Earth's Surface

Hartel discovered the lake of fire. He was equipped with ropes, ladders, candles, ribbons of magnesium matches, hammer, knives, a thermometer, a barometer, a gas mask, and other scientific equipment.

Around his neck was strapped a small telephone so that he could keep in constant communication with companions on the surface.



Rushing Rivers, Golden Minarets and Rainbows of Dazzling Beauty are Found Under ground Thousands of Feet Below



Hart l Telephone from a Cavern
Thousands of Feet Underground

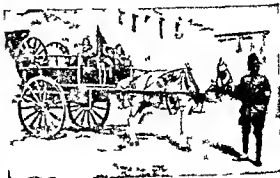


Edward Alfred Hartel

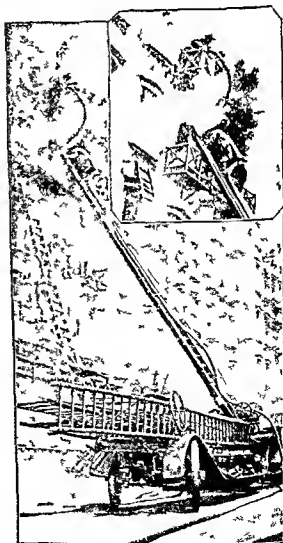
The Science of Fire Fighting

Modern fire fighting is a scientific profession. All fires have common characteristics that enable a fire department officer to use certain clearly defined principles in coping with them.

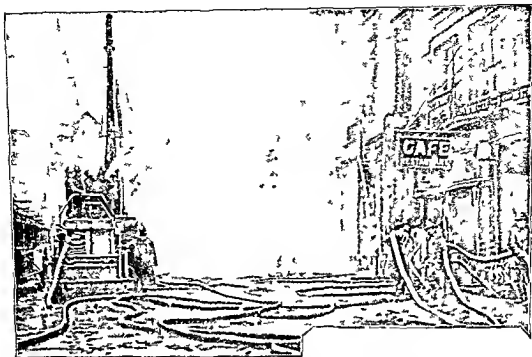
Of several contributing causes the principal one is carelessness. 65 per cent of the fires occur



Old Way of Fire Fighting—Antiquated
Fire Carts



The New Way of Fire Fighting



Fighting a Stubborn Blaze—The Water Rises 10 Stories Above the Street

in dwelling houses. People are habitually more careless at home than in their shops and offices—although carelessness also plays its part in causing fires in other places besides the home.

In preventing catastrophes probably the most effective weapon devised by science is the sprinkler system, which sprays water from a central water plant automatically as soon as the heat in a building rises to a certain point—usually about 155 degrees.

Automatic fire doors which operated by thermostats close when the heat rises thereby shutting off the draft which would cause the fire to spread, are another form of fire protection which science has furnished us are chemical fire extinguishers.

It is said at the outset that all fires possessed points of similarity which permitted fire departments to use general principles in combatting them. Briefly these broad principles are:

The outbreak must be confined to as narrow a space as possible.

Contiguous property must be protected by every means available.

Injury and loss of life must be prevented.

Efforts must be made to centralize the outbreak as a whole.

All forces must be concentrated on the point of greatest danger.

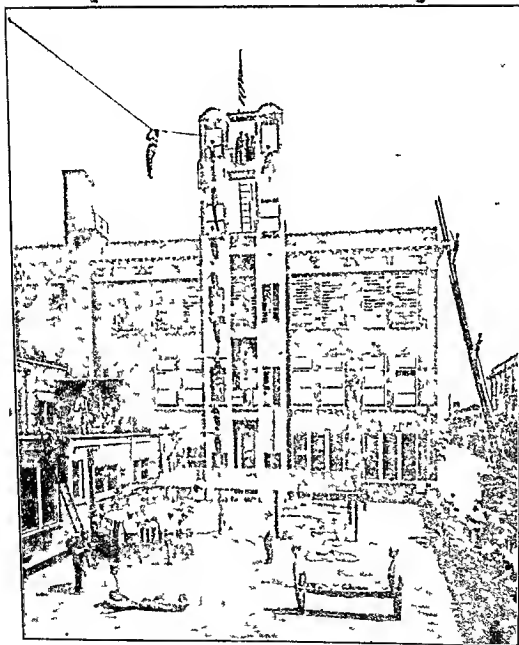
As in the movements of troops in war fire men endeavor to outflank the fire. Certainty and rapidity in their movements are necessary to success for fire is a dangerous enemy which takes no prisoners and uses every mistake of its foe to its own advantage.

The modern fire fighter is ever resourceful and ever ready to expose himself to any danger, if there is a chance of saving lives.

The New York Fire Department operates a Fire College which is a college in fact as well as in name. Scientific fire fighting from every aspect is taught by officers of the department.



Central Fire Brigade Station
(Columbia)



New York Fire Training School

and by professors from the scientific departments of leading colleges and universities. Among the subjects taught are general fire fighting, use of apparatus and tools, engines and boilers, high pressure systems, marine fires, high tension electric currents, combustibles and explosives, gasoline and motors, fire alarm telegraph, auxiliary fire apparatus first aid to the injured, discipline and administration.

Behind the Scenes in a Great Museum.

Hidden away behind the priceless treasures to be found in a great museum are the workshops of the skilled artists who restore to lifelike form specimens of strange beasts and birds gathered from all parts of the world.

Under the skilled hand of the hidden artisans these treasures in furs made to assume the



Artist Making a Tiger 'Live' after It is Dead

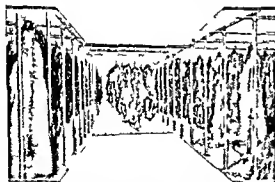
appearance of life are shown in their natural surroundings, stalking their prey guarding their young, engaged in mortal combat with an enemy or in the endless search for food.

To obtain these results requires that the worker be something of a wizard, an artist, a mechanic and, of course, a zoologist.

First comes the tanning and preparation of the hide. Machines known as kickers, consisting of two huge, mechanical legs worked by electricity, dance a jig on the tough pelt until it is softened and turned into leather. It is then



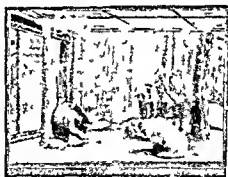
Plaster Mould Grows Toward the Animal's Natural Form



Priceless Furs Kept in Storage for Mounting

placed in a cleaning machine containing a quantity of sawdust and revivified with a thoroughly cleaned. Then it is placed in storage where it remains until the time when the taxidermist is ready to resurrect the animal to an appearance of life.

Bird taxidermy is an art by itself. The skin is first relaxed by a thorough damping and then cured with chemicals. An artificial body is made of cork or wood wool with a neck of wrapped tow fitted into the skin. The head, wings and feet are securely wired, and the bird made to adopt the position it would assume in life. This part is purely mechanical, the difficulty lying in the proper adjustment of the feathers, the pose, and the expression.



Shaggy Forest Beasts Taken from the Lap of Nature to Repose in a Museum, Serene and Lifelike

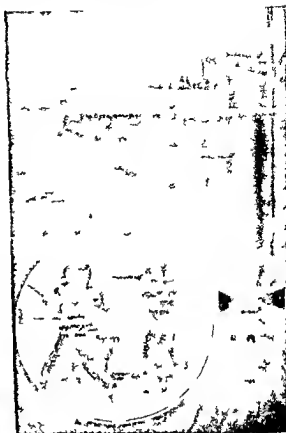
cases they are displayed only under artificial light and it has been found that daylight and the sun's rays have a destructive influence.

Thrills Made to Order in the Movies at the Risk of Life and Limb

These are the days of realism in pictures the result of a ceaseless demand on the part of a public long accustomed to seeing speeding automobiles plunge over steep cliffs, death-defying leaps into a raging surf, and airplane crashes for more thrills.



Remarkably Happy Moment
of a Cinema Actor



Under the Seas—Operators Film Scenes
in Long Tubes Sung from the Boats—
Electric Lights Supplying the
Necessary Illumination

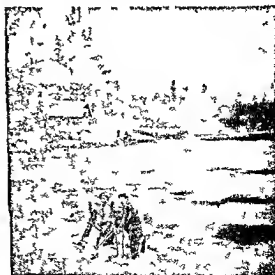


Leaping from the
Balcony

From One Rock
to Another

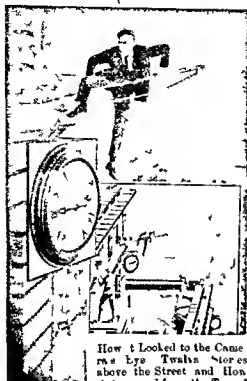
While only a few years ago most of the stunt pictures were the result of trick photography, double exposure and splicing of the film in the cutting rooms, today the slightest projected stars of filmdom are often called upon to risk their lives.

In other cases doubles are employed to take the place of the star for the more hazardous undertakings. Dressed and made up to resemble the actor they brave death in leaps from speeding



Camera men follow the Stars Everywhere
but They Never Appear on the Screen

trains to airplanes, jump over cliffs and ride motorcycles into locomotives with no chance of winning either fame or glory for themselves. They are the unsung heroes of the movies.



How it Looked to the Camera as Eye Twinkles Stores above the Street and How it Appeared from the Top of the Skyscraper where the Scene was Shot

Considerable hazard often is eliminated by the use of wires that protect the actor against falls. These cannot be seen when the picture is shown on the screen.

Sven Hedin

Sven Anders Hedin, noted author of those little known lands—Tibet, Turkestan, Mongolia and central Asia in general—has spent a great part of his life—he is now 57 years of age—in exploring the strange lands. These journeys performed at times amid extraordinary hardships and always at the immediate risk of lingering and terrible death at the hands of savages or by starvation have won for him high honors and a world-wide reputation and fame. A noted scientist, a daring adventurer, a fluent writer—he is author of numerous valuable and weighty books.

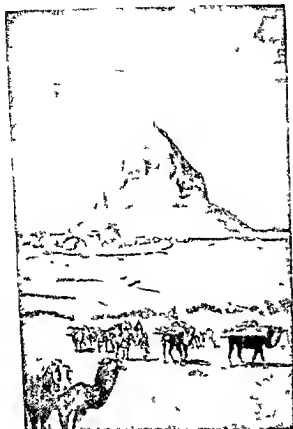


Dr. Sven Hedin



Crossing a Valley of the Himalayas

Doctor Hedin is an honorary or active member of nearly every scientific society in the world. He is a member of the nobility of Sweden to which



Camel Train Passing an Old Tower, that
Warned Caravans of the Presence of
Fierce Desert Tribes and Daroits



Dr. Hedin's Party in the Himalays Amid
Blinding Rain Storms

he was raised in recognition of his work by the king, is the bearer of honorary degrees from most of the famous universities of the civilized world is the personal friend of potentates and rulers, and is now on his way to Asia for another daring journey through the wild interior where he has found strange buried cities grotesque and terrible customs and where he has several times been forced to travel long distances on foot without water or food

See Your Step Umbrella Has Light in Handle

No more falls or dangerous stumbles on dark, stormy nights is the claim made for those who will use a patented umbrella with a flashlight in the handle. Just a press of the finger and the rays of the light are thrown downward. When the umbrella is closed, it may be used as an ordinary flashlight. The handle is scarcely any larger than that of an



See Your-Step Umbrella
ordinary umbrella and it comes in sizes that
are suitable for the use of women

THE CRISIS IN MARATHA NATIONAL HISTORY

WHEN the great Shivaji's successor Shambhaji was killed by Aurangzeb (March 1689) and his family was closely besieged in Raigarh, it seemed that the newly created Maratha kingdom and independent nationality would be destroyed very soon. The prospect became still more gloomy at the end of the year, when Shambhaji's sons were captured and his successor Rajaram driven into hopeless flight by the Mughals. In this terrible national crisis the genius of the Maratha people saved them and secured their liberty. It is, therefore, necessary to study the leaders of this almost kingless State during the period.

The highest minister in the Maratha kingdom was the *Mukhya-Pradhan* or Chancellor, popularly called the *Peshwa*. This office was held at Shivaji's death (April 1680) by Moreishwar Trimbak Pingle, who had been appointed to it as early as 3rd April 1662, and had rendered many important military services to his master and enjoyed the highest favours and honours from him*. But he had supported Rajaram's usurpation of the throne in 1680, with the result that when in June of that year Shambhaji triumphed over his brother, he threw Moro into prison, where he died four months

later. His eldest son Nilkantha Moreishwar Pingle was then released and appointed Peshwa, but evidently with very little real power, as Shambhaji was a self-willed despot and within a year of his accession fell entirely under the influence of Kavi-kalas, who superseded the Peshwa in his master's confidence and the control of the State. The Peshwa and all other ministers during Shambhaji's reign were, therefore, no better than glorified clerks or office superintendents without any initiative or right to issue orders or to guide the administration. Nilkantha continued to hold this office under Shambhaji and Rajaram and even later, dying in Shahu's reign in 1708.

The second highest minister was the Accountant (*Amatya* or *Majmundar*). Shivaji had given this post first of all to Balkrishna Dikshit, and then (in April 1662) to Nilkantha Sondev Baydekar, who died in 1672, and was succeeded by his eldest son Narayan*. But this Narayan was too much engaged in devotional practices to do his office work, so that the administration of the department passed into the hands of his younger brother Ramchandra, at first informally and then officially. Ramchandra married a daughter of Moreishwar Pingle and thus became closely united in interest with the Peshwa family. He continued as *Amatya* till his death (1720).

* This succession list is taken from Sabhasad 783 but the *Zedhe Shakhali* ignores Balkrishna, and mentions Moro T. Pingle as Shivaji's first *Majmundar* (1661-1662) and Nilkantha Sondev as his second. Nilkantha's family settled at Bayde later, but I shall call him Baydekar in anticipation. Z. S. is silent about the year of Nilkantha's death (P. Kalyan Pant died 23 May 1672¹) and tells us that Raghunath Narayan Hanumantra was made *Majmundar* in 1677 and sent to Junj as Viceroy, and that on his return thence in 1682 he was appointed *Majmundar* again. Anaji Datto holding this post from October 1660 to Aug. 1661. From this it seems that Z. S. here uses the word *Majmundar* in the sense of any minister.

* All the dates and names here are on the authority of the MS. chronicle kept by the Zedhe family, which is the earliest and most authentic of all Marathi records. Sabhasad (p. 7) and Chitnis, the latter a very recent and often deliberately false writer, says (p. 34) that Moro Trimbak's predecessor in the Peshwaship was Shyamraj Nilkantha Ranjhi kar (variant, *Lo ekir*) but the latter is not mentioned by the *Zedhe* chronicle. This chronicle asserts that Moro Trimbak succeeded Narabari Ananda Rao as Peshwa in 1662. I cannot understand why some modern Maratha writers call Moro's father Trimal. His seals distinctly state that he was "Moreishwar, the son of *Tryambak*". Now, *Tryambak* is a Sanskrit word meaning "the three-eyed god, Shiva" while *Trimal* is a Tamil word meaning "the holy hill" (*tira malai*).

The post of *Sachiv* or Correspondence Superintendent had been held by Anaji Datto ever since August 1662 (/ S). For his having taken Rajaram's side in the succession dispute after Shivaji's death, he was thrown into prison by Shambhaji in June 1680, and though pardoned and restored to his office in October next, he formed another plot against his new master for which he was beaten and then put to death (August 1681). Through out Shivaji's reign Anaji had been the leading personality in the Maratha State after the Peshwa, and the jealous rival of the latter. He was best known to the Europeans as the Viceroy of the Bombay Coast. We do not know his immediate successor's name, but we find Shankarji Malhar in this office as early as 1688.

The family of Hanumante, which had played a most important part in the history of the Madras Karnatak,—both Tanjore and Jinji, came under a temporary cloud in 1683, on the death of the two brothers Raghunath and Jivardan, who had been viceroy of the Karnatak and Foreign Secretary respectively in Shivaji's reign. The Hanumantes did not recover royal favour or high office before 1708.

The post of *Senapati* (Commander-in-Chief) had been held under Shivaji successively by Netaji Palkar (up to 1666), Pratap Rao Gujar (up to 1674), and Hambir Rao Mohite thereafter. This last officer continued to serve till 1687, when he fell in battle and the office seems to have been left in abeyance during the neglect and disorder into which the Maratha government fell in the last two years of Shambhaji's reign. Chitnis, a rather doubtful authority, says that Gomaji (son of Mahadji) Nayak Pansalbar held this post in 1689.

Thus at the time of the downfall of Shambhaji and the hurried crowning of Rajaram (Feb 1689) the leading persons in the Maratha State who had survived the havoc of Shambhaji's reign were three. Nilkantha Moreshwar Pingli the *Peshwa*, Ramchandra Nilkantha Baidkar the *Imatya*, and Shankarji Malhar the *Sachiv*.* In addition

to them there was an officer possessed of the highest cleverness and experience, Prahlad, the son of the late Chief Justice and shrewd diplomatist, Niraji Ravi. This Prahlad had been Maratha ambassador at Golkonda, and had, in that capacity, done signal services to Shivaji and Shambhaji, and the influence and knowledge that he had acquired were so great that he became all in all in the council of Rajaram at Jinji.

Three other men, who had hitherto filled only subordinate posts, now forced their way by their genius and enterprise to the first rank of State servants and popular leaders in this crisis of Maratha history. They were Dhana Singh Jadar and Santa Ghorpari (the two rivals for the office of *Senapati*) and Parashuram Trimbak, who finally succeeded to his patron Prahlad Niraji's post of Regent in 1701*.

In the last year of Shambhaji's reign (1688), the splendid State created by the genius and valour of Shivaji seemed about to break to pieces. Many vassal chiefs, notably the Savants of Vadi, had been in rebellion for some time past and could not be conquered. In November 1688, the Shirke family, with the sympathy of the discontented ministers jealous of the foreign favourite Kavi kalas and the good wishes of all who despaired of the safety of Shivaji's heritage in the hands of the drunken prodigal Shambhaji, had risen in arms, but they had been defeated and driven out of the country, and the king had taken swift vengeance by throwing into prison Prahlad Niraji the chief *karkuns* and many other prominent officers (December)—which had the effect of paralysing the administration [Z S].

Less than two months after this *coup* had come the crushing blow of the capture of Shambhaji by the Mughals (about 3rd February, 1689). To many of the Marathas this disaster probably appeared as a blessing in disguise the hateful North Indian favourite who had bewitched the king and the insolent and capricious Raja himself, whom

* I follow / S. Chitnis distinguishes between Shankaraji Malhar Narganikar, the *Sachiv* under Rajaram (ii 40), and Shankaraji Narayan Gulekar, whom Tara Bai appointed to the post after dismissing the former soon after Raja

ram's death (ii, 71). The contemporary Persian records ascribe many raids and bold exploits to both the Shankarajis.

* *Marataval*, year 1, No. 3 pp. 31—40.
Kasbiats p. 116.

no patriot and no honourable man could serve, were both removed by one stroke of fate.

Immediately after hearing of Shambhuj's capture, Changoji Kanitkar, the qiladar of Raigarh, with the support of Yesaji Kank, the old Mavle captain and comrade of Shivaji's youth, took Rajaram out of prison and seated him on the throne (8th February). The State officers confined by the late king,—some in 1684 and others only two months ago—were all released. Shambhuj's heir was a boy of six only, and therefore the dowager queen, Yesu Bai, acted wisely in supporting Rajaram instead of urging the claims of her own son. It was not a time for woman's rule or infant's rule. Even before the capture of Shambhuj, a Mughal army had been detached against his capital, and now (February 1689) the fort was invested in right earnest by Zulfikar Khan, a general who could not be despised. As the besiegers strengthened their posts, Rajaram wisely decided not to risk his all by shutting himself up in that fort, but to go out of it in time, raise forces from the country at large and with them try to drive away the besiegers of Raigarh.

So, he slipped out of the fort in the garb of a Hindu religious heggur (*yogi*), 5th April, and by way of Pratapgadh Satara and Parli went to Panhala where with the help of Ramchandra he began to levy fresh troops. But the Mughals were after him and he found no real safety anywhere in Maharashtra. True, all these forts were still in his possession, but how long would they withstand the captor of Bijapur and Golkonda? Moreover, it was a wise strategy to divide the enemy's forces by transferring a part of Maratha activities to the far-off East Coast, while the Mughals were kept in play on the western side of the Peninsula by other officers. So he decided to retire to the Madras karnatak and there make a stand with the help of his first cousin Shahu II of Tanjore (the successor of Vyankoji).

The plan of operation for the future was thus arranged. Rajaram was to be escorted to Jinji by Prahlad Niraji (as his chief counsellor) with a number of generals like Dhana Jadav, Santa Ghorpare and some others. The supreme control of affairs in the homeland was vested in Ramchandra N. Baydekar, the *Amatya*, with his headquarters first in Vishalgadh and latterly

in Parli, resisted by Shankarji Malhar (the *Sachu*) and certain other officers. All officials and captains in the homeland were to take their orders from Ramchandra and obey him like the king himself. The commands of this dictator of the West would not be upset even by the king on appeal. The supreme authority thus conferred on Ramchandra was designated by his new title of *Hakumat panah**. Ramchandra had an inborn genius for command and organisation. He gathered round himself the ablest lieutenants, men like Parashuram Trimbak and Shankarji Narayan, and managed to make the mutually jealous and contentious Maratha guerrilla leaders act in concert, though his orders lacked the prestige and authority which the king's presence in Maharashtra could have given them and though he was confronted by a tireless clever and powerful enemy like Aurangzib. Ramchandra's masterly insight and consummate tact were shown by his exact adaptation of his policy and plan of operations to the genius of his countrymen and the actual situation in which he had to work.

The Pashwa Nilkantha M. Pingle accompanied his master to Jinji, but there fell completely into the second place. He merely stamped his seal on the royal letters, while the king's leading counsellor and the supreme authority in the State was Prahlad Niraji, on whom the high title of Regent (*Pratinidhi*) was conferred and who thus stood outside and above the cabinet of eight (*Akhta Pradhan*).

Tara Bai Mohite, the eldest of the surviving wives of Rajaram, was left in the fort of Vishalgadh in his flight. Here she was

* As Raghunath N. Hanumante had died in 1682 (acc. to the *Jedhe Chronicle*), the entire fiction built up by Chitnis (ii 39-61) about this man keeping Ramchandra out of the *Amatya* ship till 1697, falls to the ground. The Persian Court bulletins of these years, while mentioning many Maratha leaders, great and small, never once name Raghunath. The English and French merchants, who repeatedly sent envoys to Rajaram at Jinji, do not speak of Raghunath being there after Rajaram's arrival, though they refer to Prahlad and even to Krishnaji Anant. Chitnis also speaks of Janardan Hanumante as *Sumanta* in 1690, though he had died in 1683. Raghunath was the son of Narayan and not of T. Heged by Chitnis.

delivered of a son, who was raised to the throne in 1700 under the name of Shivaji II.

Finding the Mughal pursuit dangerously close and persistent, Rajaram left Panhala about 30th June 1689,* passed through many perilous adventures and a period of concealment in Bednur territory, and then by rapid marches reached Vellore on 25th October, and some four days later antared Jinji "in humble guise" like a poor private person. There he took over the government from the unwilling hands of Harji Mahadik's widow and son, formed a full Court and began to reign like a king, though in extreme poverty.

When Rajaram fled from Maharashtra (1689), Aurangzib had already won many of the Maratha forts and was rapidly winning others by money or force, as the enemy were paralysed by Shambhuj's misgovernment and subsequent downfall. In the extreme north, Salhir (21 Feb 1687) and Trihak (8 Jan 1689) had been captured, and in the centre Sughar (Nov 1684) and Raigarh (May 1689), while in North Konkan his agent Matabar Khan was on the high tide of success, taking fort after fort, as described in the August number of this Review. Only the capital Raigarh and the three very important fortresses of Vishalgarh, Satara and Panhala still remained in Maratha possession. Of these Raigarh and Panhala were to fall before the year 1689 was over.

The Mughals had been holding for some years past the plains of the Nasik and Puna districts, but not the hillforts within their limits. The first Mughal successes after Shambhuj's fall were the capture of the mountain strongholds in the extreme north-west (the Nasik district) and the descent from them into the Thana district of North Konkan, across the Western Ghats. The inland parts of Central and Southern Konkan remained in Maratha possession, but the coast was mostly subject to Mughal sway, as the Siddi of Janjira with his invincible fleet was now a Mughal admiral, and the Marathas had to lose Chaul and even to evacuate the barren island depot of Underi. Their navy was forced to transfer its headquarters further south to Gherna or Vijaydurg.

* / S. gives the date as Ashwin Badi 8 = 20th Sep 1689, which is too late and inconsistent with other accounts. I suggest Asharh Badi 8 = 30th June.

In the year 1689 many Maratha forts fell easily into Aurangzib's hands,* but it was not then worth his while to lay regular sieges to the numberless other forts in Maharashtra, as will become evident when we consider his position in that year with reference to the entire Deccan and not in respect of the Marathas alone. They were a minor factor at that time and he expected them to be subdued as the natural consequence of the fall of their king and the impending capture of their capital and royal family. The Mughal Emperor had yet to gain his knowledge of the character of the Maratha people and of the people's war. His one aim now was to occupy the rich and boundless domains of the fallen Adil Shahi and Qutb Shahi kingdoms, and he would take the Maratha forts if only they could be secured easily and cheaply. Therefore, during 1689, 1690 and 1691 Aurangzib was too busy in the plains of the south and the east to divert his resources to the barren hill-forts of the west. Nor had he been yet seized with the obstinate folly of his old age, to dash his health, army, treasure and empire itself against the Maratha rock-fortresses,—only to win them after a prodigal waste of time, money and men and then to lose them to the Marathas when his grand army marched away from the conquest.

At the beginning of February 1689 came the capture of Shambhuj. Aurangzib spent the next ten months (3 March—18th December 1689) at Koregaon, 12 miles north-east of Puna. During this period Zulfiqar Khan brought to a successful end his siege of Raigarh (19th October) by capturing it with Shambhuj's entire family, and about December the fort of Panhala was sold to the Emperor by its defenders.

The Marathas next year began to show signs of recovery from the disastrous fall of their late king, which had stunned them for a year and a half. On 25th May 1690 they gained their first signal victory under their new popular chiefs.

Sharza Khan (son of Sayyid Ilyas), a former Bijapur general, who had come over

* "The forts captured by the imperialists in 1689 were too many to be named" (M A 311). "In the year 1689 the Mughals took all the forts. Out of these Pratapggarh and Rohira Raigarh and Torna in the Wai subdivision were recovered by Ramchandra and Shankaraji in 1690" (*Zalka Shikali*).

to the Emperor's side in 1646 and been created Rustam Khan, was roving in the neighbourhood of Satara with his family and troops, planning how to capture it for the Emperor. The Maratha leaders—Ram chandra, Shankarji, Santa, and Dhana,—fell upon him in concert. The Khan sent his son Ghalib to the front to oppose them. The youth was hopelessly outnumbered and outclassed in weapons. Karnataka foot musketeers (probably Berads) formed the enemy's vanguard, and fired their pieces with deadly accuracy, wounding the elephants in the Mughal front line, which turned and fled away trampling down their own men. Rustam Khan hurried up to the spot to restore the fight, but a charge of the enemy's elephants caused the Mughal horses to shy and stampede. Rustam however, made a stand and fought for some time and on being gradually rejoined by his runaway followers he delivered a counter attack on the enemy's advanced reserve then led by Santa and Dhana. These two, following the usual Maratha tactics, pretended to give way and the Khan pressed impetuously on driving his own elephants onwards accompanied by a few troopers. Just then the skirt of his dress was set ablaze by the enemy's fire. The Berad musketeers took advantage of the confusion to fall upon the imperial baggage and rearguard and plunder them. The Mughal troops were distracted and they dispersed abandoning the fight.

Rustam himself after receiving many wounds fell down from his elephant and was carried off into captivity by Babaji More. His right wing, under Ghalib, was hopelessly overpowered by the crowd of retreating Marathas and he too was wounded and brought down from his elephant. Fifteen hundred of the Mughals fell on the field. The Maratha general in Satara fort now sallied out with his 5000 men, enveloped the family of Rustam Khan, and carried off his mother, wife and some children into the fort. In addition to the Mughal general and his family, the Marathas made prize of 4000 horses, eight elephants and the entire camp and baggage of Rustam's army.

After sixteen days Rustam Khan ran some himself by promising to pay one lakh of rupees, and leaving his mother and eldest son as security for the money. Two of his wives and two other sons had escaped during the plunder of his camp by putting on

tattered old cloaks, veiling their faces, and giving themselves out to be the Khan's menial servants. A few followers guided them to a nook among the hills where they lay hidden for the day and afterwards made their way to the imperial *thana* of Karar gaon,* walking in the guise of beggars [Ishwardas, 141a 142b, Z S].

The Emperor, on hearing of the disaster, immediately sent Firuz Jang with a large army to invest Satara and secure the release of Rustam. Siddi Abdul Qadir, when going from his fief of Lakhisar to join this force, was attacked by Rupa Bhonsle and wounded, fifty of his troops being killed and all his property looted by the enemy [Ishwar, 142b]. These two strokes were followed up by Ramchandra and Shankarji recovering Pratapgah and three forts in the War sub-division (Rohira, Rajgarh and Torna), in the course of the same year (1690) [Z S]. The Mughals after their capture of Rajgarh (about July 1689) had placed it in charge of Abul Khair (son of Abdul Aziz one of the slaves of the family of Bairam Khan), who had long been qiladar of Junnar. When the Marathas made a demonstration round it Abul Khair lost heart and vacating the fort fled towards the Emperor's camp. For this desertion of duty he was banished to Mecca [K K II 392]†.

The famous stronghold of Panhala was still in Maratha hands when Sambhaji fell (Feb 1689)‡. A Mughal general, Shaikh Nizam was at that time engaged in investing it but nothing came of his efforts, as the capture of such a fort was quite beyond the resources of any single general. About the

* Either Koregaon 10 m. S., or Karar 30 m. S. of Satara.

† The date of Abul Khair's appointment is given in M. A. 330 as July 1689. Khair Khan is therefore wrong in saying that the fort was recovered by the Marathas shortly before Sambhaji's downfall.

‡ M. A. 435 says (but in recording the events of 1700) that Panhala had been captured by Prince Azam and recovered soon afterwards by Shamshaji (which means a date like 1686 or 1688). Here the name of the king is wrong and consequently the date that follows from the name Ishwardas and Chitani with their confused order of events and lack of dates imply that Panhala was sold to the Mughals by its qiladar in 1690.

middle of the year, after Rugarh had been closely invested and Rajaram was fleeing to wards Jinj, Ruhullah Khan was sent to secure Panhala by bribery, but the defenders refused his offer at the time. The fall of Rugarh in October, however, took the heart out of them and they now sold Panhala to the Emperor, about December 1699 [Dil ii 97 b, Ishwardas 149a Chitnis, ii 32, Z S is silent]. But the Mughal garrison held it so negligently that the Marathas under Parashuram easily recovered it by surprise (about the middle of 1692).

Imperial prestige demanded that the fort should not be left in enemy hands. In October 1692, Prince Muizzuddin, the eldest son of Shah Alam, was sent from the imperial camp at Galgala (32 miles south west of Bijapur) to take it. He arrived before Panhala near the end of the month, and with his officer Iftikhar Khan invested its two gates. The jagirdars of the district were ordered to supply provisions to his camp, and in the middle of December he was reinforced by Lutfullah Khan, who became superintendent of his body guard and in effect his lieutenant.

Sixty miles north west of the Emperor's camp at Galgala lay the fort of Miraj, and between Miraj and Panhala, a distance of forty miles, an outpost was set up at Alta (20 miles east of Panhala) to guard the communications. Gradually the investment was tightened. Covered lanes were begun towards the walls. Mughal outposts were set up around it and in January 1693 four large pieces of artillery were sent to the prince by the Emperor. Muizzuddin's position seemed so secure that in August his family was sent to his camp [M A 360].

But, for a year the fort stood out, and in October 1693 the scene entirely changed. A vast Maratha army,* under Dhana Jadav,

Ramchandra, and Shankaraj, arrived for its relief and encircled the small siege force. The battle began on the 20th and there were daily encounters for some days after. While this contest kept the besiegers engaged, the Marathas easily threw fresh troops and provisions into the fort, and in concert with the garrison raided the Mughal trenches with great success. Some guns and wheeled field pieces (*rakhtas*) were carried off from Saf Shikan Khan's position into the fort. Some imperial officers were slain, several others wounded, and one taken prisoner by the enemy.

Meantime, the Emperor had issued urgent orders to hurry up two heavy reinforcements to the prince under the command of Firuz Jang and Khanazad Khan*. The Maratha relieving force heard of their coming (at the end of October) and dispersed from the neighbourhood of Panhala. Dhana made his way north towards Satara, but before reaching that fort he was sighted by Firuz Jang's army on its southward march to the prince's side. The Khan sent his vanguard under his son Chin Qahob Khan and Rustam Khan, who overtook the Marathas near Karad†.

A severe battle was fought. The Marathas were defeated and dispersed with heavy slaughter, leaving 30 prisoners and 600 horses in the hands of the victors. The Mughals, too, lost many men.

But Dhana Jadav had effectively spoiled the work done by Muizzuddin in a year out-

many of them were drowned on the river [Krishna]. Numberless of their foot soldiers were put to the sword. Hillocks of the slain were formed. All the enemy's artillery, 2000 lances the same number of muskets, and many mares and all other property of the Marathas were captured by us' (*Ibi*).

* Khem Sawant was written to, by order of the Emperor, to keep his kinsmen and followers back from their design of coming to the help of the Marathas who were attacking Muizzuddin [Jadav: *Madhu* p 17].

† The place where Dhana's force was sighted reads, in my badly written MS of the *Akhbarat* as *Bhila*, which naturally suggests Phaltan. But Phaltan was too far to the north of Satara and out of Dhana's route. I propose *Putan*, a sub-division immediately west of Karad (30 m s of Satara and 33 m n of Panhala).

* Ten thousand horse and foot, according to *Akhbarat* (27 Oct). But Muizzuddin's despatch gives eighty thousand cavalry and countless infantry (*Jadav: Madhura*, p 70). The following account is based on the Court news letters. I cannot accept Muiz's report of the result of the battle which runs thus:—'In the midst of the fight, a musket shot hit Parashuram, the chief of cavalry of Ramchandra, in the head, and sent him to hell. The enemy were shaken. Our men charged them with swords and daggers. After a long fight the enemy fled in confusion

side Panhala. The fort had been reprovisioned, the siege works had been destroyed and heavy losses inflicted on the Mughal army. Thereafter, though the prince continued there four months longer, he could do nothing.

The siege was practically abandoned, the prince carried on his operations languidly, merely to deceive the Emperor, and opened negotiations with the garrison to secure the fort for a price. When four months had been thus wasted, Aurangzib, on 7th March, 1694, ordered a force of 6000 men to strengthen the prince, as the siege had now come to a stop. At the same time Muiz zudda was authorised to use his own discretion if the fort was surrendered peacefully he could grant terms, if not he must renew trenching and lay siege to it a second time.

But it was of no use. Already, about 8th March, the prince availing himself of the Emperor's permission, had begun to march away from Panhala, while Latfullah Khan and many other officers who had positive orders to stay below the fort, joined him in the retreat. The Emperor on hearing of this (13th March), sent an officer to turn the prince back from Vadgaon (14 m. e. of Panhala) and take him back to that fort to make a decision about it on the spot by either securing it for a price or renewing siege operations against it. Four days later the Emperor changed his mind and wrote to the prince to come to Court, while his officers were to be forced to go back to Panhala under Latfullah's command, to continue the siege. By way of Miraj Muizzuddin reached his grandfather's camp at Galgala

and was received in audience on the 29th of the month. His cousin Bidar Bakht (the eldest son of Prince Mld Azam) had been selected to undertake the task from which he had returned unsuccessful. Bidar Bakht, with a nominal muster roll of 25,000 and artillery, was given formal leave on 27th March and began his journey from Galgala on 5th April. The officers who had come with Muiz to Court without orders, were now driven by force back to Panhala.

But the Emperor seems to have changed his plan again, because we find Bidar Bakht campaigning in Bombay Kanara, in the Belgaum and Dharwar districts during the second half of 1694, and his siege of Panhala began a year later, in April 1695. His first acts were marked by vigour. Opening his approaches and planting his artillery, he seized the village at the foot of the hill and demolished one bastion of the fort. But the promise of these opening operations was not fulfilled. A desultory siege was continued by him till the end of January 1696 when the disasters to Qasim Khan and Himmat Khan further south induced the Emperor to send the prince to Basivapattan, and to entrust the siege of Panhala to Firaz Jang, who too, could effect nothing. In fact the capture of Panhala was quite beyond the power of any divisional army, as Aurangzib was to realise during his own siege of it in 1701.*

JADUNATH SARKAR

* The entire narrative from Dhana's attack on Mez to this point has been reconstructed from the *Alkharat* or daily newsletters of Aurangzib's camp preserved in MT in London,

NOTE ON TECHNICAL EDUCATION IN HYDERABAD (DECCAN)

By E. E. SPEIGHT

THE term 'Technical Education', which has been before the thinking public for some years past, is of course a very broad one, as it may include the teaching

of every art and craft from agriculture to optics but this note is confined to mechanical and electrical engineering.

India at the present time, has plenty of

occupations which are pretty well stocked. Lawyers and doctors for instance abound, and there are a good many more or less qualified civil engineers but there are remarkably few really efficient men in the mechanical professions whether as trained engineers, supervisors or artisans and as all the industries are becoming more and more dependent upon the engineer as manual labour is giving place to machinery, and as new crafts and manufactures are being taken in hand it is most essential that there should be an adequate supply of men really equipped to undertake all grades of work.

Thus arises the question of the best methods of training.

In the times when steam engineering was starting the great men who initiated and developed the work were practical workers, enthusiasts who by their own experiments evolved the first main principles which obtain to day. The theoretical knowledge of these men was but small. For this reason, their work came more or less to a standstill until these principles were taken up by scientists who, by the aid of theory, made clear the obscure points and rendered further developments possible. Theoretical knowledge then became a fetish, and it was considered that nothing could be done save by the theorists and that practical men must of necessity depend upon their guidance. In fact, the relative value of theory came to be overestimated, to the detriment of practice. By reason of this there sprang up in all parts of the world the 'Technical Schools' which claimed to combine both theory and practice. As a matter of fact, however, the 'practice' almost always consisted only in the student's being taught to execute a certain number of pre-arranged exercises and to carry out some few laboratory experiments, the rest of the work being to a very great extent book work and drawing.

It soon became evident that these schools were not developing men of the right class. Their experience was so completely superficial that they were entirely unfitted for carrying out or taking charge of practical work. Men of the artisan class were not by any means tradesmen and men of the higher grade were not capable of instructing them. The pendulum was swinging too far towards theory pure and simple.

The problem then arose as to what was the ideal training. It seemed desirable that both theory and practice should go together, and the obvious way to accomplish this was by the use of a factory equipped to undertake very varied classes of work with a technical school attached to it. An ordinary manufacturer could not afford to maintain a technical school attached to his works, nor, indeed, could he be hampered by a large number of apprentices or students in no way able to add to the efficiency of a factory in which special crafts were being carried out, so that unless a factory were of an enormous size and could afford to have a school merely to supply its own requirements it could not unaided undertake the task. Even if Government were to provide the technical school, any factory to which it was attached would certainly require a considerable subsidy to make up for the trouble of looking after a number of students over and above those needed for its own purposes.

The manifest solution would be for the State to construct a factory with a technical school attached and subsidise it. When this has been proposed in the past, trades of all kinds have immediately objected that Government subsidies were ruining private enterprise. If, however, such a factory, handicapped by a crowd of boys in every department, had to pay its way without any assistance of a subsidy the outside cry of unfair competition would cease to have weight. In many countries trade unionists, political economists and others refuse to see this point of view. It is fortunate that in Hyderabad our economists have broader vision.

There is another point which has been raised, namely, that vocational training should not be started until about the age of 16. With all due deference to the eminent educationists who have advanced this objection, it is not always applicable. For instance, the Naval Authorities in England do not wait until a boy is 16 to start his training and if workshop and theoretical training are to be combined, it is clear that some division of time will have to be devised for the dual education. If by the ordinary method a boy has to be trained from 9 to 15 in general education and from 15 to 19 in vocational training, 10 years are taken up, and if the other way is employed and the general and vocational training are given concurrently, it would be unreasonable

to expect that a less time should be occupied

This is the problem which was before the Government of Hyderabad and for a long time the matter was under discussion. The present Finance Member, Nawab Hyder Nawaz Jung Bahadur, when he was Home Secretary and had charge of the Educational Department, was very anxious that technical education should be developed, and when he became Finance Member his interest was no less keen, and as under the aegis of his portfolio there was a workshop which for several years has been doing work of a very varied nature, there was to his hand a vehicle by which a comprehensive scheme of technical education could be carried out.

On 4-8-1921 a representative meeting of the Departments of the State under the presidency of the Hon'ble the Finance Member was called and at this meeting it was decided that "it was high time now to take measures to give impetus to Technical Education in the Dominions", and for the purpose of carrying out this decision a small board was constituted, which was very soon enlarged and had also as its Chairman Mr. Hydar, now Nawab Hyder Nawaz Jung Bahadur. The Departments of Finance, Commerce and Industries and Education were represented, and an unofficial Member Khan Seheb A. Alladin, was elected. Mr. R. L. Gwilen, O.B.E., M.I.E.E., who is the Mint Master and in charge of the Mint Workshops and who is also the Director of the Electricity Department, was appointed Chief Executive Officer and Secretary of the Board. Sundry meetings were held and the subjects already referred to in this note were thoroughly discussed. Many proposals were considered, and it was finally decided that the Mint Workshop should be organized to work as a commercial concern, and that the capital value of the undertaking should be estimated and the amount arrived at should be considered as a loan from Government on which interest at 6 per cent should be paid, and that proper depreciation should be set aside.

In order to make the concern of interest to the individual workman, it was decided that when this has been accomplished a generous system of bonuses out of the surplus should be distributed among the artisans. All the work carried through in the shops was to be on a strictly competitive basis, and

that the undertaking would be on all fours with any other private commercial concern, and a certain amount of extra capital was to be allotted to the purpose of supplying a few very badly needed appliances.

It was decided that there should be in conjunction with this a Technical Institute, which was, with His Exalted Highness the Nizam's gracious consent, to be named the Osmania Central Technical Institute. It was agreed that it was not satisfactory to attempt to turn out finished workers either in the shape of artisans or engineers in a short time, but that it was better to begin with boys when they were quite young and let special theoretical training and practical application progress side by side, that the ideal age for the youths to begin their training was 9 and that their course should continue for 9 or 12 years according to the stage to which they were capable of attaining.

So far as actual arrangement of the day's work was concerned, great trust was put in the system of having the day divided, each student spending half his time in the school and half in the workshops. The batch of boys having school in the morning and workshop in the afternoon one week, should the following week change over and have their practical instruction in the morning and their theoretical in the afternoon, thereby avoiding constant afternoon schooling. The hours spent in the school should be less than the hours spent in the shops so that one set of masters could deal with the two sets of boys. This division of the day would also have the advantage of precluding mental or physical fatigue, and the boys would be fresher and keener in both the sections, an additional benefit of this course being that twice as many boys could be dealt with by the same teaching staff and accommodated in the workshops as would otherwise be the case, thereby rendering the working highly economical.

It was agreed that one of the great things to inculcate in the boys was the realization of the dignity of labour and the habit of work. If a boy from early years were brought up to work, working would become natural to him; on the contrary, if he were allowed to grow up in idleness and he were then put to work, work would be a toil to him, and instead of having contracted the habit of taking pride in the completion

of good work and plenty of it, his inclination would be to see with how little exertion he could pass the day and get his money

It was decided that no students above the age 12 should be admitted, as otherwise they would be unable to complete the course before it became necessary for them to be whole time wage earners. An elaborate scheme and curriculum of instruction to spread over this period of 9 or 12 years was to be prepared, beginning with primary school teaching and combined with general education, gradually, more and more technical tuition was to be included and examinations held regularly for the purpose of discriminating among the boys. Those who proved themselves to be of worth would pass on to more and more advanced teaching, while those who proved unfit for mental training would, little by little, be relieved of the school work and be made to concentrate more on their individual crafts

It is clear that it would be difficult for many parents to allow their sons to undertake such a course without at the same time earning some money. For this purpose, a small grant of Rs 3 a month per boy was suggested and it was decided that during the first stages of their training this would be all that they would receive. When however, they arrived at a stage where they were no longer a source of loss to the workshops, but were capable of earning some money for the concern, they would receive payment for work accomplished in their half days in the shops. For those who proved fit for the higher branches, arrangements were to be made whereby they would not only receive the ordinary theoretical and practical training but would also be given responsible work. Young men frequently have a high opinion of themselves and an irresponsible self reliance which permits them to undertake cheerfully anything that comes before them. Such can be most dangerous, but the man, who is self reliant because he knows that he has had experience in the carrying out of many problems, is invaluable, and it is the production of such men that is aimed at. They are the more necessary as few even of the students who have obtained academic degrees and have studied practical working in industrial centres are in the least capable of taking charge of even

the most elementary work on their return to their country

It is clear that it is impossible to have a boy taught unless there is somebody with the necessary knowledge to teach him. Industrial work is so much in its infancy in India at present that it is almost impossible to find Indians who have themselves the qualifications and experience requisite for the instruction of others, and even those students who have studied abroad have no idea of qualifying themselves in this particular way. It was obvious, therefore, that in order to make a good beginning men should be obtained from outside to give the necessary instructions, and it was agreed that it was highly desirable that preparations should be made whereby before long Indians could be made ready to take up the work.

This aspect of the case was laid by the late president of the Executive Council, Sir Syed Ali Imam, before His Exalted Highness the Nizam, who was graciously pleased to sanction the temporary appointment of highly skilled craftsmen from England to undertake the tuition for the first few years, and also to grant scholarships to four suitable Indians to enable them to proceed to England to study in detail the various classes of work needed, so that at the end of their time they might be able to come back and take over the work. On receipt of this sanction arrangements were immediately made for obtaining the necessary skilled men from Europe and for sending suitable youngmen to England to undergo special training.

The Chief Executive Officer of the Technical Education Board was appointed Principal of this new Osmania Central Technical Institute and a highly skilled engineer, Mr J Spittal, & so, was engaged as the Vice-Principal. At first four masters were engaged to give instruction in primary matters.

As boys grow but gradually into manhood so also must the courses of instruction in technical matters progress. As at first the earliest stages were being entered upon, it was impossible that there could be very much to show, and, instead of rushing into expenditure in the shape of a new building for housing the teaching section, it was decided that makeshift arrangements should be employed and the four primary teachers housed in rooms which were not used while the Mint was not doing coining work.

On the 1st of Azoor 1332 Fush (October 6th, 1923) accordingly the work came quietly into existence and now there are nearly 200 boys undergoing preliminary teaching, which is the capacity of the school at present. The rooms now occupied will, of course, be needed for their ordinary purposes when coining is resumed, but the spending of money on building has been postponed for some time, and a house which is conveniently adjacent is being rented instead. Already the rush for admittance is so great that the present capacity of the establishment has been reached and no further boys can be admitted until the 1st of Azoor next. With the new year, the teaching staff will be increased so that an extra number of students can be admitted and, yearly, as the first group of students advance, the numbers to be catered for will increase until the total estimate of 500 is reached. It is hoped, however, that, before very long, when the progress of the works and the school justify it, the Osmania Central Technical Institute may have a home of its own comparable in equipment and dignity with the importance of the aims for which the institution has been inaugurated.

In order to provide the best practical training in the shops for both the artisan and the engineer, a very wide range of work is sought, although the more diverse the output the more difficult it is to obtain financial success, and almost any class of engineering is undertaken from constructional iron work for bridges to brass buttons. Among other things that are being made are 7' to 9' mortar mills of a completely new design which are without doubt superior to any others, as no serious thought has been given elsewhere to the mechanism of this very useful machine. In the way of large castings 4 ton road rollers are also turned out and pumps of various kinds. All manner of small articles even to surgical instruments are manufactured. Wood work has much attention given to it and all kinds of furniture are made, special regard being

paid to beauty of design and excellence of finish, both as to the carpentry and the upholstery.

The shops also undertake all manner of repairs, large and small, simple and complicated, so that the width of experience obtainable is greater than anywhere else in India.

As all this work is undertaken with the main idea of having a vehicle by means of which to transmit instruction, it is absolutely essential that only the best work should be allowed, as otherwise the students would neither learn to become reliable workmen nor acquire the conviction that slipshod work is inadmissible. The concern has to compete with the outside markets, so it is clear that work must be done cheaply. With all these conditions binding the venture, it will be easily understood that the task of making it a paying concern is no easy one, and the financial and educational results can not be obtained unless there is a large volume of work going through, and, for this, the interest and help of the public are essential. Any one in sympathy with this strenuous effort to produce really first class Indian mechanics and engineers, can be of great assistance by giving the shops an opportunity of tendering for any of their requirements involving engineering handicraft and by persuading their friends also to assist in similar fashion.

The Mint Workshop, with which Osmania Central Technical Institute is associated, is situated in the Saifabad Palace Ground and close to the Finance Office building, and if any of the public are sufficiently interested in the problem to wish to see how the solution is being attempted there and the start that is being made, they can obtain permission to visit the institutions by application to the Mint Master who will be happy to arrange for their being shown round and having everything explained to them on any working day from 9-30 to 12-30 and 1-30 to 4-30.

MARRIAGE—SOME PHASES, OLD AND NEW

AMERICA with its surfeit of gold and occasionally of leisure has been experimenting in every conceivable sphere of human activity from politics to overalls, the Americans have been feverishly seeking for something which would relieve the dull monotony of this old, old world of ours. Amongst other things, they have not forgotten to attempt something daring and original in the oldest institution of man, viz marriage.

The other day two young people launched into matrimony with the avowed object of proving that people could be happy though married. Cynics have always had their fling at this mysterious realm where romance and tragedy take such bewildering and fantastic turns.

'The land of marriage,' says one, 'has the peculiarity that strangers are desirous of inhabiting it, while its natural inhabitants would willingly be banished from there,' presumably because, Love, 'at sight of human ties, spreads its light wings and in a moment dies.' A shrewd observer of human nature pertinently remarks, 'In the opinion of the young, marriage ends all, as it does in a comedy. The truth is precisely the reverse, it begins all. So they say of death—it is the end of all things, yes, just as much as marriage.'

Someone asked an eminent lawyer and politician what he thought of marriage. 'What do I think of marriage? I take it as those who deny purgatory, it locally contains heaven or hell, there is no third place in it.' Unfortunately, few have the patience or the resolution to reach that alluring yet distant region, viz heaven.

To return to our enamoured yet enterprising American couple. They had, of course, seen people marrying and—wondering afterwards. They had the further advantage of listening to the counsels of the wise and the experienced of all ages for they are both learned, each in his way, one, a well known artist, the other a talented authoress. They did not believe in the worldly

wise maxims that 'men should keep their eyes wide open before marriage and half shut afterwards,' nor did they wish to reproduce in themselves the unhappy metaphor 'married couples resemble a pair of shears, so joined that they cannot be separated, often moving in opposite directions, yet always punishing anyone who came between them.'

So they set out with an original and refreshing chart of their own. The underlying idea was that their married life should be a perpetual honeymoon with this difference, that each should have a separate establishment, the husband free to follow his inclinations, the wife hers.

The rock that wrecks the barge of matrimony is, they knew, 'the fungi of familiarity and contempt,' and these they were determined to avoid. They are never in each other's society long enough to get bored, and the result is, they are radiant and happy. It works out like this—'Seven breakfasts per week, opposite each other might prove irksome,' they argue, 'therefore, our average is two.'

This experiment appears to have proved eminently successful, i.e. they still retain the first bloom of love and have dodged the monotony of ordinary married life. The world should have been grateful to them for this marvellous discovery—the redemption of married men and women, but unfortunately it is too high placed to be within the reach of any but the rarest few.

High talents and accomplishments apart, all have not a hundred thousand dollars or thereabouts to draw upon, for separate establishments, especially in these days, are expensive luxuries. Again, notions are particularly anxious for increased output in every direction—including babies.

The French Government have gone to the length of creating a new official decoration, called the French Family Medal. The French are supposed to be practical and shrewd. Evidently the Government knew their temperament and have come

forward with a scheme to reward their womanhood for the burdens of family life with medals of bronze, silver and gold, according to their respective quotas to the national 'regeneration'.

The French marriages are generally prosaic affairs. The young people do not so much fall in love, it is, as a rule, a matter of arrangement or negotiation by the parents and their associates who have grown wise by age and experience. In the circumstances, little of the glamour of love is to be found. Love is 'blind for he sees with his mind and not with his eyes' so the youthful French have been taught, and they do not plunge into matrimony before their prospective fortunes and positions in life have been considered and reported on by their elders.

Are the French happier than the English who are reputed to fall in love and marry with lightning speed? In any event, the French wife proves the better partner—in business!

The English idea of marriage would seem to be true comradeship based on knowledge, understanding and love. Yet how far apart this is from the orthodox or the usual marriage is shown by the opposition to the Divorce Reform Bill. It is not only the clergy who would not permit the infringing of 'what God hath joined let no man put asunder' but even English ladies of position have strongly opposed this small measure of relief. If the severance of the close bond between man and wife is not to be permitted on the grounds of (1) desertion for three years, (2) cruelty, (3) incurable insanity, (4) habitual drunkenness, (5) imprisonment for life, surely there must be little idea of comradeship entering the general conception of marriage. In this respect the United States are much more liberal. Amongst other causes, non-compatibility is often the only reason for a legal dissolution of marriage ties.

To turn from the more or less analogous conceptions of marriage in the west and look to the east would be to take a peep into a wholly novel and mysterious region.

In China, which contains nearly one fourth of the human population, marriage is a religious duty above everything else. The matter of prime importance is to have sons (daughters are often considered superfluous!) who would carry on the

ancestral cult. For a man to die without a son, natural or adopted, means the denial of salvation, depending as it does, according to their view, upon the regular performance of rites and ceremonies for the shade of the departed.

The great sage and law giver of China, Confucius, says "All virtues have their source in etiquette and the due observance of ceremonial." Accordingly, ceremonials claim the homage of a Chinaman in life as well as in death. In marriage, which is arranged at a very early age by the parents, the lifting of the bride's veil so that the bridegroom may see her face, is the very last act of a long and complicated ceremony.

The relationship between man and wife is that of a superior to an inferior. The Chinese woman is subject to what is known as the 'three obediences'—before marriage, to the father, during marriage, to the husband, in widowhood, to her eldest son. After this it may be imagined that Chinese women have not a very comfortable time. Nevertheless it is said that the home of a Chinaman is often in reality ruled by his mother or by his wife as she approaches old age—a state held in veneration. Evidently young ladies have to remain under the leash until that venerable age is reached! How our modern young ladies would appreciate this! For all that, such a marriage usually results in peace and harmony.

Amongst the followers of Islam marriage is a matter of civil contract, though many of its incidents are regulated by positive law. Religious ceremony is not essential, yet as a rule, a short prayer is read by the 'Cadi'. As is well known, a Moslem has almost unlimited powers of divorcing his wife. The wife on her part is not wholly without remedy. It is open to her to make what terms she pleases at the time of the marriage provided they are not opposed to the spirit of Islamic Law. For instance, she may stipulate that if the husband fails to give her £100 as pin money she should be free to ask for a divorce.

Owing to the 'pardah' system the parties cannot see each other, and marriages are arranged by the parents. In these circumstances it may be supposed that love plays little part in the drama of their life. Not so—their literature teems with romantic stories and love is the perennial source of inspiration to the Moslem bards of India.

and Persia. The 'beloved' is ever on the lips of these Eastern poets, though the term has often far wider application than to a mere human bride.

The Hindus, numbering about twenty-two hundred millions, regard marriage as a sacrament. It is indissoluble except on the ground of immemorial custom obtaining in a particular community. Separation is however, allowed on various grounds: the five causes mentioned in Lord Buckmaster's Divorce Bill finding a place there. A Hindu wife is a humble member of the joint family, over which the father or the eldest surviving male member presides.

The great epic of India, the Ramayana, contains a tale of womanly faith and self-sacrifice which has charmed and fascinated the Hindu world. Though composed several centuries before the birth of Christ and purporting to be a true record of the incidents of those remote times, it is still a living tradition, and a living faith. I cannot do better than quote a few lines to show the Hindu notion of a perfect wife.

In giving away his beautiful daughter, Sita, the aged monarch thus addressed his son, the law:

This is Sita, child of Janak, dearer
unto him than life,
Henceforth sharer of thy virtue, be she,
prince thy faithful wife,
Of thy weal and woe partaker, be she
thine in every land.
Cherish her in joy and sorrow, clasp
her hand within thy hand,
As the shadow to the substance to
her lord is faithful wife.
And my Sita, best of women
follows thee in death or life.

Of course, in these days, there could be no suggestion of going back to the old notion—the inherent superiority of the male. Women have tasted the heady wine of freedom in too abundant a measure to tolerate any such invidious distinction. They are already forcing their way to the top in almost every department of human endeavour and one cannot fail to mark that aptitude in man or woman for a particular task is a matter of environment (including heredity) and training. It is quite conceivable that a woman could be as good a soldier as a man or could succeed in any other profession or occupation hitherto regarded as essentially masculine.

There is, however, such a thing as 'division of labour' and it is, perhaps, as important in domestic science as in industry or commerce. A man with acquired or inherited talent for mathematics would be ill advised if he takes to literature or painting; he might do fairly well in either, but it is ten to one he would have done much better in engineering or accountancy. Similarly, women are by nature and heredity fitted to be mothers and housewives and every nation is in the last resort dependent for its salvation and uplift on the influences that reign in the home. No matter how pretentious man's claim to overlordship may be, it is woman who gives its peculiar tone and character to each home, and through that magnetic centre to the whole country. She need not sit in the Houses of Parliament to control the policy of her country—she has it in her power to shape it more powerfully, sitting by her hearth. To those of her sex who find these ties irksome, the outside field is, of course, open, and it is as futile to argue that because some women take part in politics or practise law, the homes of the people would be neglected, just as it would be absurd to hold that law and medicine should be closed to men because they might draw them away from agriculture. If the latter is neglected, the remedy lies in the improvement of the conditions of agricultural life. If home life is losing its hold on women, it is because improvements in the home have not kept pace with the changed conditions of national life. With the democratic spirit stalking abroad, the home cannot any more remain the stronghold of autocracy. In a democracy, the policy is controlled by the nation at large, but the power to apply it to individual instances must necessarily be delegated to some one person. Why cannot this idea be imported in the governance of the home? The general policy of the home must be the result of the conjoint deliberations of man, wife and children (if grown up) but the particular application must remain in the hands of the wife and mother as the one best fitted by reason of her position to exercise authority in the circumstances as they arise from day to day. In the body politic, the authority could be easily withdrawn if abused, but in the case of the wife this is hardly practicable. Fortunately there are other influences

which could easily be brought into play, if only man would exercise some circumspection and forbearance—as much as he does in business affairs. In that event it should not be

difficult to make home a Commonwealth and the wife its high functionary

IAHER S NAHOMADI

THE RELIGIOUS AND THE GROTESQUE IN INDIAN ART

THE prince of darkness is but the angel of light after his fall, the fiery glow in his abode is Lucifer's novel disguise. God manifests himself in many forms and his image was given the features of various nations and varying ideals. But devils all over the world look very much the same.

Their family likeness proves that they are above the distinction of time and race. A host of devilish creatures infests the pantheon of the world and their grimaces are the most provoking where religious fervour seems to attain its height. They grin from the Cathedral of Chartres to the Shintennos and Nos who guard the sanctuaries of China and Japan; they lure the evil eye that threatens the inhabitants of Melanesia and Polynesia into the meshes of totemistic wood carvings. St. Antony had to face them and so had the Buddha. They seem to be fascinated by the serenity as well as the fine frenzy of contemplation and ecstasy, and their response is a frantic grin that stretches over distorted features and fat bellies and ends in hoofs and claws. They are decidedly ugly and their ugliness is grotesque and they nestle in grooves of religious experience.

Their existence associated with that of the gods produces a perpetual current of emotions and keeps the religious temperament above the freezing point, pietism as well as rationalism set in when we have done with the devils. But neither of them can produce art. The devils then, embodiments of the grotesque, the gods' personifications of the religious, enter as legitimate citizens in the realm of art.

This paradoxical antithesis has its roots in the human mind. Landor, for instance, says somewhere that 'genuine humour and true wit require a sound and capacious mind, which is always a grave one.' The

same width that lies between gravity and wit and is required to make a mind sound and capacious keeps religious experience and the grotesque gesture apart and yet united and makes spiritual life efficient.

Human society is a self imposed institution which demands a continuous strain from every individual, and the only revenge and outlet left to his individuality is to ridicule society by imagining himself for a moment outside its pale. Laughter is the gesture of relief and comedy is its artistic form. Society as well as laughter are free from emotions. The emotional level is not to be attained in public, it belongs to the privacy of the mind. Its highest peaks reach into the sphere of religion. The air there is thin and a sound constitution of emotions and imagination is needed to endure its pressure. When the strain becomes too great, human nature finds its revenge in dragging down what was just felt to be the most exalted and, while a firmer footing seems to be gained on a more solid ground, the reproach sets in of having abandoned the more dangerous path, this reproach, however, instantaneously becomes converted into a satisfaction over the defeat of the height which would be dragged down. The expression resulting from this struggle of emotions must be discordant. Victory and defeat, laughter and pain pull the features into opposite directions and give them that rigid tension which we call grotesque. The grotesque, therefore, is the revenge human nature takes on the spiritual just as the comic is the revenge human nature takes on society.

Religion as the fundamental inclination of the Indian mind has been pointed out over and over again. But the grotesque element has been passed with silence hitherto, yet nowhere

side Indra, taking Java and Tibet within the extension of its culture does the grotesque dwell so close to the gods and surround them in bewildering manifoldness, so that at times the two become fused and some ambiguous flavour of godlikeness and grotesqueness remains in the limbs of uncounted figures formed by Indian artists.

The feet of Indian gods never touch the ground, the artist places lotus flowers underneath them so that no dust can soil them. At other times the gods are made to ride or stand on their vehicles and every god has a chariot of his own contrivance. Bull and bird, ram and lion, dog and demon and many more carry the gods on shoulders and back. Each of these *vahanas*, is suited to the special requirements of its rider. Garuda, the bird, carries Vishnu, the preserver of the universe, and his wings spread on both sides of the God very much like the wings that carry the sundisk of Egypt. For rays and wings, sun and the preservation of this world become identified by a logic which does not belong to reason, but is the propriety of imagination. That Kuvera, (Fig 1) king of the Yakshas, should use a Yaksha to carry him, has nothing surprising, for being the king he is entitled to employ one of his subjects for this purpose. But once the purpose is fulfilled, it is left to the artist's imagination to represent the two figures in a way that seems to him most convincing. He makes Kuvera absorbed in gentle calmness, stand gracefully on a crouching creature, whose broad and stunted shape hesitates between dwarf and owl. Neither of the two figures seems to be aware of the other's presence, yet each of them is absorbed in and contented with its shape and lot. Without emphasis the two are brought together, set against each other without dramatic conflict by their outward appearance, just to indicate that the above is different from below. They form a quiet whole at peace within itself. They complete each other's existence, and yet the upper is free to join his hands in *anjahumdra*, in prayer and salutation, while the lower is compelled to use his poor and degenerated limbs for the support of his own mighty bulk and the load which it has to carry. The lightness of the upper ascends in a gesture indicating some mood and not aware that it is contained within a body, but the lower is pressed down by mere physical mass and has



Fig 1 Kuvera from
Barhut II A B C

no other freedom than that of the scurillous fancy which invented it. And this fancy amounts to a judgment. The human form given to the Yaksha king is, in spite of its utterly expressionless features, full of a fleeting life that circulates through supple and rounded limbs and gives them some immateriality, for which no other name can be found than gracefulness. The fantastic hulkiness of the demon, devoid of that animating lightness, is absorbed in a mechanical occupation and has no choice left to alter it. His grotesque exterior tells of the recalcitrance of matter, whereas the easy posture of the standing figure surrenders to nothing but the movement of life which calmly takes its course through limbs that know no effort. This early Indian formulation—it belongs to 2nd century B C—acknowledges the existence of widely different types and fits them together in utmost contrast. The grotesque counterpoises the ever calm, as accompaniment it is just as appropriate as the sound of the drum to the tune of the flute.

The stability of this juxtaposition was

maintained in the monuments belonging to the centuries just preceding the Christian era. The Yakshas, Devas, Lokipalas the Devis and Yakshinis on the pillars of Buddhist and Jain railings at Barhut, Mahabodhi and Mathura safely repose on contorted and combined human and animal forms. The struggle of a striving soul was unknown as yet to the artist. They knew of the serene leisure of a life devoted to religion and relieved its dignity by frequent excursion into more thrilling zones of the grotesque. This well balanced attitude, however, was soon to disappear. Although the *vahanas* of the gods were mythologically free from malignant characteristics, artists later on sometimes infused them with dread and terror. To see in them an emblem of a previously dominant religion superseded by a new creed does not hold good. Each of the vehicles of the gods suggested the surroundings in which the special deity used to move so that, as mentioned before, Vishnu for instance whose origin is solar, gets the Garuda bird as his conveyance, while Siva, God of Himalayan origin, can easily be imagined as riding on a bull, especially as in another aspect he becomes so closely connected with agriculture and phallic worship where again the bull appears as the most appropriate vehicle. Yama, the god of death, is accompanied by the dog, an association which has its practical value. The *vahanas*, therefore, are individually invented conveyances to fit the doings of every god. The corresponding composition in Gothic art represents each of the evangelists on his apocalyptic animal.

A Javanese representation of Vishnu on Garuda (Fig 2) makes the vehicle blaze up in a wrath of fiery wings forking round the *prabhamandala* of the god whose stern *dhyani bhava* almost vanishes in comparison with that pointed snout of the lionbird's face and his terrifically expanded puerile body. This brutal, blazing and cruel Garuda comes closest of all Vishnu representations to Vishnu's appearance described in the *Bhagavad Gita*. There the God himself is beheld by Arjuna as shooting forth fire from glowing eyes and terrific jaws, the whole world is replenished and consumed by the appalling rays of the god who reveals himself to Arjuna as *Truth* that devours the world. The sculpture, however, visualizes the



Fig 2 Vishnu on Garuda

tremendous destructive energy hypostatized into the Garuda chariot while the god himself resides aloof, stern and small. His figure is employed as a resting point that makes by its contrast the terror of flaming brutality still more impressive. A tension results from this antithesis. The small human shape suggesting godlike form sinks into nothingness, while the huge terror that gushes centrifugally from an enormous yet childlike body seems omnipotent. This perverted distribution of might carries the flavour of the grotesque and so does the exterior of the two figures where the mass image of the god is feather weight on his lotus seat that rests on Garuda's elaborate head-dress.

The defeat of the Demons, the Asuras and the victory of the Gods furnished on the other hand two of the most favourite subjects of Indian sculpture where the grotesque came into its own. Siva dancing his cosmic dance on the crushed Asura Durga defeating the Buffalo Mahisasura are themes which

numberless variations. They undoubtedly embody the struggle between an aboriginal religion and a cult established later on. But whatever they mean to the history of religion, the moment they are incorporated in an artistic composition the event becomes alive again and again, it did not happen once for ever in a remote past, to ensure the adherents of the new cult of an unquestioned supremacy but it became true when the artist conceived the image and gave it form. The historical succession of two strata of religious consciousness lends its subject matter to that perpetual presence of individual religion, which the more intense it is becomes tossed the more from serene height to dismal abyss.

The helplessness of the trampled overfed child (Fig 3) makes a soft and plastic



Fig 3 The Trampled Demon under Nataraja's foot

cushion for the whirling energy of a radiating dance that has the firm elegance of the perfect dancer whose hall is the entire creation and the lonely human heart as well. This prostrate infant seems nothing but soft and warm mass, on which to place the foot is sensuous delight to the god and yet the infant's agonised face is age old and receives his fatal, never ending torment with pain fully passionate gratitude. Nowhere else has the ambiguity of the religious mind found, in its transcendental longings and infantile helplessness a more complex expression than in this desperate attempt to cry, which in itself becomes a blissful sensation for it is God who chastises.

Another significant moment that sealed the fate of the Asuras was brought about by the Goddess Durga. The most exhaustive description of the battle between the god and the Mahishasura is carved into one of the rocks at Mahavelipur (Fig 4)



Fig 4 Durga Mahishasuramardini from Mahavelipur

There the two main figures are set into striking contrast. Terse tension radiates halo like in eight fold arms from the body of the goddess whose relative smallness is set against the flabby weight of an imbecile buffalo god, whose attack already means retreat, he becomes defeated by the sheer weight of his own body which has mass but no energy, which is heavy with matter but has no life. The remaining figures transmute the theme of grotesque and godlike. The gandharvas on the Devi's side are full of heavy frolic, while the figures against whom the Asura is set, are full of dignity. This intermingling of the two poles of religious emotion, the god like surrounded by the grotesque the grotesque set against the godlike, expresses the speed peculiar to emotions, the stronger the action the more vehement the reaction.

The consequences of this vicissitude of inner experience made the artist create a mythology of his own. No text ever prescribed the figure of Bodhisattva Manjusri, (Fig 5) the patron of wisdom, to be connected in any way either with Kirtimukha, the grim, heraldic lion face, or with makaras. These children of a terrified and playful imagination had become ornamental devices, ready to fill and to surround windows and niches yet what with regard to its decorative function is a mere ornamental device, has not forgotten its original bestiality, and the calm Bodhisattva of wisdom from the Plaosan Vihara in Java is made to reside in the darkness of a deep niche apparently as long as



Fig 5 Manjusri Java

the monster has allotted to him before his weight and flames will crush and consume him

This seemingly perverted religiousness is yet psychologically true. The Christian imagery which is so fond of surrounding God by a host of angels, serves as pure minded advertisement for the life conditions of Godhead, the Indian visualisation on the other hand never is oblivious of either the terror that precedes and surrounds peace or of the fear that has to be overcome if equanimity shall be reached. One of the most frequent and most expressive gestures of the Buddha as well as of the gods of Hinduism is the *abhaya mudra* the gesture of the raised hand assuring fearlessness. Only the fearless is spiritually free and calm for he has overcome the terror and the pang. These emotions have become external to him and there

presence can no longer do him harm, yet they are there. Therefore we see the plinth of medieval temples (fig 6) peopled by

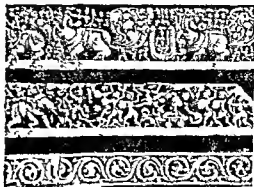


Fig 6 Detail from Hoysaleswara Temple, Halebidu
crowds of grotesque gargoyles, makaras, kirtimukhas and all sorts of stunted, dwarf-like and composite creatures. They form the high pedestal on which the gods and their heroic deeds repose.

The tension between the two poles has to be relaxed to keep elastic. The high pressure of agony and perfection has to be diverted. This is done in relief compositions and wallpaintings by countless figures who have no other function in the representation than the chorus has on the stage. They fill the empty spaces with good humour, wit and music and are in their childlike sincerity an element of inexhaustible freshness. Filled with curiosity they cluster round the benign existence of some great being heedless of his doings, engrossed in their own well being. They represent the grotesque in its most lenient aspect, as some kind of spice mixed into the harmony of the exuberant and intensely alive world of India's pictorial imagination. For the grotesque has its painful and its laughable side and is in either case disproportionate, painfully and wrathfully so when a mighty ambition seems crushed under a load of inert matter, laughably so when just this inertia of the flesh is approved of and exhibited with ostentatious ease. Disproportion in itself, however, represents a kind of equilibrium which is not stabilised but which is grotesque. The unexpectedness of a certain measurement may provoke a feeling of appropriate priteness which will prove laughable.

ing and yet satisfactory. Things unknown stand always in disproportion to what we know already and in case one's mind is not elastic enough to embrace the contrast, the disproportion between the known and the new, is easily placed to the account of the new. This is the attitude which is still maintained by a minority of western connoisseurs looking at Indian works of art. What is so unexpected and seems to them so profoundly grotesque is indeed a unique artistic justice that makes, for instance in one of the purest and most accomplished expressions of the Indian genius, in the frieze of the coping stone of the Barhat railing, enormous fruits of various kinds, jack fruit as well as mango, grow out of one and the same lotus stalk which also bears jewelry, while it carries scene after scene from fairyland with the disinterested objectivity of a chronicle, registering that dream and life are one in rhythmical succession and that everything is allowed as long as imagination is consistent. This applies not only to pictorial composition but equally to the single figures that partake in the flowing rhythm of the composition. The homage which elephants render to sacred trees, symbols of the Buddhas is equally dignified in its serenity as a scene of worship where the devotees are a five-headed snake, goats and lions with smiling human faces and similar creations. The unexpectedness to the outsider becomes converted, if viewed from within the continuity of Indian art, into a gesture that comprises imagination and observation in so close fusion that a new cosmos, an orderly world of art comes into existence. Wherever there is any friction it is conspicuous by a harmless grin, a baby's body and a host of extravagant creatures which compromise joy, by telling you how beastly human man or animal may look. This lighter strain of the grotesque makes an inobtrusive accompaniment throughout the ages of Indian art, asserts itself at times with much appreciated audacity and is at its best when it suddenly remembers that it is but the ripple on the surface of a depth, from where the primal fire can flare up still.

The makara monster (Fig. 6) is at home in the earliest monuments we know of, but it reached fullest amplitude in the twelfth century only, when elephant's body and

crocodile-head are overshadowed by leaf like plumage that makes a gorgeous tail, and an animated breath exhaled from the monster's mouth. Its ludicrous bestiality is of the harmless order, it is a big plaything to the artist, so pliable that it can be adjusted to almost every ornamental device, and the use architecture and sculpture make of it, is abundant. At times, in its later phase, it can be seen combined with another grotesque emblem, this being, however, of the cruel kind, the lion-faced Kirtimukha. This terrific roaring lion-like face might originally have been a sun emblem, its architectonic function, however, is to fill the round horse shoe windows that are so essential a part of Indian ornamentation, and to be used as a finial for the stelae of images and of the roofs of South Indian Gopurams. Its fiercest features are cut in South India and Java. The north does not use it less frequently, but there it looks tame and lifeless. Another inmate of Indian imagination with its fears is the olumaera (Fig. 7)



Fig. 7. Chinnara Kankarik

whose common form is the leogryph. Here the grotesque itself becomes a power, the power of the dread which seems at moments

to be omnipotent. It has the reality of the nightmare and signifies the supernatural. It embodies the subjective reaction, that cosmic fear which seizes man who suddenly is aware of his loneliness in the universe. Karttimukha, chimaera and leogryph are pictorial supplements to religious systems that seem to grant fearlessness to their followers. They prove that vitality is stronger than faith in popular Buddhism as well as in Hinduism and this plasticity, which is the most generous gesture of Hinduism, makes it invincible.

Apart from the ornamental devices, the Indian genius invented two types of images which are grotesque in themselves. Jamhala is the god of riches, Ganesha the remover of all obstacles. Jamhala (Fig. 8) has



Fig. 8
Jamhala Vikrampur (Dacca)

changed name and appearance since we met him first on one of the pillars of Barbut, where under the name of Kavera standing on a Yaksha, his youthful figure joined his hands in adoration. In course of time this guardian of the northern quarter and of worldly riches, must have tasted them, and so he grew fat and his youthful body lost in

length and gained in roundness (Fig. 8). His hands also have become engaged in a new sort of worship, his left presses and caresses the ichneumon pipe which vomits gold. The cunning, careworn look of his face indicates the reluctance of the spirit who cannot help being fascinated by things more material than himself.

In the image of Ganapati on the other hand the heavy roundness of his elephant and baby body is approved of by a cheerful smile of the eyes, but being Siva's son he shares his attributes and amongst Bhairava's ornaments the human skull ranges foremost. It is again in Java where the grotesqueness of the combination reaches utmost tension. The skull throne is a highly suggestive pedestal for the childlikeness of the body whose broad grin seems to be concentrated into that pair of skulls on his chest that rival and mock at his eyes, the mukuta crowns this image of satisfied success with the final form life has in store, the skull. It is an image that by the fantastic combination of animal and child form and the skull glorifies and chastises matter.

Jamhala and especially Ganesha have a popular appeal. Ganapati is amongst the most worshipped deities up to the present day, especially in the South of India. Jamhala must have been in fashion in the latter and last years of Buddhism. Yet their significance for the whole of Indian art-production remains of subordinate character, together with makaras, leogryphs, and karttimukhas—these two images belong to the lesser pantheon of Indian art, where human passions and fears soar up to the level of the spiritual but are pulled down immediately, scarcely having reached it.

The attitude of the artist, however, which makes the object of worship itself grotesque, is frequently to be met with in various aspects of Vishnu as well as Siva. The division of qualities between the main deity and its vehicle is frequently but not exclusively employed. Various types of the grotesque occur at the same age as spontaneously as various sects and various individual inclinations.

Vishnu in his Narasimha incarnation (of the relief from Ellora) bursts out of a column in the palace of the demon king Hiranyakasipu, of whom the legend tells, how he overrated his might and dared to question the presence of the god in a thing, as for

instance, a column, instantaneously the column splits, the god fills space and smites the frivolous demon. The tenderness with which he places his hand on the king, whose body is still in a provoking attitude and leaps back under the fatal caress the rigid triumphant grimace of the beast that makes all human features appear helplessly small, the contrast of his radiating left arms, each of whom seems to be one second of a fatal crush with the soft touch of the sensitive fingers of his right makes the relief from Ellora a masterpiece of grotesque creation. He momentously change from power to death from dead matter to super physical vitality has all the gruesomeness of the unexpected, which makes your features feel rigid and distorted with the same helpless grin which was Hiranyakasipu's last expression. The gruesomeness of the grotesque verges on sexual perversion (Fig 9)



Fig 9 Narasimha Slaying Hiranyakasipu
Adeshvara Temple Mount Abu

where the god buries his hands in the intestines of his victim while his wide inhuman eyes glare into a frenzy of nothingness and the two bodies are one moment of death and exultant life, that is stronger than anything human. Out of such untamed passions and visualized images religion is born in all its aloofness from passion and imagery alike. Indra alone of all civilisations dared and had the power to put into creative form what other civilisations hide under a cover of mutual understanding and silence.

Mystics of all countries and ages have

realised the intimate relation between the religious and erotic and how deeply cruelty is connected with the latter has been shown by psychoanalysis. Durgā Mahisāsūramardini, who defeated the Asura in so noble and restrained an attitude in Mahavelipur, becomes in later centuries herself possessed by demonic passions and her mood is thus described in the Vāmana Purāṇa — "She destroyed countless hosts of the bold Asuras and beholding the battlefield covered with corpses she seized a Vinā and a Damaru in joy and laughingly began to play. Wherever she moved drawing out music from her instruments, ghosts and goblins shouted out in response and danced and her lion tossed about in sport the lifeless bodies of the slain (Fig 10). It is the same ecstasy of



Fig 10 Durgā Mahisāsūramardini,
Bhuvaneswar

gruesome delight that made the artist shape the Devi's arms not only holding but themselves being like languid snakes while the Asura receives the deadly stroke with satisfied elegance.

The flavour of cruelty, gruesomeness and passion is as peculiar to the grotesque as the helpless smile and the childish relaxed muscles. All of them are uncontrolled expressions that occur involuntarily when soul and body are stirred to their depth by the antagonism of spirit and matter. Only when this antagonism is strongly felt can religion be strong. Without this struggle being reached in personal experience religion degenerates into dogma and convention and art becomes anaemic and allegorical.

It is in rare moments only that master works are achieved where the depth of emotion surges into forms placid within the rhythm that animates them and which they bring to completion. One more version of Durga Mahishasuramardini carries the final message of religion and the grotesque.



Fig. 11 Durga Mahishasuramardini

In this Javanese sculpture (Fig. 11) the buffalo is drooping down into death. From his head emerges dancing the child demon. The goddess firmly stands with legs wide apart on the victim. Her slaying happens without her being engaged in it, as something fatal carried out by her sheer existence which is aloof from all action, benign. All motherly, suffering under her mission cruel yet tender, in silent trance. Her hand placed on the demon's head is all love all death. The demon dancing child faces with open-eyed smile his end which the goddess imparts to him as her blessing. Passion has become sublimated into duty and suffering triumph into a smile that closes heavy eyelids in rapturous meditation. The child demon is faint echo to her doing and it almost sounds like laughter.

Imperceptibly what up to now we could take as subject matter only underlying as grotesque experience artistic realisation, becomes artistic form itself grotesque, torn into discordant directions ambiguous in its wide gesture straightened in every bent, energetic yet completely relaxed.

This all comprising gesture of the goddess occurs again and again in Siva's dance and



Fig. 12 Siva Dancing Ellora

once more, in a creative sense the male principle, Siva, and the Devi, the female energy are treated in the same way. Devi and Siva behave alike as Demon slayers and chthonian deities who have the drunkenness of earth and blood in their limbs.

Siva's dance as lord of the dancers takes place in pictorial representation on a prostrate child Asura while in other modes of his dances the ganas occupy different places. In the fifth mode (Fig. 12) he gains the amplitude of movement which also distinguished the Devi while a tiny gana repeats the abhaya-hasta of his arm and the entire bent of his body impishly between his wide open knees. As Bhairava (Ellora) again it is Bhiringi, Siva's skeleton attendant, who joins travestying in his master's dance. And here again his body and arms have this tough tension between the round movement and the angular gesture between the strive upwards and the pressure downwards, that give them the complex, distorted, painful and unexpected, in short grotesque attitude that was also peculiar to the Devi.



Fig. 14 Dancer, Palampet



Fig. 13 Dancer, Palampet

This creative sublimation of the grotesque becomes independent of the underlying religious idea. It is the creative expression of a mind that does not merely follow but that has religion, whatever be its name and has with it the hunger and the pang of the senses that fight and struggle along with matter, so that the movement which results from so much antagonism, does justice to all its components and is the most complex form art ever invented to express the human, in all that is vital in it and spiritual. To the eye unsophisticated by religious ecstasy, human passion and sincerity, it looks distorted.

Two stray examples from the uncounted number of anonymous figures that cluster on walls and pillars of so many temples may serve as embodiments of the grotesque which has no further reason for its expression than its existence (Figs. 13 & 14). The sharp precise angles of heel, knee, hip, elbows and wrists are but the utmost suppleness and flowing curve that twists the dancer's body in a tribhanga, that has as much shyness, as it is aggressively alive. Another dancer in similar distortion lifts up her arms fragile like glass

and her fingers do not seem to belong to her any longer but grow out of her like the capricious leaves of a young tree, which for the first time has sprung

The grotesque, we may say concludingly,

is a deep undercurrent of Indian art. Its water has many different tastes and the religions always is unmistakeable

STELLA KRAMRISCH.

EKANATH—THE HOUSEHOLDER SAINT

IN order to understand the lives of the Maharashtra Saints in their entirety it is essential that we should go to the rise of the Marhatta Dominion in India, tracing it from the beginning of its rise. The Muhammadan advance on the plains of Deccan with their faith in the monotheistic and personal conception of God and their hatred of idolatry had much to do in reviving the Hindu national ideals of religion in Maharashtra. The Hindu idols were venerated and worshipped, but the universality of God in them was recognised. God was thought to be at once Personal and Impersonal. The Hindus of the times presented a challenge to the propagation of Muhammadanism by means of popular demonstrations of religious fervour and enthusiasm for a seeking after God. *Bhajans* and *Kirtans* formed the keynote of enlightening the populace in the popular search after God and man's salvation. These *Kirtans* and *Alhans* were applauded so much so that the simple hearing of them was conducive to the attainment of eternal bliss, hence the popular feeling for a life of sainthood and an eager desire to shun worldly things in order to appease God. Vithoba was everything for the credulous masses and the sunts, his apostles.

The period was one of a revival of Hinduism, if we can understand aright *Sankara digvijaya*. It was a time when the popular Buddhism absorbed itself into the popular Hinduism, a type of which is still seen to-day. Sankara's efforts at a conquest over the intellectual Buddhist India and his adoption of all idolatrous forms of worship as *Saguna Upasana*, as opposed to or complemented by *Nirguna Upasana*,

had much to do in the bringing up of idols in every household and the building up of temples for God. Bhakti, an ideal attachment to God, was sown in almost every Hindu house. We can assume that the Hindu house of the times was composed mainly of the *twice born* classes but the lower orders, the converts to Buddhism and the later converts to the revised form of Hinduism after Sankara, found a solace in worshipping idols also, as images of Buddha were worshipped by them. Idolatry, then, owes its origin to Buddhism and, especially, to its popular side, and the remarkable feature of these idolatrous gods is that they admit all orders for their worship without distinction of caste, creed or sect, a fundamental tenet of Buddhism. A worshipful heart is all that is needed. The origin of the idol Vithoba itself is plausibly explained by all, who enquire into such origins, by a reference to an image of Buddha. Here, then, we find no distinction of caste, in so far as their worship of God is concerned. Even Chokmelra, a *mahar*, though driven by the Brahmins later on from Pandharpur, seems to have been admitted into his presence by Vithoba. The principal features of the religious movement in Maharashtra, in the words of Mahadev Govind Ranade, the historian of the *Rise of the Marhatta Power*, can be stated thus: "It gave us a literature of considerable value in the vernacular language of the country. It modified the strictness of the old spirit of caste exclusiveness. It raised the *Shudra* classes to a position of spiritual power and social importance almost equal to that of the Brahmins. It gave sanctity to the family relations, and raised the status of woman. It made the nation more humane, at the same

time more prone to hold together by mutual toleration. It suggested and partly carried out a plan of reconciliation with the Mohammedians. It subordinated the importance of rites and ceremonies, and of pilgrimages and fasts, and of learning and contemplation, to the higher excellence of worship by means of love and faith. It checked the excesses of polytheism. It tended in all these ways to raise the nation generally to a higher level of civility both of thought and action, and prepared it in a way no other nation in India was prepared, to take the lead in re-establishing a united native power in the place of foreign domination."—*Rise of the Maratha Power* pp 171 and 172 Vol I

Something of the predecessors of Ekanath and the development of the Marathi literature can be recounted here. Dnyaneshwar, the first great Marathi author and saint, lived in opposition to the Brahmanic ascendancy of his times. He wrote and preached, in spite of Brahmanic ostracism. His father, Vithal Pant, apparently seems to have been the cause of the fate that attended his spiritually minded children. He spurned worldly power and tried early to renounce the world, though a married man. He ran away from home and was ordained a *Sannyasi* by Ramchand, deceiving his *Guru* as to his married life, but was compelled, after a time, when the latter was aware of the deception practised upon him, to rejoin his wife and give up the *Sannyasi*'s order. Children were born to this former *Sannyasi*, but these were looked down upon by the Brahmins of the times, as it was sinful on the part of Vithal Pant to give up his order and become a householder. The children were, therefore not privileged to have the ceremony of *Upanayanam* performed. The father and mother died almost in obscurity, having drowned themselves, and the young children were left destitute to their own struggles. Nivrutti, the eldest born, was a calm and devout child, but Dnyanadev was intrepid and impetuous. His impetuosity alone saved the rest of their lives from ignominious ruin. Nivrutti was a born *sannyasi* and Dnyanadev was his disciple. Sopan and Muktabai, a brother and a sister, were also the followers of the *Guru* Nivrutti. These children went without the *Upanayanam* ceremony. Dnyanadev alone, of the four, the genius of a great writer and preacher, him. He began his *Bhavaradhya* a

commentary on the *Bhagavad Gita* in Marathi and after completing the same, worked on another, *Anuruktanulha*. Dnyanadev died at the early age of twenty two and his brothers and sister followed him a year later.

One other saint claims our notice, as having come down to us, prior to Ekanath. Namadev, the tricolor saint, though a founding, had a magnanimous heart and his magnanimity shone through a string of disciples he received from all castes and creeds, prominent among them being Jani and Chokamala. Namadev had the unique making of a saint in him, he was a believer to the core and the characteristics of his faith would draw towards him even the sympathies of non-believers. Vithoba was his God, as he was to the others. Tukaram, the popular saint, also a worshipper of Vithoba, (it is not clear from contemporary records about him whether he had a knowledge of the great life and work of Ekanath), seems to have flourished about Shivaji's time and some time after Ekanath. While dwelling on Ekanath and his message to the world, we cannot pass over in silence his great follower Tukaram. Tukaram flourished and owed, and still owes, his popularity to the fact that he was at cross purposes with the world, meaning thereby, that he bore the cross of God and discarded all worldly things. In one of the remarkable interviews he had with Shivaji, his emperor, he spurned a plate of jewellery and other valuables presented to him by the latter. Ramadas, the patriot saint, explains Tukaram's attitude to Shivaji and pacifies him. We can assume that Tukaram's neglect of the world, brought about by a failure in his life, as he himself tells us, evoked in him deep feelings which made him seek solace in God. The varieties of religious experiences he had undergone contributed towards his popularity. The incidents in his life of Mambaji and another testify to these.

Ekanath, born as he was, in a family of a devout sect of Rigvedic Brahmins of Pathan and worshippers of Vithoba, was a Vedantin of the highest order. He did not look upon the world as a chasm between hell and heaven, nor did he spurn his worldly attainments, his intellectual assets which were given to him by his training under Janardana Swami. He was a proud defender of the Prakrit language or Marathi spoken at the time by

the people. He wrote his *Bhagavat* in Prakrit in verse form, in spite of Brahmanical opposition. His success of this work and his consequent popularity owe much to his visit to the Pandits of Benares, who invited him to appear before them in meeting in order that they might charge and ostracise him for having dared to write a work in Prakrit. Ekanath, undaunted, visited Benares and satisfied the Pandits as to the excellences of his work, *Bhagavat*, and made them yield to his point and was taken in a procession through the principal streets of Benares with the *Bhagavat* in hand. It is noteworthy that his saintly life impressed much on the minds of the people of Benares. The other work of poetic merit of Ekanath was his *Rahmini Surayamvara*, though it attracts us in a far less degree. The *Bhagavat* and *Ekanath*—the two words, have almost come down to us as synonymous terms. We cannot separate the one from the other on account of our association of ideas about them.

The *Bhagabat Purana*, the *magnus opus* of Ekanath, contained in essence the vedanta of the Upanishads, Shrutis and Smritis as understood by Ekanath and the learned pandits of the times, with this difference that the pandits loved wordquibbling in Sanskrit, whereas Ekanath's one attempt was to raise the Marathi language to dignity. It was he who, after Dnyaneshwar, dared to write in a language detested by the pandits. His doctrines of *Bhakti* alone are responsible for this work. *Bhakti* discarded all distinctions and looked upon even the lowest of the lowliest as on a spiritual equality with the highest. The capacity of the lowest to attain to the spirituality of the highest was not denied and it was thought that no amount of learning alone could produce a liberated soul—a *Jivanmukta*. The *Bhagbat Purana*, strange to say, deals with all questions quite pertinent to the subjects of the Vedantins of the highest intellectual type. The four orders of human society, the typical virtues to obtain salvation, the common *sādhana*s which are within the reach of the lowest in intellect, are all dealt with. The most remarkable feature of it is, that it combines philosophical instruction with popular and fanciful puranic lore. The whole purports to be a commentary on the 11th chapter of the *Bhagavat Purana* and contains nearly 20,000 slokas.

Vedanta, as lived and understood by

Ekanath, would need a little exposition, but the task of fully going into the subject on reading his remarkable book, is beyond the scope of the present article. However, a few words to let our readers know what, in short, was meant by the Vedanta, as understood by Ekanath and his followers, are, I think, quite essential. The word *Bhakti*—the form of religion which takes in one endued with it—God intoxication, will, in a way, clear the meaning of the word *Vedanta*. *Bhakti* tried to comprehend the truth about God as being very near to him—the *Bhakti*, never leaving him even for a moment, in fact, his soul crying always for His presence ever feeling Him in himself—truly expanding his soul consciousness, giving a greater and better spiritual vision of God as He could be known by direct cognition. These *Bhaktis* claimed to have intercourse with God and were wont to perform miracles—a popular way of being confirmed saints. It should not however, be thought that supernatural powers were the weapons these saints employed to wield spiritual influence over people. The lives of these saints were very modest in themselves and no such charge can be levelled against them. It is only the zeal of their admirers and devout followers which prompted almost to deify these saints that brought in the miraculous element about them. We cannot, at any rate, disbelieve in their claim to have seen God face to face, that was their realisation. They realised God within themselves in such a way as to merge the *Bhakti* and *God* into one existence. They became one with God. They saw God in *Vithoba* in each and everything every good and kind act done to them was through the divine grace of *Vithoba*, a good and faithful servant was *Vithoba* himself. It is stated on the authority of Mahipati, the biographer of Ekanath and other saints of Maharashtra, that *Vithoba* was himself a servant in the household of Ekanath for twelve years. If, therefore, the end of Vedanta is to see God everywhere and in man, identifying himself with God, (the form of it, *Bhakti*, as understood and practised by the mere chanting even of the name of *Hari* devoutly, which, it is assumed leads a man to salvation), living a life of purity and universal love, who can deny that *Bhakti* is the highest and the most easily accessible means of attaining "God hood"—*Ishtaratra*?

One need not renounce his belongings

and go to a forest. One need not prepare the mind by hard self control for difficult *Samadhi*. If we only worship Hari and chant His name, salvation will stand begging at our doors. Look at the Gopis. Had they any learning? Had they practised any of the Sadhanas? No. Their one qualification was the steadfast Bhakti of the Lord through thick and thin and that was enough. Why curb the senses? Why run away from objects of the senses? What thou hast, dedicate to God and chant His name. Meditation requires high intellect. How can the man in the street practise it? The rituals and ceremonials require accuracy and performance. Their rigid discipline is very difficult. But a *Bhakta* requires no such discipline. A *Bhakta's* progress towards God is like that of a young prince to his father, the king. While other visitors wait in the antechamber, the prince goes boldly to his father and talks with him. So the yogins wait and wait but the *Bhakta* directly and with ease attains salvation. Leave then, therefore, the noble flights of philosophy to men of genius and the complexities of ceremonies to those who might like them, and take this straight and easy path of Bhakti."

—*Shri Ekanath* (Saints of India Series, p. 36)

I do not wish to repeat several anecdotes in the life of sainthood led by Ekanath, as his life, though in a small compass, is accessible to any reader of the Saints of India Series (G. A. Natesan & Co., Price as four). However, two or three prominent traits in his character can be brought out here. His universal love without the least distinction of caste or creed is evident in his providing a dinner for the *mahars*, who passed his door way. The day was an auspicious one. Ekanath had intended to perform the *Shradh* ceremony of his father and preparations for the grand dinner due to the Brahmins were going on inside the house. The *mahars* could not but exclaim to themselves in the hearing of Ekanath, "How sweet the dinner smells! Really, Brahmins are a fortunate lot and we, poor, forlorn people, are denied the enjoyment of such sumptuous dinners." Ekanath, having heard them, called out his wife and bade her to serve the *mahars* the preparations which were made ready for the Brahmins. His true and dutiful wife obeyed the husband and the Brahmins had to wait for a fresh

meal. This enraged them and it is said, they left him with foul words in their mouths, cursing Ekanath. But, truth to tell, they were afterwards surprised to learn, to their mortification, that the *putris* of Ekanath, in their physical bodies, partook of the dinner and blessed Ekanath. Divesting this story of its miraculous element, we can rest assured that Ekanath, a Brahmin, could not live to see the *mahars* go disappointed, and his love, even for the lowly, was as much as and even more than he could cherish for the selfish Brahmins of his times.

Ekanath was a very able preacher. It was usual to have very large attendance amounting to thousands, as stated in his life, while he would expound his *Bhagavat*, or any other work of equal merit, Dnyaneshwari, for instance. Once it so happened that a prostitute, a woman of a very lewd disposition, was also one of his hearers. She, as time passed, became his convert and disciple, thenceforward discarding the old immoral life she led. Ekanath did not in the least disdain to give away his spiritual wealth to redeem a person whose very sight was loathsome.

Ekanath was an ideal disciple. In his Brahmacharya stage, while a pupil under Janardana Swami, he would undergo any amount of hardship only to please his *Guru*. He was his constant companion, day in and day out, and would obey him strictly. Even after his course of studies were over and after he knew full well that he had attained the spiritual vision that he so much desired, in fact, after he was able to realise God within himself through the spiritual guidance of his *Guru*, he was unwilling to go to his native place and remain with his lonely grand father, whom he had deserted at the early age of twelve, for the sake of obtaining his heart's desire—salvation in life. One day, when the *Guru* was in *samadhi*, having heard that the town was besieged by the enemy at night, he did not stop to wake him up, but went out in the *Guru's* attire as he was stately and tall to be mistaken for Janardana Swami. He drove, by dint of courage, the enemy that surrounded the walls of the town and came back home triumphant. The *Guru* was pleased to see in the disciple pluck and courage as also the love he bore towards him. And this incident, it is said, endeared him greatly to his *Guru*, who, some time after this, was so bountiful in his

for the disciple as to lead him to the path of realisation

Ekanath's pre-eminent merit lies in the house holder's life he lived, both as a preacher and teacher, living a life of meditation and an incessant pouring of love on the people around him. Not before he was actually pressed by his congregation to put down his thoughts in writing 'when he was well over 40,' he undertook to write his *Bhagrat Purana*. His immense love of the mother tongue—Marathi, can be described in his own words

"We admit that the Sanskrit writers were great. But why should we suppose that Marathi writers fall below the mark? Have they not tried, in their own way, to deliver the same message? Is a gold lotus more precious only because it is gold? One cow gives milk, but does another yield water? If the same ideas are imparted through a different medium what do you lose? You say Sanskrit is the language of the gods? But is not Marathi also the same? Or is it the language of thieves and robbers? The result is that whether Sanskrit imparts religious knowledge to people or Marathi, it does not matter so long as the ideas are the same.—Shri Ekanath, pp 47 and 48

Ekanath lived to an old age—lived to see his son, a lover of Sanskrit, converted to his love of Marathi. He was seventy one

(1528-1599) when he left his mortal coil behind him. The last scene in his life is described thus in the little book I have quoted above

"We have neither time nor space nor the necessary imagination to describe the tenderness, the love and the sorrow in which on the 6th day of the dark half of Falgun, 1521 Shalivahan (1599 A D), the populace of Patbri followed Ekanath to the river Godavari. The cry rang with the loud and ecstatic *Bhayan*. After it was over, Ekanath took off his clothes and entered the stream. Some say he never returned, others hold that after an invigorating bath, he came out of the water and with his eyes shut and mind concentrated, entered with the wings of meditation into eternal Samadhi"—Shri Ekanath, p 57

I have not ventured to write more of the biographical details in Ekanath's life, lest I should erroneously be led to write upon the ground already traversed by the author of the excellent little book from which I have quoted above. It is my sincere wish that those who will form a distinct liking for this Saint of Maharashtra out of the many that could be named will of their own accord, try if they do not understand Marathi, to get him rendered into their language and thus endear this great man to themselves

D R MURDUSHWAR

MANDANA AND BHAVABHUTI—WERE THEY ONE AND THE SAME PERSON ?

BHAVABHUTI has been known to us as one of the greatest, if not the greatest, dramatists of India. Unlike many Sanskrit dramatists, he has given ample descriptions of himself and his family in the prologues of his three well known plays. From these descriptions, we gather that all his ancestors were *वज्रपात*—teachers of their sakha, *सोमपीथिन*—drinkers of Soma, etc., and that his grandfather Bhatta Gopala had performed the sacrifice called *Vajapeya**

He was himself *वद, वाच, प्रवाचक*—the knower of the sciences of words, texts and proofs that is, *वाचस्पतियोगीश्वर* and *ज्ञान*†. He had fully studied Vedas, Upanishads, Sankhya and Yoga †. He was fully conversant with the doctrines of various Tantras and Agamas ‡.

* The *प्रवाचन* of Uttaramura charita

† *वद वाचस्पतियोगीश्वर* वाचस्पतियोगीश्वर etc in the *प्रवाचन* of *Malatimādhava*

‡ Known from his descriptions of Aghora bhakta and his rituals in *महाप्रधान*, of *सोमपीथिन* etc

* The *प्रवाचन* of *Mahavimcharita* and *Malatimādhava*

From all this personal descriptions and references we knew very easily that he belonged to a great family of Mīmāṃsāka and was, besides being a gifted poet, a very great scholar of his day. S. P. Pandit, in his introduction to Gauda Vālo,* spoke of a manuscript of Mālatīmādhava where in the colophon of the third act, the author is mentioned as श्रीमदकुमारिहण्डिण in that of sixth act as श्रीकुमारिहण्डिप्रसादप्रान्तवारिभवा श्रीमदुक्ताचार्य and in that of the tenth act as simply भवभूति। From this, we came to know that Bhavabhūti was a pupil of Kumārila Bhaṭṭa and was known as उच्चकाचार्य।

The name उच्चक which is found written in a number of ways as चोच्चक चोच्चक चोच्चक etc. is met with in a great many places. He is said to have written a commentary on Kumārila Bhaṭṭa's Śloka Vartika from which a quotation bearing upon his interpretation of the Karika—सम्बन्धी व्याप्तिरित्यत्र विद्वज्जर्मण्य सिद्धिना etc. (Slo Vā Anumāna 4) is made by Pratyakṣavarupa Bhagvān in his commentary on Chitsukha. Chitsukha himself mentions Umbeka by name and quotes him (Nṛṇṇya Sāgara Edn p 265, of the Tatvapradīpikā). This same commentary is quoted from by Anandapurṇa (in his Vidyāsāgarī commentary on the Khandirākhaṇḍa Khāḍya) Bodhaghana refers to Umbeka in his Tatvasiddhi. In the Śāṇḍilya Smṛti of the Vṛtti Gūṇaratna speaks of उच्चक as well versed in the Karikas—

‘उच्चक कारिकां वेति तत्र वेति प्रमाणा’

Mr W. R. Telang† is inclined to think that the Karika meant here is Śloka Vartika. Recently a work on Mīmāṃsā, called Bhāvanāvivēka has been published by the Government Sanskrit Sarasvatī Bhavana Library of Benares, along with a commentary which has for its author no other person but उच्चक

There is no reason to doubt that उच्चक was another name of Bhavabhūti. Besides the evidence of the colophons found in Mr Pandit's MS of Mālatīmādhava we find Pratyakṣavarupa Bhagvān saying plainly

that Umbeka was another name of Bhavabhūti. Speaking of the author of Mālatīmādhava, Chitsukha himself says नहि इतरा एव यद्वाचकं नाटिकादि प्रत्यक्ष विवरणं दातुं शक्यं भवति यन्मतिः। उच्चकं च तदुच्यते—“यदापि कश्चिद्विदुषि न त्वयानुसृतार्थविषयं वाच्यं प्रयोज्यं यदाह्वयं दक्षिणं यदाह्वयं”। Here the commentator adds उच्चक इत्येकः। Here the person meant is evidently the dramatist Bhavabhūti.

It is clear from the above that the person who was known in his dramas as Bhavabhūti was known in philosophical circles as उच्चक। But a fresh difficulty comes upon us if we identify this उच्चक with the उच्चक mentioned in the Sankaradigvijaya of Vidyarāya. For, the उच्चक referred to in the 118th śloka of the 7th canto of this work is no other person but उच्चन himself—Mandana who after becoming Sankara's disciple became known as Sureswarachārya. The śloka runs thus—उच्चक इत्यभिहितस्तु हि तत्त्वधी, etc.

If it can be satisfactorily proved from reliable sources that the two Umbekas were identical one and the same person—it will have indeed very important results. The writer of the introduction to Bhāvanāvivēka very rightly observes that if the identity proposed be accepted, the history of Mandana's life may be easily reconstructed both as a lay man in the royal court, as a Mīmāṃsāka on the Nerbada and ultimately as a sannyāsin (in the Śringerī Matha).” Moreover, the dramas of Bhavabhūti will have a quite new interest for us. So long we have been reading them as works of a mere poet-dramatist but now we shall begin to read them as works of a very great philosopher and mystic also.

But the matter of this identification is still an open question. A line of evidence goes in favour of it, while another goes against it. Bhavabhūti is specifically mentioned as a pupil of Kumārila Bhaṭṭa in the MS of Mālatīmādhava described by S. P. Pandit. Such is also the tradition about Mandana. Before he was converted to Vedānta by Sankarāchārya, he was out and out a follower of Kumārila. But this tradition does not seem to be supported by the internal evidence of Mandana's own works which would serve to indicate this much at any rate that he

* Gauda Vālo, intro, note IV, pp ccc—ccvi.

† In the introduction to Mālatīmādhava by S. P. Pandit.

had not much regard for the opinions set forth by Kumarila against those of Sabara. If Umbaka was really a name of Mandana it would appear that the writer of Bhāvanā-vivēka and that of its commentary were one and the same person. From Nāṣkarmasiddhi we know that Mandana (Śaṣeswara) was in the habit of adding commentary to his kārīkās. But here Bhāvanāvivēka itself serves the purpose of a commentary and if the commentary to both prose and metrical portion be his, it would appear to be a departure from the ordinary ways of the writer.

But it may be safely observed here that as far as recorded statements are concerned, the identity seems to be probable. Besides there can be no anachronism. Prof. K. B. Pathak and Dr. D. R. Bhandarkar * place Kumarila in the first half of the 8th century on the ground that Bhātrihara, who is mentioned by the Chinese traveller, is criticised

by Kumarila. As Mandana was his contemporary he also belongs to the first half of the 8th century. Now Bhārabhūti, if Rājataranginī is to be believed, was a contemporary of Lalitaditya of Kashmir and Yasovarman of Kanauj. According to Dr. H. G. Bhandarkar, * Lalitaditya defeated Yasovarman about 732 A. C. So Bhārabhūti also lived in the first half of the 8th century.

From all this it appears that quite possibly Mandana and Bhārabhūti were one and the same person. But unless we get some more definite evidence, nothing can be said to be certain. I beg to place before all oriental scholars the query which forms the heading of this small paper, namely, Mandana and Bhārabhūti were they one and the same person? I have every hope that many able minds will pay heed to my humble request and solve this important problem.

BATUKNATH SHARMA

* Ind. Ant. 1912, p. 200

* Preface to Mahatimadhya (2nd edn.)

RESISTANCE OF EVIL

A STUDY IN NON CO-OPERATION

MORE than a year ago Principal K. K. Kuravilla of the Mar Thoma Seminary, Kottayam, one of the leading members of the Syrian Christian Church, sent me a manuscript containing some addresses which he had delivered at a devotional gathering at Agra. The Non-cooperation Movement, under Mahatma Gandhi, was the most prominent feature of those times, and its underlying principle of passive resistance had been very deeply exercising the minds and consciences of the thoughtful.

Professor Kuravilla was himself an ardent follower of Mahatma Gandhi. The subject, which he had taken for his devotional addresses, had been, 'The Life of Christ'. It was inevitable, during such days as those of December 1921, that reference should be made to the Non-cooperation Movement. Those who were present had been so deeply impressed, that

they had earnestly besought Mr. Kuravilla to publish these addresses. He had sent them to me, asking me to write an introduction. They opened up for me certain avenues of thought concerning the problem of resistance of evil. I propose to deal with this subject in close relation to contemporary events in India.

In its essential features, as explained and illustrated by Mahatma Gandhi, the Non-cooperation Movement was an attempt to make the Government of India, which is still autocracy, responsive to the will of the people by passively resisting its arbitrary authority, until it changed its whole attitude on vital matters. The articulate demand made by the leaders of the movement was that certain wrongs, which were felt very deeply indeed by the people, should be righted. Inarticulately the whole movement represented the sudden rise of national feeling that swept over India, like an

atmospheric storm, soon after the termination of the Great War. The religious word 'repentance' was continually used, and it was declared again and again, that Non-co operation must be carried on, until Government 'repented'.

It is essentially necessary to understand, that Mahatma Gandhi's affection for Englishmen and for the English character is very strong indeed. He believed with all his heart, that if he stood up to Englishmen and did not bend to them, or flatter them, they would respect him. It was, —as I know personally, and intimately, from long association with him,—this fundamental belief in human nature, and especially in English character, as susceptible to generous feeling that carried him forward. He had put this belief to the test, and he was convinced that he had discovered a great moral principle, which would work with scientific accuracy, if rightly and wisely applied, both for the redemption of wrong doing and for the recovery of the wrong doer. He called this principle, when applied in action, Satyagraha, which means 'soul force', or, more literally, 'truth force'.

In South Africa, nearly ten years ago, I had lived with him in close daily companionship and had watched him applying that principle of moral resistance to evil by means of a small body of people, who were obedient to his personal inspiration in a remarkable manner and ready to go through any amount of suffering at his call. These willing sufferers were the Indians domiciled in Natal and the Transvaal, who were struggling to maintain the few rights that were still left to them, and to resist what they regarded as a well nigh intolerable wrong imposed upon them by the ruling white race. While I watched him and learnt from him day by day, at this time, the Indian leader appeared to me to have all the ardour of a scientist on the eve of a great discovery, as he carried on the experiment. The odds against him were tremendous. Yet he had come out victorious in the final struggle. Early in the year 1914, General Smuts himself acknowledged the wrong that had been done to the Indian community, and a settlement was arrived at. Thus the South African passive resistance had brilliantly succeeded and mutual goodwill prevailed at the end of it. The greatest victory of all was that not a single act of violence could be

charged against the thousands of Indian passive combatants, who had suffered without any retaliation.

At a later time, in India, soon after the Great War in Europe was over, I was in close touch with Mahatma Gandhi again, when he determined to start passive resistance against the passing of the Rowlatt Act. The Act was regarded on all hands by Indians as a tyrannical measure, which threatened to destroy liberty and to encourage reactionary forces. A very possible effort was first made by him, through interviews with the Viceroy and other means, to prevent the passing of the Act. In the Legislative Council, not a single Indian non-official member voted in its favour. Then as a last resort, Mahatma Gandhi called for passive resistance on exactly the same lines as those he had so carefully worked out in South Africa. But he had omitted one factor from his calculation, which was of the utmost importance in the new experiment. Since his return to India after long absence he had not fully realised that the masses in India, numbering many millions, had not been schooled in suffering like the tiny Indian domiciled community in Natal and the Transvaal. When, therefore, this passive resistance was started in India, an error in carrying out his programme by the multitudes immediately revealed itself. Passive suffering turned to active violence. Mob riots broke out suddenly and ruined the whole effort. With intense sincerity of purpose, the leader of the movement at one stroke called off the campaign and confessed with penitence, in public, that he had made a 'Himalayan blunder'.

Then, last of all in the series, came the Non-co operation Movement itself, to which I have already referred. This has been by far the most wide reaching and carefully prepared attempt which Mahatma Gandhi has ever made to put his own principle of passive resistance into practice. It has undoubtedly been the one culminating act of his life, and he will be judged in history either to have succeeded or failed by the result of this present struggle.

During the months, when this final conflict was coming to a head in India, I had been obliged to go out to South Africa to help the Indian Community there. The racial situation had again become critical. Mahatma Gandhi himself asked me to go

out, and I could not refuse. Therefore I was not present during the preliminary stages, when the Non-co-operation Movement was being prepared, and I cannot write with any certainty about them. I have little doubt, however, that the Indian leader employed every effort he could think of in order to come to terms, before the struggle actually began. For passive resistance, with him, always represents the last resort, when every other method has failed. It is, in his ideal, like a final declaration of war, a war, not of physical might, but of moral force.

This time, when the struggle opened, it was evident at once that the people had been schooled and disciplined in the practice of non-violence as they had never been before. Even the Mussalmans, who frankly believed in taking the sword, had pledged themselves to offer no resistance. They played their part peacefully and restrained their violence at the bidding of the Hindu leader. It was a remarkable triumph of a great spiritual personality.

Thus, for a short period, no public act of violence occurred, even when harsh treatment was meted out against the passive resisters and large numbers were sent to prison. But the violent temper of the people was still radically unchanged. The spirit of violence again appeared, like a smouldering fire, lanked down for a time, but ready at any moment to break out into a flame. It was an ugly temper and utterly contrary to that mind which Mahatma Gandhi required to make his experiment work successfully. For the experiment would fail, unless goodwill were to come out triumphant in the end. In Bombay at the time of the Prince of Wales' visit, the conflagration broke out with all its force. There were riots, which lasted several days, and innocent persons were killed. Finally, at Chauri Chaura, a peculiarly brutal mob riot, in which non-cooperators themselves appear to have taken part, using Mahatma Gandhi's name, made the passive character of the movement, for the time being, entirely discredited.

Mahatma Gandhi fasted and prayed. He made every possible effort and went through every suffering in order to bring back discipline and restraint among his followers. An angry meeting took place at Delhi, at which he sadly confessed

with an almost broken heart, that 'the spirit of violence was in the very air'. He called off, amid many protests and threatenings of revolt, the further programme of passive resistance, called civil disobedience, for which, he said, the country was not prepared. He bade his followers to concentrate their energies on the removal of their own internal social evils, such as 'Untouchability', the purchase of 'foreign cloth', and the traffic in drink and drugs. He was himself arrested and sentenced to imprisonment for six years. At his trial, he took upon his own head the guilt for any acts of violence, which had been committed in his name.

There appears to be a law working in the spiritual life of man, that outward failure has to be experienced before the inner victory can be won. Certainly, in spite of the acts of violence which I have described, the lesson has at last been truly learnt by Mahatma Gandhi's followers that to suffer and endure without retaliation, is the pathway to the ultimate victory of man's spirit, and that this is a greater triumph than the victory of the sword. It is to this final principle behind each passive resistance struggle, that I now turn, and I shall explain it best, perhaps, by stating as simply as I can those things, which I have learnt at first hand from Mahatma Gandhi himself about his own ideal.

He has often told me that, from his earliest thinking days, the teaching of Hindu religion concerning Ahimsa had touched his heart most deeply. His own family, and especially his mother, had come under singularly pure and ennobling Vaishnava influences in Kathiawar. The Jain religion had also flourished for centuries side by side with orthodox Hinduism in this western corner of India, and he had studied the Jain scriptures, where great stress was laid upon Ahimsa. I have seen him myself, day after day, during one of his serious illnesses, reading with great delight one of the sacred books of the Jains.

The word 'Ahimsa' is peculiarly difficult to interpret adequately in English. It means much more than its negative aspect of refusal to take life. It has certainly gathered to itself down all the ages, the positive implications of gentleness, pity, and compassion to the Jain devotee, Ahimsa has become the essence of all true religion. T

the Vaishnava, it implies the principle of love underlying the whole creation of God.

While this Ahimsa teaching had formed part of the whole subconscious religious tradition of Mahatma Gandhi, and had never therefore to be learnt painfully from the start as a new experience, yet it is also historically true that it was quickened afresh in him, during a time of agonising religious doubt in South Africa, by reading the Russian writer, Count Leo Tolstoy. He was still a young man when this new influence came to him, and he has spoken to me about it as a turning point in his own life. It is significant, that, when he finally abandoned the world and gave up a very lucrative profession as a barrister in Johannesburg in order to become an ascetic, he called the name of his religious retreat 'Tolstoy Farm'. I have seen the library of books,—the only luxury,—which he collected there, and it contains a complete series of Tolstoy's later works together with some biographies and two or three portraits of Tolstoy himself. I cannot go more fully into this part of his life story here, but it will be easily understood how this enthusiasm for Tolstoy's writings led him inevitably to a closer study of the Sermon on the Mount.

Out of the whole religious experience of his life, he came to two conclusions. In the first place, he was more convinced than ever that modern civilisation was an experiment of man's spirit which had gone wrong. He condemned it outright. A return to the simple life appeared necessary for man's growth to perfection. This conclusion has remained firmly established. It is noticeable that at his trial in court, when he was asked by the presiding judge to state his occupation and profession, he answered—a farmer and a weaver. Once he said to me, 'The plough, the spinning wheel and the handloom are the great inventions of mankind. All others are unnecessary.' This sentence put, in a somewhat extreme form, his dislike of the modern mechanical civilisation of the West.

It was, however, his second and later conclusion, which formed the basis of all his political religious thinking. He saw that the Sermon on the Mount not only forbade all physical violence in defence of one's own personal concerns but insisted at the same time that evil in the world should be actively

challenged by every moral force in man's nature. Evil *must* be overcome. That is what we are in the world for,—to take part with God in overcoming it. One day, Mahatma Gandhi said to me, "What is the Cross itself, but the final act of non-co-operation with evil?" I found out in conversation with him, that he took the same view of the teaching of the Bhagavadgita. The great war of Kurukshetra, which had to be waged at all costs, was the war against evil,—that was how he interpreted the Gita. He told me that its spiritual meaning had more and more impressed him as his own life had grown older. At a critical time, when he was nearly dying, towards the end of 1918, I saw how his dearest companion was the Bhagavadgita.*

Here I wish to make one point abundantly clear. Mahatma Gandhi has not taken his interpretations of the Sermon on the Mount and the Bhagavadgita at second-hand. He has worked out his own meaning of the texts in his own original way. At every point he had attempted to reach down through them to his own ancestral Hindu traditions, which he received from his mother and his home. This is the peculiar quality which makes the freshness of his moral idealism to those, like myself, who have grown up in the Western culture.

Thus new Hindu interpretation by Mahatma Gandhi of the Sermon on the Mount,—to dwell for a moment on the Christian aspect only,—has fired the imagination of Young India as no Western missionary picture of Christ had ever been able to do. Modern India is saying to-day with great emphasis,—I would almost dare to add, with indignation,—that neither have the peoples of the West understood Christ, nor have the missionaries from the West represented truly his teaching. The president of the All India Christian Conference declared, that the "greatest living Indian Christian" was Mahatma Gandhi. These

* In a 'Centenary Forward Movement' advertisement, issued by a Missionary Society, there was an implication that Mahatma Gandhi found his greatest spiritual consolation in a certain Christian hymn and in the Sermon on the Mount. I feel it necessary to contradict this, not to say that as far as my personal knowledge goes, no book ever gave him such perpetual consolation as the Bhagavadgita.

words rang through the press and found an echo in many people's minds. There is in all this, something of the heightened enthusiasm which often comes, when a new thought flashes upon the imagination. These young ardent thinkers, like enthusiastic adventurers, are refusing to accept anything passively from the West, and they are right in their independent attitude. They are bent upon their own discoveries and they have no dogmas to hinder the freedom of their thoughts. In this attitude of fresh enquiry they find in their own saints, and in their own sacred writings, a thousand resemblances to Christ who was born in Asia. Therefore, they are rightly claiming him as their own. One of the most remarkable poems of modern India was written by a young Bengali Hindu poet, Satyendra Dutt on Christmas Day, 1921. In this poem, he called upon Christ to come back to the East, because the West had rejected him and had taken his sacred name in vain. The poem is so important and so typical that I will quote it in full as follows —

'On this, the great day of your birth
O devoted son of God, Rishi of Rishis
great souled Christ, non Christians prostrate
themselves in salutation before you. All
the world, with all its heart, O Shepherd
worshipped by the seven wise men, meekest
of the meek, acknowledges its debt of grati-
tude to you.

"You bound the universe to its Ruler
by the tendrils of the heart. By the simple
right of your inner joy you called Him
Father, and the whole world seemed start-
led at the newness of the relationship which
you proclaimed. The reciters of scriptures
waxed wroth. The legions of Satan sought
out counterplots. The doubters scoffed,
thinking your claim unfounded. But you
made good your title upon the Cross with
the flow of your own life blood.

"And on the other shore, beyond the
darkness of death, light shone forth and
victorious paeans arose, for with the sacrifice
of your own life you had given life to all
mankind. Blessed is the world at your
coming, for you have bridged over the
gulf between heaven and earth. Victorious
over death is your initiation triumphant
whether in loss or gain, in victory or
defeat.

'So we, in India have named your birth
day the Great Day the memory of which

makes the heart grow large, and rouses
to higher illumination the mind that clings
to the lower self. We, who are non Chris-
tians, love you and worship you, for with
Asia you are bound by the ties of blood.

"We, the fallen people of a great country,
are nailed to the cross of servitude. We look
mately up to you. This foreign Government
is our crown of thorns, our own social system
is the bed of spikes which pierces our hands
and our feet. We are lacerated at every
turn of our writhings.

'The world life of our day is leaderless.
Wrong doing multiplies unchecked. Compet-
ing tyrannies rend the surface of the earth,
the most powerful, with blasts of trumpets,
blazen their victory. Satan with his devil
laughter throttles truth. Righteousness is
driven underground by the screaming shell,
which shatters the Cathedral. Smooth
spoken hypocrites profitser out of human
suffering. The tortures of babes and
children, of the homeless and innocent, drive
nails into your heart afresh. These things
make you to suffer over again the agonies
of Crucifixion.

'The Roman Empire when it despitefully
used you and outraged all that was human,
was crushed to pieces; it perished in the
dust. These mad men of to-day forget this.
They forget these age-long warnings. They
flatter themselves that they are building
up stable empires. But they are only heaping
up sand. Their insensate war chariots
rush blindly on, raising dust over the bodies
of fallen men. Living Christianity is over-
whelmed by the onslaught of the gospel of
might. The rest of the world stands aghast
at Europe's earth hunger. Civilisation is
overpowered by the fumes of profit's poison
gas. Reverence has fled. Gentleness is
paralysed. Empire, in the arms of Mammon,
dances round and round in devilish glee.
The three witches, — War, Profit, Power, —
revel on the barren heath of Europe. They
hold their orgies together.

'Come, Lord Christ, come! There is no
room for you there in Europe. Take your
stand in Asia the land of the Buddha,
of Janaka, of Habir, of Nanak, of Nima,
and Nita, of Sula and Sanaka. Come with your
new message to this land where the Spirit
is worshipped. Come, Lord Christ, and be
the latest gem in the string of devotees
which encircles India's heart.

"At the sight of you our sorrow laden

minds shall be lightened Rouse us with the deep drum beat of your message Teach us devotion to the pursuit of Truth O glorious Founder of passive resistance, may your peace warfare be victorious. May the supreme fearlessness of your meekness burn away all fear from our hearts Let no stress of persecution or outrage overcome our power of endurance May your unfaltering image be ever present to us in our journey to eternal life

'O Teacher of Love, come down into our hearts Teach us to realise, as our own, the sufferings of others Give us the strength to serve, with an all tolerant love, those who are leprous and diseased Our hearts yearn towards that high purpose which you set before us, but we reach it not Take us by the hand give us the fearlessness to win immortality through the gate of death Open for us the door to the immeasurable endurance of faith Lead us to the beautiful dawn of the life that is truth O Healer of fear, take us to the feet of the Supreme Giver of all sustenance and strength, and at the end may we ourselves, when weighed down by our sufferings, repeat your last cry upon the Cross,—

'For sake me not, O Father !'

Such was the poem written by the young Bengali poet in the very midst of the Non co operation Movement The mind of India confirmed it as being truly inspired

Mahatma Gandhi has told his followers that there are certain elements always present in the true 'Satyagraha' First of all, there is the fundamental principle of non-violence Retaliation in any form is strictly forbidden Violence cannot be overcome by violence, evil cannot be overcome by evil The wheel of wrong doing in the world only comes round again full circle, where retaliation enters

So far, we are on familiar ground The conscience of mankind has accepted the teaching of this higher law, even where it does not practise and obey But Mahatma Gandhi goes much further than this and bids in all the saints and prophets, a puritan revolt against evil itself, a perpetual fight, an active moral resistance, which is intolerant of evil, a non-co-operation which must go on until repentance comes at last, and the evil is wiped away in reconciliation and renewal of goodwill The true non co

operator, or passive resister, will never use violence or retaliation, will never cherish anger or hatred,—that is to be taken for granted But at the same time he will always remain the active and unyielding opponent of untruth, of injustice, of evil, in any shape or form He is ever a puritan at heart, though his soul is aflame with love He must be a non-co operator, wherever evil is found

It is this puritan note, this summons to repentance, which is so deeply interesting in Mahatma Gandhi's teachings For it is startling in its intensity and depth in the world at large to day, where men are tired and jaded with the late war and have become cynical concerning moral effort And it must be understood, all the while, that the Indian saint is no Pharisee, but the humblest of men He has gone through agonies of contrition and penitence for his own faults and has never made even a single gesture of 'I am holier than thou' Those who know him best, know well, that any such thing lies outside his very nature

His method of bringing the truth home, and convicting men of wrong, is very simple It is what he would call 'refusing to cooperate with the evil'—all the while maintaining a peaceful and a kindly spirit and a readiness to suffer in order to carry conviction to the heart He told me, that he had used this method within his own family, and not merely in public matters Its aim must be absolutely pure and its practice must be infinitely loving No element of anger, or hate, should be contained in it For its essence was to represent the last act of suffering love in order to bring the sinner to repentance, not an act of punishment in order to bring the sinner to justice

I find this attitude, which the non-co-operation leader has worked out in all its details, set forward, as a working rule of life, in Matthew, 18, 15-17 —

'Moreover, if thy brother trespass against thee, go and tell him between thee and him alone If he shall hear thee, thou hast gained thy brother But if he will not hear thee, then take with thee one or two more, that in the mouth of one or two witnesses every word may be established And if he shall neglect to hear them, tell it unto the Church But if he neglect to hear the Church let him be unto thee as a heathen man and a publican'

I should make it plain at once, that I

regard this passage, which I have quoted, as in no sense the direct word of Christ, but rather as a disciplinary record of the earliest practice of the Church which was inserted in the text. As such, it reveals how fundamental the puritan attitude is in times of great moral ferment.

When examined historically, the dangers underlying this ecclesiastical method of excommunication very soon become apparent. Religious communities in the West and East alike, when power has been given into their hands, have been only too ready to take up this weapon of excommunication in order to defend their own conventional moralities against every intellectual innovation. The result of such social pressure has often been a stagnation of human thought. The proof of this is writ large over Western Europe in the Inquisition, in witch burnings, and other reactions. In India, also, the history of caste excommunication has been again and again a record of tyranny. It would appear that human nature, in the mass, when organised by religion, can often bring to bear a pressure more cruel and tyrannical than the tyranny of the sword. There were signs, even in the brief outward success of the Non-co operation Movement of a social ostracism being exercised which was of a nature entirely opposed to the spirit of Ahimsa. I witnessed such forces in action in East Bengal and called Mahatma Gandhi's attention to them. But the fact was that the movement itself had become far too vast to remain under the direction of one leader, however great his personal magnetism might be.

Mahatma Gandhi, before his imprisonment, lamented the fact, that 'popularity had dogged his steps' and had prevented the simplicity of his message from being revealed to the world. He stated in his paper 'Young India', that if he had only had three hundred followers, who really believed in him and understood him, instead of the millions who were ready to cry up his praises to the skies, he would have been able to win a victory in India as he had already done in South Africa.

It would appear to me that here we reach a point of consideration which is of fundamental importance. The moral conquest of evil cannot be undertaken by multitudes of untrained and undisciplined men who have the very same moral evils lurking in

themselves. Satan cannot cast out Satan. The duty of bringing a world to repentance, such as Mahatma Gandhi undertook, can never be the work of multitudes, it can only be done by individuals, the inner discipline of whose lives has been deep and lasting. The victory is not brought near, by any appeal to mob psychology. Such an appeal can only retard the issue. But if in individual men and women could be so inwardly inspired that even in isolation they would be prepared to carry out to the end the principle of Ahimsa in thought and word and deed, and to resist evil with the spirit of love as it came to them in their own lives and in their own surroundings, then the effect of their lives might be incalculably great upon the hearts of men. It is in this way, through individual, who have had the courage to believe and suffer, that all the greatest spiritual movements of history which have moulded humanity afresh, have been adventured.

There is a second consideration, which appears to me to go even deeper still. The puritan instinct in human nature is always dangerously near to the instinct of intolerance.

It attempts to compel people to be good and as such carries with it an inevitable reaction. The parable in the New Testament, called the Tares and the Wheat, has often come to my mind of late in connection with the Non-co operation Movement. The servants in the parable come to the master and say, "Let us pluck out the tares from the wheat. But the master says "Nay, lest while ye gather up the tares ye root up also the wheat with them. Let both grow together until the harvest."

Here is represented the Catholic process which must always have its place in life side by side with the attitude of puritan revolt. Many of the worst evils in the world can be overcome more surely by undermining their foundations in the human heart and leaving time to do the rest than by dealing against them hard, direct and concentrated blows.

What are we to say then? Are we not to do battle against evil? Are we not to go on strenuously to fight against wrong? The answer appears to be that the merely negative process of refusal to participate in evil is not sufficient. It ought to lead on to the positive.

reconstruct a better order, in which the old abuses shall no longer hold undivided sway. All this is implied in the saying of the Buddha, that 'evil cannot be overcome by evil but only by good.'

Furthermore, we are surely meant, if we would struggle for the victory in the spiritual sphere, to go beyond the field of external politics to that of inward religion, to turn from the deadness of outward organisation to the life of the spirit, to recede from any system, however scientific, to the principle of growth within the soul. Each generation is tempted to believe that there are sovereign remedies to be applied to the maladies of the world, which will cure them in a moment. But the only final remedy lies within, and the process is not immediate, but imperceptibly slow.

This pathway of inward discipline is the true pathway of the human spirit, which for centuries the East has followed with diligent and patient care. South Eastern Asia still contains in its great plains with their rich alluvial soil more than half the population of the globe. India and China retaining their ancient civilisations, have kept up age after age their inherited cultural tradition, by which the passions of violence and the blood lusts of war have been controlled and subdued. The climate and the life lived close to nature by the villagers have both helped to make congenial this peace loving attitude of mind. Among the peasantry in these lands the character of quiet forbearance has on the whole predominated. The instinct of quick retaliation, leading to bloodshed, has been partly overcome. Herein, perhaps, lies one of the greatest sources of hope for the peaceful future of the world.

It may appear, at times, that in these Eastern lands, wherever such quietude prevails the tares are not being plucked out by the roots fast enough and gathered up for burning that there is not seldom an acquiescence in wrong doing, which can only be described as weak and futile, that the heroic in human life is too often sacrificed to the feeble and the timid that in the end, moral fibre becomes unstrung because there is a lack of vigorous endeavour. All these dangers among peoples, who for centuries have been passive in their resistance of evil rather than militantly aggressive are well known and it is probable that India and China have succumbed to them in some degree. But

when we regard the remote centuries and the countless generations yet unborn, we gain a perspective which enables us to look doubtfully at any view of progress that postulates an unending series of violent upheavals such as western civilisation appears to contemplate for its own rapid advance. We value more the ideal of the seed cast into the ground which springs and grows up, we know not how,—first the blade, then the ear and then the full corn in the ear. We can understand, that, while there is a blessing bestowed by Christ on those who hunger and thirst after righteousness, there is also a blessing on those who are meek and patient under injuries. It is they who in the end shall 'inherit the earth.'

In Mahatma Gandhi, there was a strange and rare blending of East and West. His early manhood, spent away from India in the midst of aggressive European pioneer life in South Africa, had given him a disciplined energy which was almost volcanic in its power of upheaving the sluggish nature of men's minds. But all this strength of personality, which had been hardened into steel by contact with the opposition of the West, was united with a temperament, peculiar to his birth in India and his early religious training, which was essentially peaceful. It was this twofold character in him, that made his movement so remarkable an experiment. Strangely enough, when the experiment failed at first, it was not on its passive side but rather because of the active spirit of violence and bloodshed, which could not be restrained. It was only later, after his own arrest, that the weakness of spiritual lassitude betrayed itself. Then the failure, such as it was, went deeper still.

To Western and Eastern minds alike, the whole spiritual adventure of non co operation ought to prove powerfully arresting, as an attempt to combat evil. To the West, it has been an amazing appeal, on a vast, continental scale, to abandon the barbarous arbitrament of force in dealing with the people of the East,—to give up relying on 'white prestige' and assume normal human relations. To the East, it has been like a trumpet message calling on the masses of the people to throw aside timidity, feebleness and sloth. Much that was dross in it,—narrow patriotism, racial bitternesses, personal jealousies, and the like,—had been mixed with the pure gold. There was nothing like the

almost untarnished lustre, that was so plainly visible in the earlier South African struggle. But the gold was there, for those who had eyes to see it.

At the end of this tentative and very imperfect study of non co operation, in its aspect of resistance of evil, certain results appear. We can see, with some sadness, that the 'Moral equivalent for war', which William James declared to be the greatest present need of the world, has not yet been fully explored, though the experiments made by Mahatma Gandhi in South Africa and India may have brought the discovery nearer. Further light may be thrown on the whole subject, when the history of the more recent passive resistance, carried on so bravely in the Ruhr valley, is written. For there can be little doubt that this struggle in Germany was related to the Indian movement both in its principles and methods. Much also may be learnt from the history of similar movements in the past.

Very slowly, through failures and defeats,

the future of humanity is being established on a spiritual foundation. Without this faith human life with its anguish could hardly be endured. When I was in the Pacific Islands and was standing one day on their encompassing coral reefs, the fact was related to me, that each reef had been slowly formed by the sacrifice of countless animalculae, which perish in the very act of fixing firmly, by their own life sap, one single grain of sand. Mankind, in all its countless generations, since the dawn of history, has had a similar work to perform. The scientific problems of the world have been solved one by one, with infinite patience and care. But there are vaster problems in man's moral nature, which have proved hitherto well nigh insoluble. East and West alike have their own experiments to make and their own lessons to learn. In the end, it is only the fellowship of East and West which can solve the present moral tragedy of the world and bring regeneration to mankind.

C. F. ANDREWS

INDIAN PERIODICALS

What is Culture?

In the October number of *Welfare*, Major B. D. Basu I. M. S., (ret.) discusses 'What is Culture' in his article on Culture. He quotes the views of leading thinkers on the question. He says,

The aim of culture is furtherance of common welfare. According to the continental thinker, Paulsen, welfare consists in the perfect exercise of all human psychological powers. (*System of Ethics*, Eng. tr., London, 1899, p. 204). In his opinion,

'acts are called good, when they tend to preserve and promote welfare; bad, when they tend to disturb and destroy it' (*Ibid.*, p. 223).

Professor Pigou in his work on *The Economics of Welfare* (p. 10), says—

'It will be sufficient to lay down moreover less dogmatically two propositions, first that welfare includes states of consciousness only, and not material things; secondly, that welfare can be brought under the category of greater and less

It is the object of culture, then, to promote welfare, both individual and universal. According to Fichte

'no human sensation or impulse no action or passion is esteemed of value unless it makes for culture or the exercise of all man's powers towards complete freedom as a goal' (*Werke*, Leipzig, 1846—47, VI 26 quoted from *Lectures on the Philosophy of Religion and Ethics* IV, p. 360).

Fichte's conception of culture is the same as that of the Vedantist in *Sharadja valii*. He maintained that the culture of freedom should be the aim in the State while the true fatherland is that State which is the most highly cultured. (E. R. F. IV, p. 360). In his *Culture and Anarchy*, Matthew Arnold considers culture as

'a pursuit of our total perfection by means of getting to know, on all the matters which most concern us the best which has been thought and said in the world

Again, he says that

"Culture which is the study of perfection, leads us to conceive of true human perfection as a harmonious perfection, developing all sides of

men, and that, by concentrating its effort upon the economic welfare embodied in the second, it may unconsciously sacrifice the non economic welfare embodied in the first. The point is easy of illustration. The weak and disjointed Germany of a century ago was the home of Goethe and Schiller, Kant and Fichte. 'We know what the old Germany gave the world,' says Mr Dawson in a book published several years before the war, 'and for that gift the world will ever be grateful, we do not know what modern Germany, the Germany of overflowing barns and the full argosies, has to offer, beyond its materialistic science and its merchandise. The German systems of education' which are incomparable so far as their purpose in the production of scholars and teachers, or of officials and functionaries, to move the cranks, turn the screws, gear the pulleys, and oil the wheels of the complicated national machine, are far from being equally successful in the making of character or individuality."

"In short, the attention of the German people was so concentrated in the idea of learning to do that they did not care, in former time for learning to be. Nor does Germany stand alone before this charge as witness the following description of modern England written by an Englishman from the standpoint of an Oriental spectator.

"By your works you may be known. Your triumphs in mechanical arts are the obverse of your failure in all that calls for the spiritual insight. Machines of every kind you can make and use to perfection but you cannot build a house or write a poem or paint a picture, still less can you worship or aspire. You are blind and deaf. Ratiocination has taken the place of perception and your whole life is an infinite syllogism from premises you have not examined to conclusions you have not anticipated or willed. Everywhere means no where an end. Society a huge engine and that engine itself out of gear. Such is the picture your civilisation presents to my imagination."

The aim of culture is to promote *welfare* which is not necessarily synonymous with happiness. Welfare consists in the perfect exercise of all human physical and psychical powers.

Play as Builder of Social Virtues

In the same article in *Welfare* Major Basu quotes from Prof E R Ross' *Principles of Sociology* in which book he writes

* The Evolution of Modern Germany, p 131b

† Dickinson's *Letters of John Ruskin* pp 25 26

'Certain games, particularly antagonistic team games, afford character discipline of the highest value. The game fosters loyalty to one's fellows, to one's team, and to one's institution. It accustoms one to obey the captain, to accept without a murmur the decision of the recognized authority and work for the good of the whole rather than for self. It develops facility in concerted action and gives practice the quick unreflecting adjustment to the intentions and moves of others. In being required to abide by the rules of the games under circumstances which sorely try the temper, one acquires self control. Sport, moreover, imposes the difficult ideal of the good sportsman, who is just magnanimous, who neither gloats in victory nor sulks in defeat.

"The play ground, then, offers experience in an animated stimulating miniature society which presents many of the situations one encounters later in adult life. It forms the co operator, the competitor the rival the leader, the follower, the comrade.

Race Preference in the Imperial Bank of India

In a leading note of the *Calcutta Commercial Gazette* of September 27th appears the following,

We find that so far as this institution is concerned there has not been even a very slow process of Indianisation. There was a show of it after the Bank Act of 1920 when a number of Indian youths were taken in as probationers so that a large number of trained officers might be available as the Bank opened branches under the Act. They were all good graduates of Indian Universities and, presumably, their pedigree and family were also taken into consideration when they were chosen. So far as we know, they were given to start with Rs 150 a month. But why has the practice continued of importing British lads on Rs 500 a month to start with? These raw youths of little or no education and experience are given to reap the fruits of their racial privileges in India, then lot is to rule as if by divine right, even though Indians under them may prove to be better able to manage affairs, if they are given charge. We do not want that Indian youths be given as high remuneration and put in the same position as these imported specimens, our point is that efficiency is not an exclusive monopoly of Europeans, Indians are capable of being as efficient, if not more and they cost less. There is not a worthy rival of the Imperial Bank at present in India. But people are inclined to look upon the Central Bank of India as a potential competitor now that it has taken in the Tata

Industrial Bank. Indians there are conducting business very well, not in way less efficiently than the conductors of the Imperial. And the Central Bank is better placed in one respect, it has not to keep up a useless regiment of costly Europeans. Mismanagement and defalcations occur in the Imperial Bank, as they have never occurred in the Central. It is not our intention to mean that a predominance of European officials have anything to do with such lapses. What we mean to say is that preponderance of the one is not necessarily a good guarantee against mismanagement as that of the other may be sufficiently good security for good management. It is a standing dishonour the way the Imperial Bank treats Indian claims. Minor things there are which are better not mentioned. We would name only one. In places in the mofussil European officials are generally allowed free furnished quarters by the Imperial Bank, while Indian officers who may be strangers to the place are left to shift for themselves. Interests of justice and fairness, not less those of economy, demand that greater and proper considerations be shown to Indians. We do not want any preference for ourselves so much as we want its abolition for the more fortunate species of humanity. It is fair play that we want, not favour.

A Free Public Library

Mr Sadasiva Row, writing in the October *Welfare* describes the Tanjore Maharaja Sarfoji's Saraswati Mahal Library. He says,

The exact date of the foundation of the library is not known yet from the information available, it is roughly estimated that the library should have been established in the latter part of the 16th century, during the regime of the Nair Bajahs of Tanjore.

It is situated within the palace in a big hall running North South with a spacious quadrangular court yard in front, just opposite to the Nair Darbar Hall where the statue of Maharaja Sarfoji is placed.

This interesting library contains some 25,000 manuscripts in palm leaf and paper, written in Devanagari, Nandi nagari, Tamil, Telugu, Kannada, Grantha, Malayalam, Bengali and Oriya on almost all branches of knowledge. The major portion is in the Sanskrit language. There are also about 5000 volumes of printed books in the English, French, German, Latin, Italian and Greek languages, published in the West during the first half of the 19th century. In addition to these, there is a special collection of prints and drawings mostly on Indian subjects.

Scientific Terms in the Vernaculars

Mr G M Madhav discussing University Education in India in *The Indian Review* September 1923, says,

A charge is brought against the Indian languages like Bengali, Marathi, Tamil etc., that they do not possess scientific terms to the same extent as English, French, German or other European languages. But we must bear in mind that scientific terms are really international currency and one language always takes them over from another. Words like "oxygen", "hydrogen", "nitrogen", "chlorine", "zoology", "botany", "chemistry", "geology", etc., are international property. The English language itself has borrowed scientific terms from Greek and Latin. As a matter of fact the English language without Greek and Latin words would not be much of a language at all. If European languages have borrowed scientific terms from one another then what harm is there for Indian languages to do the same?

The New Tariff Policy is not New.

A M N writing in the October *Welfare* shows that the new tariff policy is no new departure from the old one and will not come up to its advertised merits. He thinks,

It is clear that the object of tariff changes has hitherto been purely revenue. In the declaration of the new policy the Government of India insists that the revenue yielding capacity of the tariff and hence the magnitude of exports and imports will continue to receive adequate consideration. In other words, the new policy will be disposed to offer only such a character and measure of protection as is reconcilable with a tariff that may largely satisfy the revenue demands of the Government. Every student of economics knows that a system of protection so qualified cannot be viable in its operation. So far then the new policy will not mark a radical departure from the old one. It will in fact merely register the departure that has already taken place during the war from the orthodox tariff policy of the Government of India. As the authors of the Fiscal Report say, it is obvious that the 1922 tariff has travelled a long way from the tariff in force before the war. The general rate of duty is no longer low, and wide breaches have been made in the old principle of uniformity. Omitting a limited free list, we have now an important class taxed at 2½ per cent, a second important class at 10 per cent, and a third at 30 per cent, while

such largely consumed commodities as cotton piecegoods, cotton yarn, sugar, petroleum and matches, in addition to liquors and tobacco, are taxed at special rates. It is obvious, too, that considerations other than those of revenue cannot fail to obtrude themselves in the framing of a tariff containing such high duties and such a great variety of rates. The tariff has already taken a protectionist bias.

The Silkworm's Rival

The following is taken from *The Mysore Economic Journal*,

Man has entered into active competition with the silkworm and, although the worm has the advantage of several million generations of previous practice in the art of silk making, man is rapidly catching up. The output of artificial silk has increased fivefold during the last twenty years, while the output of natural silk has only gained fifty per cent. More than a third of what seems silk to the eye comes from the factory instead of the cocoon. Some forty million foreign feet are now encased in synthetic silk stockings made in America.

Artificial silk is not silk and should never be sold as such. But if it is it is not so much because the salesmen desire to deceive, as it is because the public is unwilling to credit the chemist with the creation of something new or to believe that he can make anything so good as is made by a worm. Of late this unatural prejudice in favour of nature is being overcome and the new synthetic fibres are being marketed by their manufacturers as they should be under synthetic names. Some of the trade names are viscose, Instron fibre silk, las ret fibre, Givet silk, Soie de Paris, Glanzstoff, ariseta, Instron cellose. There are a lot of others, but I omit to mention them because I can't remember them.

How to Detect Forged Notes

The Late Rai Sahib J. M. Bose was the recognized expert on forged notes and his article in the October *Welfare* contains many interesting things. He says,

Indian currency notes are printed on specially prepared paper, technically called "hand made", but really manufactured by machinery as other paper, though the process is not the same. That process need not at present be discussed, being not germane to what I have to say. I reserve it therefore for future elucidation.

The paper of a currency note, if held against

the light or placed over a black surface, say the sleeve of a black coat, or the black cover of a book, exhibits on its surface certain wavy lines, numerals and words. These are called "watermarks." How they are produced and what they mean, may be omitted for the present, as their significance would in no way help in the examination of the genuineness of a note and 99 per cent of the employees of a currency office do not know them. But a description of genuine "watermarks" would certainly have the educative effect I seek to produce. These "watermarks" are a group of seven wavy lines extending horizontally on the top of the paper, almost from end to end, lengthwise a similar set of four wavy lines at the bottom and on the two sides two perpendicular sets of lines joining the top and bottom sets. Within the two wavy lines forming each perpendicular are numerous small horizontal wavy lines and just next to these appear the word *RUPES* in English characters. We thus get an oblong formed by the uniting of the several groups of the wavy lines. Against the top of this oblong next to the upper wave line and just in the middle of that line, appear in a sort of milky white English numerals expressive of the value of the note. Against the lower wave line and within the oblong the words *GOVERNMENT OF INDIA* appear and on the outside, at the right hand, where the signature of the controller or commissioner is impressed, are certain English numerals, being only four in number.

Anyone who pays the most cursory attention to the above description would, I am sure be able at once to differentiate a forged from a genuine note paper. The genuine note paper has a crispness and feel hard to describe but which one who has handled genuine notes can at once realise. But note forgers have imitated the "watermarks" and even the "elect" have sometimes been deceived. I did not however ever come across any of these imitation watermarks which stood the test of the method I devised for detecting genuineness. That method is very simple. Knowing, as I did, how genuine "watermarks" are produced and how they really are in the very texture and substance of the paper and seeing that all forged "watermarks" are superimposed on the surface of the paper I wetted a genuine currency note and the result was, as it was bound to be the watermarks became prominently visible and on holding against the light was necessary to discern them. I then did the same to a forged note, the paper of which showed imitation watermarks. Those marks at once disappeared. This test is simple but unailing, and anyone can apply it.

India's Military Responsibility

Mr Taraknath Das writes in *To-morrow*,

There is not the least doubt that question of military responsibility of various parts of the British Empire will be discussed in the coming Economic Conference. Indeed it is evident that within a few years the British Empire may be involved in wars either with France, Japan or Russia. And in every case Indian soldiers will be drafted and Indian money be used, Indian raw materials and food supply be requisitioned. If the war comes against France then not only the Indian soldiers will be used in Cochin China, Syria but all over Africa. If the war comes against Russia, Indian soldiers will be used in the Black Sea region and other parts. If the war comes with Japan Indian soldiers will be the deciding factor. Undoubtedly the Indian Government representative in the coming Imperial Economic Conference will not only promise Indian military aid but also promise Indian financial aid and support of Indian food supply. But the Indian nationalists should ask themselves the question if it would be to the benefit of the Indian people to fight France, Japan or Russia for the promotion of British commercial, economic and political supremacy.

This question should be raised by the Indian statesmen "why should India fight Britain's battles as mere mercenaries and bear all the expenses and make enemies of other nations? If the Indian nation is not willing to accept this undesirable position then would it not be better for the All India National Congress to inform the British Government and other nations to the effect that as there is no common interest between the British Empire and India, the latter will not with her own consent participate in any way in favor of the British Empire. Would it not be the wisest thing for India to have a national policy for national defence and come to an agreement with all the nations including Great Britain on this matter?"

The Work Before India

Arthur Geddes writes in the *October Welfare*,

Is not India awakening to the example of Ireland, which has kept up her reconstructive effort in spite of politics? Through all her warring, the untold destruction of roads and bridges, farms and creameries, Irishmen have kept the ploughshare of co-operation cutting a fruitful furrow, in spite of the trampling of armies.

India upholds, while all the world wonders

the gift of peace, lost by Ireland. But that gift will be valued at its true worth only if she can feel and think and do—not only refrain from doing. It would indeed be disappointing to her admirers everywhere if India's sons did not do like Ireland's, nay, even better, for every record is something new to surpass!

Anglo-American Rivalry and Its Lessons

In the same number of *Welfare* St Nihal Singh describes how the Americans are building up a Merchant Marine against frenzied British rivalry. The British so managed things as to exclude American from carrying any appreciable share of the Euro-American Mails but,

Americans are not the people to take a blow lying down. They immediately started to hit back. British steamers in consequence began to return from American ports with little or no mail. It so happens that mails coming from South American countries have, as a rule, to be transhipped at New York. Americans can, therefore, not only send their own mails by their own liners, but also those which are thus transhipped.

He suggests,

The renewal of the subsidy of the Peninsular and Oriental Navigation Company is, I understand, under consideration by the authorities. The amount of money which the Government of India would spend in a few years upon patronising that company, were it to renew the subsidy, would suffice to buy enough steamers to form the nucleus of an Indian merchant marine.

This is the right time to embark upon a venture of this kind. Prices of shipping have slumped. The shipbuilding industry is passing through a crisis such as it has seldom experienced. This is the time to buy ships cheap.

Some day India shall have to make a start towards having her own merchant marine. Why not start now, when this opportunity is so favourable? In the alternative, why should the P & O S N Co be given a fresh subsidy out of Indian revenues unless it legally binds itself to train Indians as ship's officers and marine engineers, and unless the continuance of that subsidy is made contingent upon the spirit in which that undertaking is carried out?

Co operation in Hyderabad

We find the following in *The Bengal, Bihar and Orissa Co-operative Journal* of October 1923

At the end of the last year when stock was taken there were 1,422 societies with 31,174 members and a working capital of Rs 90,97,267. The present Registrar on taking charge found it essential first to re-establish the reputation lost by the department owing to dishonest and dishonest

In spite of unfavourable conditions twenty nine new societies were registered with a total working capital of four and a quarter of lakhs of rupees

Last year the Central Banks which were 15 in number realised a profit of Rs 1,11,291. This enabled the shareholders to obtain a dividend of 10 per cent. Encouraged by this result the authorities have proposed to raise the Bank at Hyderabad to the status of a Dominion or Provincial Bank, since its capital has climbed up to Rs 17,51,664. At present efforts are being made to induce such of the Central Banks as can bear the burden, to employ paid managers and assistants who would be responsible for the proper maintenance of accounts and bring sufficiently clear knowledge of co-operative principles to bear on the people and for the organisation of new societies, when time comes for their banks to take up the work of expansion.

There are at present 1,278 agricultural societies with a membership of 28,742. These societies are the backbone of the co-operative movement and agriculture being the largest and most important industry of the country it is only proper that the attention of the Department should in the first instance be concentrated upon the needs of the agricultural classes. During the past year there was not much increase in the number of such societies for the reason that the Department devoted itself to the work of consolidation which is of special importance at the present stage of development. These societies received loans from the Central Bank to the extent of Rs 5,65,647 for the purchase of cattle, fodder, sinking and repairing of wells, purchase of seed and food stuffs, improvement of land, repayment of old debts and revenue tax, redemption of lands, repairs of buildings, marriages, trade, etc.

The Need for Industrial Banks

Doongersee Dharamsee points out in the *October Welfare*

There are no Industrial Banks in India. The Tata Industrial Bank was the single exception,

but it had to curtail and stop its industrial side. The neglect of Industrial Banking is a great loss to the country. The existing and future industries of the country would require financial support, which is lacking at present. The Imperial Bank cannot advance money to industrial concerns under the existing act. The exchange banks cannot be tempted to extend their operations to this branch of banking as it is not sufficiently profitable. Indian joint stock banks have not sufficient strength and money to invest in this line. The strong recommendation of the Chamberlain Commission and the Industrial Commission are not attended to by the Government with the result that industries vital for the national uplift do not receive support from any side.

The Great Commercial Banks of Germany, the Grossbanken, undertake to support the industries of Germany in addition to their ordinary banking business. These banks are members of the stock exchange in Berlin and they devote capital and credit in floating new companies building of factories and buying the plant. The eight Grossbanken had in 1912 a capital of nearly £60,000,000 with a reserve fund of £190,000,000. The deposits were £241,000,000. The deposits were very systematically collected through Depositenkassen or deposit offices which are so conspicuous in German towns. They have grown until they are themselves complete banking institutions which strengthen the Grossbanken's issuing power and extension of their cheque.

The Grossbanken played an important part in the industrial development of Germany especially from 1868. The eight Grossbanken were represented on no less than 697 companies, chiefly trading concerns, banks, machine construction and instrument-makers, mining, smelting, salt works and foreign companies. One bank stated that it had representation on the directorate of 200 companies. These banks have rendered great service to the industries of Germany. The Deutsche Bank had a representative on the Board of Directors of two companies connected with London, two with Constantinople, one with Bagdad, two with Zurich, one with Vienna, one with Barcelona and one with Salonika. Said a German Bank Director—'our banks are largely responsible for the Empire, having fostered and built up its industries.' These Grossbanken had a wealth of information and details regarding business men in their "Secret archives."

the vast amusement of the other members of the family

"Having a profession which gives me economic independence has not added a single problem to matrimony. In fact it is the opinion of our family that it has eliminated a full half of what might be called the average problems of married life

"Perhaps, however, my situation is somewhat different, because my husband is largely responsible for my setting out a shingle. The angle condition he imposed was that I make good, and his reasons for making this a condition of matrimony—and it was a condition—were sufficiently complimentary to take away any possible sting from his position in the matter

A Survey of Women's Occupations

The Woman Citizen gives

A recent survey made by the Women's Bureau proves the fact that women are rapidly entering fields hitherto confined solely to men. In transportation the number has doubled in the last ten years, there has been an increase of 50,000 or more during the same period in clerks, stenographers, typists, bookkeepers, telephone operators, trained nurses. In the skilled trades they are slowly advancing a few classifying themselves as machinists, brick and stone masons, toolmakers, iron molders, plasterers, plumbers, gas fitters, and even blacksmiths, forgemen and hammermen. Public service is claiming them, for there has been an increase of 60.7 per cent during the decade. The number of county officials, federal officials and post mistresses has grown from 275 in 1910 to 652 in 1920, probation and truant officers from 185 to 750. The report shows 8 aeronauts, 57 inventors, 41 technical engineers, 137 architects, 2 forest rangers, 25 landscape gardeners. The number has trebled in chemists, assayers, metal purists, clergymen, draftsmen, lawyers, judges and justices, college presidents and professors, religious, charity and welfare workers, and teachers of athletics and dancing. The only occupations which have decreased are farm laborers, dressmakers, milliners, and domestic and personal servants, the latter falling from 31.3 per cent in 1910 to 23.6 in 1920.

New Naval Bases

The Nation comments on the advisability of creating New Naval Bases in the following way

Details have just been received of a \$31,000,000 programme for the reconstruction of

naval bases which the American Navy Department will submit to Congress in the autumn. In this programme there appears to be nothing provocative. The proposed expenditure at Guam, the Philippines, and Samoa is confined to such necessary items of repair and maintenance as are permitted by the Washington Pact, and the only large item outside American home waters is the allocation of £8,500,000 for the creation of a base in the Hawaiian Islands, which lie outside the scope of the Treaty. In view of the British Government's decision with regard to Singapore, this country is certainly deterred from offering any kind of criticism. The announcement of the programme may serve, nevertheless, to remind us that, in projects of naval disarmament, the question of bases is at least as important as the question of ships. In fact, the restriction of bases may go even further than the restriction of ship building, not merely to reduce the financial burden of armament, but to avert the likelihood of conflict, by rendering distant operations on a large scale exceedingly difficult. We hope that in its forthcoming discussions the Assembly of the League will not overlook this most important factor.

The Plight of China

In the same paper we find an interesting article on The Plight of China. We quote from one place

There has always been a genuine feeling of friendliness for China and the Chinese among the English speaking peoples. That great far away country, with its static, unflinching civilization, catches our imagination. In the midst of our own social growing pains we have fancied that the Chinese possess some secret of stability that may come day help us. We like them personally, and find something very congenial in their restful tolerant outlook on life. The messages from and Shanghai, reporting bandit outrage, financial confusion, and a general sense of restlessness are consequently disturbing. We wonder what is wrong with the old organism, and whether we can do anything to help her people.

The general position seems clear enough. The eighteen provinces and Manchuria still stand fairly stable, each provincial unit enjoying a certain loose autonomy under the control of a Tschun or Military Governor. But they have not yet succeeded under their new republican system in recreating a Central Government which will provide the unifying link that was lost with the fall of the Manchun dynasty and the theocratic idea. To press demands upon what the "Times" accurately calls a "phantom" Central Government, as was done in the recent

Note of the sixteen States, is therefore, obviously futile. The idea is hardly less absurd that order can be restored by the formation of a Chinese police force under foreign supervision on the lines indicated in the Note. The wild suggestions which have appeared in the Press that the Powers should themselves take strong military action to "suppress the Tuchuns," open up a prospect of increased confusion, and a reversion to the worst traditions of Europe in relation to other civilizations. The problem of the restoration of order in China is the problem of the creation of a Central Government which can speak with authority on behalf of the scattered provinces, and this can only be seen through the co-operation of the Tuchuns themselves, who represent the real power in the land. Is such an event possible in the near future, and is there any action the Powers can take that is more likely to promote than to prevent it?

Entente Diplomacy Before the War

In *The Athenaeum* Mr. Lowes Dickinson has reviewed a book called *Entente Diplomacy and the World* by B. de Siebert which is enlightening.

The history of these documents is curious. It appears that an employee in the Russian Embassy in London was in the habit of transmitting to the German Government the dispatches received and sent, during the years 1906-1914 by the Russian Ambassador Benckendorff. These were published in German in 1921, and, in the same year, in English, but only in America. They are now for the first time published in London. But the English translation does not contain all the documents in the German and does not follow the German order. To students who have read the dispatches in German this is a great inconvenience, and it does not seem to have any counterbalancing advantages.

The documents themselves are of considerable interest and importance, not the less so (perhaps, indeed, the more) because they contain nothing particularly scandalous. They show, all the better for that, the normal operation of that international anarchy which was bound, sooner or later, to produce the Great War, as it will produce another if it continues, as, in fact, it is continuing. To look for a specially criminal nation as though all were going well in itself and all would have been brotherhood and peace unless a mad bull had risen in it is merely to obscure the nature of the disease, and therefore of the cure. The Great War, like all wars, came not because one State was wicked,

but because all States were armed, and all were pursuing policies which others were prepared, in the last resort, to resist by force. The anarchy may have been rendered more dangerous than usual by the division of Europe into two groups, so that the 'Balance of Power' (that fetish of all diplomats) was simpler, more equal, and therefore more precarious than it has sometimes been. But that is a devil. The war came, as wars between States have always come, from armaments and policies resulting in suspicions and fears. That is the general condition, illustrated, in a mass of detail, by the volume before us. The sole responsibility of Germany is a war myth, and one which obstructs the knowledge that might, even yet, save civilization from the destruction with which it is threatened.

In the course of a necessarily brief review it is impossible to illustrate at length. But one or two extracts will give the reader an idea of what he may look for. One point is that, after each crisis had been with difficulty surmounted, the next was seen to be looming on the horizon, and that, because nothing had been done to alter the essential facts from which the crises arose. Thus, for example, after Agadir (1911), Isvolsky writes from Paris—

'In ascribing the preservation of the peace to the common action of the Three Powers I do not indulge in optimism as to the future. After the crisis just experienced, the political situation of Europe is less secure than ever. Beyond all doubt, any local collision between the Powers is bound to lead to a general European conflict, in which Russia, like every other European Power, will have to participate. With God's help the conflict may be postponed for a while, but that it may come at any moment we must bear in mind, hour by hour, and must also arm against it hour by hour.'

The last sentence is particularly illuminating, the armung "against the crisis being, of course, as events showed, the best way to produce it. Incidentally, it may be remarked that there is evidence, in these dispatches, of the negotiations for a naval entente between England and Russia, which were started secretly in April, 1914, though denied both by Sir Edward Grey and by the Russians. If, as seems to be the case, the dispatches before us were being communicated to Berlin, it is easy to conjecture the effect upon the German Government of the discovery of this jealously guarded secret, and to understand how the official denials must have increased their belief in its sinister implications.

Next take the following remark, attributed by Benckendorff to Lord Grey, in the course of the Balkan crisis, 1912-13—

'England and Germany' (said Grey) "were those countries which are least interested in

Balkan questions, and therefore most interested in the preservation of peace. If war should break out, the real cause would be far deeper than the secondary causes which may provoke war, so that he could see no serious guarantee that England and Germany would not both be drawn into the war."

In fact, Germany worked throughout this crisis hand in hand with England to prevent war, although Austria was doing her best to provoke it. Had Germany wanted war, there is no doubt that it would have suited her better in 1913 than in 1914, for then, in all probability, she would have had Italy on her side.

When war thus hangs in the balance, as a consequence of the policies and armaments of all Powers, it becomes, in these supposedly democratic days, important not to appear to have been the aggressor. It was in this respect that the Powers of the Entente won their greatest success in 1914, and that they were well aware of the importance of the point is clear from the following remarks of Denckendorff (Dec. 1st 1913) —

"I beg you, however, to bear in mind that Grey is above all thinking of the possibility of a war. In this connection I beg you to observe how extremely important it is that the blame for ostracism, in the most difficult question at the Conference, should fall upon Austria alone. It will not be easy to accomplish this, and yet everything may depend upon it. At the critical moment Grey will have public opinion on his side only if Russia has done all within her power to maintain peace in so far as her position permits."

Spence forbids more, but enough perhaps has been said to show that anyone who wants to understand the world of diplomacy and the real cause of war will find rich material here if he have the patience to look for it.

Humanism in Technical Education

The *Times Educational Supplement* has published an article called *Humanism in Technical Education* with reference to the present day course of Indian Education. We quote from places

The annual summer stream of young Indians to this country in preparation for the commencement of the academic year in September has been larger than usual, and the proportion of men seeking technical instruction, using that term in its widest sense, continues to grow. A notable feature of the development of national consciousness in India is the reaction against the too exclusive attention paid to literary edu-

cation from the time of the three great universities of Calcutta, Bombay, and Madras some sixty-five years ago. The politically minded classes in India are eager for the industrial expansion of the country under Indian leadership and with Indian capital, and this change of view has had a great influence on educational thought. The Indian Fiscal Commission, which reported last autumn in advocacy of a protective policy, put in the forefront of the supplementary measures it proposed a more industrial bias in primary education in order to promote economic development.

Now that education is a transferred subject in the care of Indian Ministers there is some danger that the change of standpoint marked by this recommendation may lead to too great a swing of the pendulum, and that at the best there may be waste of public money and misdirection of official energy on technical institutions not suited to Indian conditions. The authorities responsible for secondary and higher education in India, as elsewhere, may well ponder the illuminating address given by Sir Thomas Holland at the recent summer school for engineering teachers at Oxford.

The technologist can never remain merely an expert in the workshop. He has duties as a citizen, he must face relations, and competitive relations too with other human beings, with most of whom he is unable to communicate in technical terms alone—the technical terms that he learns in the class room. To be appreciated he must understand and be understood by others. He wants the humanities.

He asked the engineer teachers before him to realize the great responsibility that is now being transferred to the shoulders of teachers of applied science remembering that our principal men and the great army of administrators who have made the British Empire have been brought up on a diet of classics. In this connection he paid a deserved tribute to young members of the Indian Civil Service who had seen administering their districts "with sympathy as well as justice and efficiency, not here and there, but nearly everywhere, not under the eye of the Press or Parliament, but alone and unobserved. Nine tenths of the data in the education of I.C.S. men have no direct bearing on their life problems."

It is true that the technical student has to be prepared for the scrutiny of examiners and the demands of works managers. But Sir Thomas suggested that the inspiration of history would do more for the students, even as mere examinations, than an unmodified syllabus of technical details. To develop the reading habit, the thinking habit, and the human instincts of the student would give living and lasting value to technical details.

A New Hope in the World

The *Child-Welfare Magazine* of America has published a short article on the love of service, which is growing in the heart of boys and the girls of to day and which will ultimately bring the warring nations to love and serve each other, thus realising the dream of world peace. We quote it in full below.

There is in the great world today a new hope which is being kept alive by the girls and boys of many lands. It is a hope for world peace, a hope that nations will cease to fear and hate one another and will dwell together in the spirit of brotherly love taught by Him who came to save the world.

Strange to say, this hope for universal peace sprang out of events directly traceable to the World War. In the anxious days when every one was doing his utmost to extend aid and comfort to our brave soldiers and sailors the school children of America asked to be permitted to help. They were banded together under the flag of the Red Cross, their organization being known as the Junior American Red Cross. When the Armistice was signed and the battle fields became quiet, it was discovered that in almost every country in Europe there were vast numbers of little children not only hungry, ragged and homeless but those who had not lost homes and parents had no toys, no games, there was no slouting and playing—none of the things which go to make children happy. Here was a chance for the girls and boys of the Junior Red Cross to continue to be of service, and they rallied to the call. At the same time it was discovered that there was much service to be rendered here at home. There were the soldiers in the hospitals, there were the sick and needy children, there were many, many calls for the services of the Juniors in their schools and their communities. Too much remained to be done to even think of disbanding because the war had come to an end, and so the children of the Junior Red Cross kept right on with their work. Today there are more than 5,000,000 girls and boys in over 30,000 schools in the United States who are engaged in the mission of bringing happiness to others at home and abroad.

'But,' you ask, 'what has all this to do with world peace?' Now, to answer your question. When the children of Europe were told that the food and clothing, the schools, libraries and playgrounds, the toys and other gifts they received were made possible by the work and sacrifice of the children of America, the girls and boys of Belgium, France, Poland, Czechoslovakia, and the Balkan countries not only wrote letters to their young friends across the Atlantic in which they voiced their gratitude

and appreciation, but they asked to be permitted to send simple gifts to America. They were not content to stop there. These children of Europe clamored for a Junior Red Cross of their own that they, too, might help those less fortunate than themselves. Following the example of the school children of America there are now 23 countries having a Junior Red Cross whose members are marching under the banner "I Serve." In this way, within the last two years there has grown up a world wide organization of children who are extending a helping hand and being of service at every opportunity.

The Juniors of America and Europe in their exchange of letters, gifts and educational material are rapidly becoming acquainted with one another and are forging lasting bonds of friendship. When these boys and girls grow into men and women they will know that the people of other countries love their native land, their homes, their liberty and their lives just as much as they do. They will recall the letters and the gifts they exchanged with children of foreign nations and because of the mutual understandings formed during their schooldays, they will turn their backs on the fears, hatreds, and jealousies which have been the cause of war and suffering. They will dwell in the world peacefully together, each proud of his own country and his own people, but seeing in other countries and other people much to admire and love. This thought has been expressed in these words by a Junior in Birmingham, Alabama, "Junior Red Cross teaches us to love and understand the children of our own and other nations and helps them to love and understand us. Then when we grow up perhaps the nations will not disagree as they do now." A Junior in far away Austria has said almost the same thing in a letter sent to the children of this country. "It is proven that youth is meant to reconcile the different nations. For that purpose a Junior Red Cross was organized. We heard that for the same reason a Junior Red Cross was organized in other countries, to create friends all over the world. No conference will be able to bring about international reconciliation as long as national hatred lives in the hearts of the people. Therefore, let's let brothers, away with the barriers, and give us your hand through the Junior Red Cross. How glad we shall be to have the same songs, though they be sung in a different tongue."

The Coming Renaissance

M. Paul Richard has discussed (in response to a letter from M. Romain Rolland) in the *Orion* (America) "The Coming Renaissance."

M. Rolland wrote to him, "I believe that we are but at the beginning of a great catastrophic era in which shall disappear a great part of our old 'white' civilization, with its virtues, its vices, its beauty, its ugliness." M. Richard paints a picture of coming events, rather, changes and developments. About Europe he says,

I EUROPE—

Europe again descends she has to do so still more, till she has touched the very bottom of her abyss, before climbing again to a higher summit. It is no one trying to restrain her downward course. The goodwilled who are attempting to arrest her fall only serve to postpone it—they postpone the time in which she could recend.

Now is the time for the forces of destruction the time for the Titan of the Plebs—the fourth Titan, the giant shadow of which is spreading now over all the people of the West. The hour of the Gods will come. But it is not yet. The boulders heave to wait, to prepare the waiting stones. A few men, a few groups of men lost in the hurly burly of the present and representing the promises of the future—that is all that can be hoped for Europe at the present moment.

The same is true for America—this new incarnation of old Europe, more synthetic, with some chances of more rapid and integral transformation. She is a body sound powerfully built, which has only to pass through the great crisis of adolescence to be ready to receive the clear soul of the new times.

II ASIA—

And in Asia, says M. Richard,

The most urgent work has to be done in Asia. In her is the first possibility. The sun which sets in the West rises here. The dawn is over Asia. She is ready after her long night of rest for a new day of light. While the old civilization is crumbling down, the new one has to spring up—that of Asia, higher, larger, more comprehensive, uniting the deep intuitions of the East, the *Yogas of the Spirit*, with the rational and scientific disciplines of the West, with its *Yoga of Matter*.

Civilization more human, less racial than that of Europe, in which the three races—Aryan, Turanian, and Semitic will take part in which the five great religions—Christian, Islamic, Buddhist, Vedantist and Confucianist will be associated, in which the seven peoples and families of peoples, the seven sister Empires—the Slav of the North, the Malomedan of the West, the Mongolian of the Center, the Indian and Indo-Chinese of the South, the Chinese and Japanese of the East, will be federated.

Civilization the more humane and complete as a greater diversity of spiritual elements will be infused into her. Europe itself must find place in her, be present in her, by offering to Asia the supreme gift of some of her best sons. Those who know to be not only Europeans, those who remember that being Europeans they are Asians first. For, after all, Europe is but part of great Asia.

It is those of Europe who can first of all become the citizens of a new Asia—one and free. It is they who can, better than all, work for the unification of Asia, as a prelude to her liberation. And that, in the very interests of Europe herself. For Europe shall find her repose in the renunciation of her greed and covetousness only when Asia will cease to be for her a possible prey. She shall be converted to the new Spirit only when from Asia once more this Spirit shall blow over her.

In the interests of Europe and of the world for the freedom of the Asian peoples is the first step—the decisive one—towards that of all the peoples of the world, unity of Asia, the first stage towards the great Human Unity.

That is why I urge my brothers of all countries and races to come, for accomplishing with us this work in Asia.

III THE NEW MAN—

The creation of the New Man is tormenting humanity.

Why is it that our species is the only one who struggles against herself, which tortures and devours herself? Because she is also the only progressive one. All others are at rest, satisfied, having given birth to that which had to come after them, to that which is above them. She alone, the race of man, has not yet produced her fruit. She has nothing above herself—no higher form of life, no gate of access into more light and more perfection. Her heaven has no opening. She is the last born, the imperfect and yet supreme species and she aspires to be so no more, or rather that which aspires to be, struggles to force its way through her. Hence her uneasiness, her fever, her incessant states of crisis, and their consequences, their exterior symptoms. For there is the root secret of the human disease, the true origin, the deep reason of wars, revolutions, upheavals, desolations, and all human miseries.

Mankind is the laboratory of Nature, her field of experiment and discovery, her scene of strife. How could she but be tormented? And how could her torment know an end before the creation of that which is not yet but which is to be? That the human animal could believe himself to be the last possible masterpiece of even the ultimate manifestation of the

mystery of life, that he can think that evolution has stopped necessarily with him, that he is the goal, that he is the bourne, proves how much he is bounded, and how necessary it is that the stage he stands in should be surpassed. The more satisfied he is with himself, the more the Nature in him is dissatisfied—and has a reason to be so—and the less effort he makes the more violently does she stir him up. Her violence will end only with the advent of the new being. In him alone are possibilities of that better existence towards which mankind is aspiring with him alone will come the realization of peace of fraternity, of joyous labor which all hope for. The salvation of man is the *superman*.

I do not like this term *superman* nor the idea which it represents and popularizes. The more perfect being if he is to be to man what man is to monkey, will not be called *superman* any more than man has been called super monkey. And if he is more perfect, that will not be so by his being still more than man a super tiger. The *superman* of Nietzsche is but the false image of a true intuition—that of the reality which takes shape with pain and sorrow and tardy slowness in men but which can no longer either be denied or questioned.

For if the *superman*—the supermental being, as man is the mental being—still exists now here, at least the intermediate being between himself and man exists already. He exists not in dream

but in very fact, in the being of those lost children of the present who come not from the past but from the future, and who have this privilege unique and terrible to be already no more what man is and not yet what the new being is to be. And the more they feel themselves strangers to men, disconnected from them, the less they are kin to men, the better they think and the better they serve, in spite of men and against men—*Humanity*. They are those outlawed and rejected, those sacrificed, those elected of all nations, who must now seek one another and come together all over the world, in order to form in the very heart of the new Civilization, in Asia, the home, the cradle of the new Race.

IV THE NEW GOD—

He even talks about the New God

Something—Someone For *Forces are Being, and Powers Gods*. A new God—that one of the new being more divine than Gods of men no God of men can be the God of the *Superman*.

The God of a new Universe. And it is His unknown Presence which confuses, overthrows the world before transfiguring it. It is His sovereign step which causes thrones to crumble down, the things of yesterday to quake before the men of to-morrow, and everywhere to awake the *Christ Hope*.

MORLEY—A REMINISCENCE

By SRI Nihal Singh

EARLY in 1909 I received a letter from W. T. Stead telling me that he had spent the Christmas holidays with John Morley, his chief of the *Pall Mall Gazette* days and a friend of many years' standing, and that he had read to the great Radical, who at the time, was the Ruler-in-Chief of India, the salient passages from an article which I had just sent in for publication in the *Review of Reviews*. He published that article under the title of 'The Heroes of the New Era in India'. It contained brief character sketches of the Indian leaders of the day, or, as the British put it, "the Indians behind the unrest in India". He lopped off something like half

the article as I had written it, on the plea that it was too long. But I noticed that the portion omitted dealt with what he called the "more moderate men," who obviously were not so interesting to him as the bolder spirits, for whose biographies he found space. How very characteristic of a successful editor!

Early in 1910, when I arrived in London, Stead told me how Morley had been struck with that article of mine. He wished me to arrange to call upon him at his home in Wimpole Street or at the India Office, and, with that large heart of his which won him the affection of every one who came in contact with him, dictated a long letter of intro-

duction which he asked me to send to Morley requesting an interview

Before any answer came to that letter, I had made the acquaintance of Sir Theodore Morison, who owed his position on the India Council to Lord Morley, and of whom that great statesman held a very high opinion. He believed that his chief would be interested to meet me, and spoke to him about me.

It thus happened that I received a summons from the India Office asking me to call upon the Secretary of State for India. Accompanied by Sir Theodore Morison I went to the spacious room in that great building which Lord Morley occupied as his sanctum.

It was a raw winter's day, clammy, gloomy, and forbidding, but a fire blazed cheerily in a large, open grate warming and illumining the room.

As the great man rose from his chair and shook hands with me I noticed that his figure, though small, was still not bent. His features were rugged and irregular, but his eyes appeared to be kindly and good humoured. My first impression of him, therefore, was that he was a man of combative temperament, who would be disengaged in debate and generous to any foe brought down by his rapier-like wordy thrusts.

A glance at Lord Morley convinced me that he was by no means negligent of dress. I particularly made note of his tie of a purplish tint, held in shape by a large gold ring.

Perhaps it was Lord Morley's way, or perhaps I belonged to a craft—journalism—to which he, many years before, had lent distinction, but I remember that remarkably few words were wasted in introductions. Before I knew it, he was extracting from me, by a rapid fire of questions, all that I knew about Indians in Canada and the United States of America, particularly about young Indians pursuing studies of one kind or another in the States.

Even if I had known nothing about Morley's life experiences, I should have gathered from his manner and methods that he was a parliamentarian of long standing. He kept everlastingly harking back to the "previous question."

The whole time we were talking the Secretary of State for India seemed to be sifting the information he obtained from

me, now and again telling me what he had been told by others. Invariable courtesy and flashes of good humour enlivened the conversation, which was more like a running debate or a duel of words, adding a zest to it which comes back to me almost as fresh as when it took place, though thirteen or more years have elapsed since then.

Without knowing anything at all about Lord Morley's life, I should have felt sure from my talk with him that he was a litterateur who knew the most distinguished men of our craft and educators of note on both sides of the Atlantic. It appeared to me from his talk that he had been following with great interest the fight which had for years been going on in the United States between educators who believed in the classical type of education, and those who laid emphasis upon science and other subjects which trained men and women for their avocations in life. As was naturally to be expected, his sympathies were with men belonging to the first category, though he was by no means disposed to belittle the advantage of practical education.

It struck me very forcibly that Lord Morley in spite of his wide culture, shared the prejudices of his people towards the Americans. Before I had spoken many sentences he said to me:

"I see that you speak that our cousins in America call English."

The smile which accompanied that sally robbed it of its sting, but it revealed his attitude towards the United States of America and towards Americans. He could not, for the life of him, see why young Indians preferred to go for their studies to the States, he declared, when Oxford and Cambridge, and other institutions of a cultural character, were open for them in Britain.

"But has it occurred to you, Lord Morley," I suggested to him, "that young Indians whose education in India has been dominated by the British should wish to go to a country where they would have the advantage of seeing the world through other than British spectacles?"

That seemed to be a novel point of view to Morley, or at any rate novel inasmuch as it had been expressed by an Indian but half his age. He told me that I was not in combativeness.

The Secretary of State for India appeared even less pleased to learn from me that young Indians were received warmly by Americans, whereas they encountered a chilly reception in England and also that whereas in the State many of them managed to pry their way through college, at least partially, by doing odd jobs, in England they had to depend upon remittances sent to them from parents or guardians in India, or upon scholarships. He liked still less to hear from me that I thought that for practical training in certain branches of Science and Technology America offered greater advantage to the Indian student than did Britain, though undoubtedly young Indians with American qualifications found it more difficult to obtain appointments than did their countrymen who returned to their homeland bearing the British brand.

Then there was the question of atmosphere. The democratic institutions developed in the United States were no doubt imperfect but there was less caste feeling there than there was anywhere else in the world. To Indians who came from a country where life was stratified, it meant much to breathe that air of freedom.

I must say that I thought all the more highly of Lord Morley because he was so proud of his own people and of British institutions. I wished with all my heart that we Indians could take similar pride in our countrymen and our institutions, though I should not like to see our people blind to our national faults, or contemptuous of other peoples.

When the conversation turned to the situation in India, I found that Lord Morley was filled with strange notions. His ideas about political institutions were tinged with racial considerations. He seemed to regard democracy as the invention and exclusive property of Western peoples. Indians he believed, lacked the racial experience which would make it possible for them to work a democratic system of government. A mere intellectual perception of democratic institutions such as some of my countrymen had acquired to great perfection, was in itself not enough. He had refused to start Indians on the path of representative government and held the view that he had done right in taking that line of action.

I must confess that that sort of talk wound ed my national pride. I told Lord Morley that

he would live to see that he had formed a wrong idea of Indian capacity to grasp and to work a political system based upon the theory of democracy.

The dogmatic manner in which Lord Morley spoke of India surprised me. He had never been to our country. He had the opportunity of meeting few Indians, and many of those with whom he did come in contact were placed in a position which made it impossible for them to speak their minds. He did not have the time systematically to read the newspapers conducted by our people or to make an intensive study of our literature and institutions. Practically all that he knew of what was happening in India was derived from official sources and such information, to say the least, was bound to be one sided. And yet he did not hesitate to condemn ruthlessly more than 300,000,000 persons to live, for at least a long time to come, under a system of governance not of their own choice and outside their control, and to attempt to suppress the unrest resulting from the pursuance of that policy by means of coercive measures, some of which had been laid aside, even in India, for a hundred years, and others which had been specially fashioned under his instructions, or at least with his consent, to deal with Indian discontent.

Warm, young blood coursed in my veins. I had no personal ambitions which I wished to foster at my country's expense. And some of these thoughts found expression, not always in cool, temperate language.

I was however, surprised to find that Morley, great though his own limitations were in respect of grappling with the Indian problem, never lost his temper for a moment. He, on the contrary, wound up the interview with an expression of interest in my career as a writer, and, a few weeks later, when I was commissioned by a number of papers in the United States and England to go to India and to contribute, from there, articles on the Indian situation, I was loaded, under his instructions, with letters of introduction which opened to me all official portals.

As in writing of that meeting with Lord Morley I go over our conversation, I am forcibly reminded of his great qualities of head and heart—of his keen mind which, with astonishing speed, analysed to the very

atom any thought which entered it, and with lightning speed transmuted those atoms into new combinations—of his encyclopaedic knowledge of men and things—of his refined, yet imaginative language and of his love for disputation. I am also reminded of his strange limitations to comprehend the achievements and capacity of non-white

peoples, and yet his insistence upon laying down the law to the multi millions of India. Above all, I recollect his great sincerity, his unaffected manner, and the kindness of his ways. To me in contact with that man was to derive inspiration for a higher, more purposeful life.

COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. No criticism of reviews and notices of books will be published. Writers are requested not to exceed the limit of five hundred words.—Editor 'The Modern Review']

Religious Controversy

I have been very deeply distressed to find that, in a moment of irritation I have myself been the cause of introducing into the Modern Review' the note of religious controversy, which in my more lucid moments, I detest on account of its essential barrenness and futility. If in any way, I have hurt Mr Mahesbchandra Ghosh in anything that I wrote about him, I wish to express my regret and withdraw from the discussion.

Shantimuketa

C F ANDREWS

Buddhism and Christianity

I am agreeably surprised to find that my short article on "Indebtedness of Christianity to Buddhism" has attracted the notice of *The Catholic Herald of India*, dated August 8, 1923, where some special pleading has been attempted on behalf of Christianity. But the argument throughout is *ignoratio elenchus* to conceal from view the real point of issue. My point was that Christianity borrowed certain facts from Buddhism and in reply I am referred to Prof L De La Vallee Poussin to learn that Christianity will not be injured by comparing it with Buddhism, as if I did not know the Professor and as if in this world of ours, especially in the religious world, the "superiors" never borrowed from their "inferiors." I am also taught that Christianity

is a religion of self realisation and Buddhism of self suppression, as if the former never borrowed in the middle ages and practised to a nauseating degree the whole paraphernalia of the Buddhist self suppression cult, and as if Buddhism did not teach the religion of self realisation to a pre eminent degree. As a matter of fact, Christianity in origin, and in practice too, in all these ages till only yesterday was simply a religion of sacraments. If we hear of self realisation to day, of course in a restricted sense, it is because of reinterpretation in the light of Graeco Roman culture as revived in the Renaissance. However, my point has been wholly missed. I have never said that two styles of architecture are the same because they use bricks. If the metaphor is allowed, I have shown the one to have used the patented bricks of the other. If one uses the trade mark of the other the former's indebtedness stands self proved no other evidences being required. It has been proved that the Christian scripture has incorporated Buddhism's patented bricks. And the proof does not lie, as the *Herald* proclaims to its readers, in an appeal to European scholars. Such witnesses are summoned only by the way. In order to regulate the historical comparative study along its proper channel and to determine historical relations without fail, scholars have laid down certain rules which are, according to Dr Broyedranath Seal, an eminent authority subject, (1) the chronological or (2)

the possibility of historical contact, or of access of the alleged borrower to the alleged lender (to dispute this after the discovery of the Girnar Rock I dict is very late in the day), and (3) actual proof of adequate resources in the possession of the latter. With the help of these Canons Dr Seal in his *Comparative Studies in Vaisnavism and Christianity* has proved the indebtedness of Indian Vaisnavism to Christianity at a certain stage of former's development. If these rules are competent to establish the relations of Vaisnavism and Christianity, why would they fail to show the indebtedness of Christianity to Buddhism? And Christianity is here shown to have borrowed some mystic signs incapable of bearing any literal interpretation, I mean, the first two points. Is it not a matter of universal history that "Christianity has grown in the past by absorbing different cultures," as Dr Seal has put it?

However, my original surprise not only melts away but readily develops into self satisfaction to find Mr E Stanley Jones admit 'The universe is a moral universe, and wherever men strike true notes it will be found that others are striking the same notes to the degree that they are true. Hence it is not surprising that we find similar moral ideas in both Buddhism and Christianity'. At least one Doctor of Divinity has been persuaded to strike a new note that even in this world there can be a high ethical system, as high as Christianity and that not necessarily borrowed from the latter. What follows in Dr Jones' criticism is only a futile attempt at whittling down the supreme significance of the admission made, which could in no wise be withheld. We have already discussed how to adjudicate between two parties in this field. Concerning the specific instances no benefit will be derived by prolonging the controversy in this line. What is far-fetched to one, is near at hand to others. Rending the same books one party took Spinoza to be the most "God intoxicated man," but the other party thought him to be "almost an atheist". It is not rare that by grammatical reconstruction day can be turned into night. It is well known to us that by such syntactical rearrangement a Sanskrit verse is made to yield scores of meanings, some diametrically opposed to one another. Dr Jones has

simulated something like a triumphant exit by quoting an authority to disprove that Jesus was an Essense. In this field mere authority is of no use, there being an enormous literature on both sides. To match authority by authority, I appeal to Dr W B Smith's *Ecce Deus*. "There must have been a pre christian cult of a pre christian divinity. This hypothesis is absolutely unavoidable. It meets you full in the face whatever way you turn. Moreover it is overwhelmingly attested by the New Testament itself, which clearly shows that the cult was esoteric long before it became exoteric, that what is commonly supposed to have been the beginning of the cult was merely its bursting into full and perfect bloom" (p 75). Essenism was such a pre christian esoteric cult. If Essenism be discarded, there are Ebonitism (Ebonite="the poor" of "Blessed are the poor"), Nazareanism and a host of others to put forth their claims. Says Right Hon J M Robertson in *The Jesus Problem*, p 106. "To begin with, we find at an early stage the sects of (1) Ebonites and (2) Nazarenes or Nazareans in addition to (3 and 4) Judaizing and Gentilizing movements associated with 'the Twelve' and Paul respectively and yet further (5) the movement associated with the name of Appollos. Further we have to note (6) Joasim of the Apocalypse, partly extra Judaic in its derivation and (7) that of the ninth section of the *Teaching of the Twelve Apostles* which emerges as a quasi Ebonitic addition to a purely Judaic document—not yet interpolated by the seventh section (8) (9 and 10). And this is not an exhaustive list". In this connection one may profitably consult also Mr Robertson's *The Pagan Christ and Christianity and Mythology*, Dr Smith's *Der vorchristliche Jesus and Ecce Deus*, Dr Arthur Drew's *Witnesses to the Historicity of Jesus*, Van Esinga's *Radical Views* and Mr Whittaker's *Origins of Christianity* among others—these books are all up to date, though in my humble opinion truth is never out of date because discovered 20, 50, or 100 years ago.

DHIRENDRANATH CHOWDHURI

This controversy is now closed—Editor,
M. R.

NOTES

W W Pearson

Upon most of those who had the privilege and the joy of knowing Mr William Winstanley Pearson, his death through an accident on the railway in Italy must have come with the shock of personal sorrow. To all Indians, whether they knew him or not, his death is a great national loss. For there was never a more ardent and sincere lover of India. Even on his death bed, when it is doubtful whether he was quite conscious, he was heard to mutter, "My one only love—India", with a faint flicker of a smile on his lips. The description of Mr Pearson by the London correspondent of the *Manchester Guardian* as "the best loved Englishman in India" is very apt. A man of sweeter nature, one simpler and more sincere, we have never met. At the same time he was a true hearted and enthusiastic lover of freedom and humanity. During the war the British home Government ordered Mr Pearson's deportation from Faking as an "undesirable". "He was consequently, without trial or formulated charge, shipped to" England, "under guard and placed on parole in Manchester." Yet it is perfectly true that he "was a real factor in limiting the bitterness which grew up in India against the British connection." In Pearson's presence one forgot differences of race, language, religion and political status. He was a real harbinger of the day when man to man the world over will brothers be in spite of all present animosities.

His and Mr Andrews's visits together to South Africa and Fiji for the amelioration of the condition of the Indians there are so well known that they need only be referred. He toured Europe, America and Japan with Babu Rabindranath Tagore leaving aside the joy and inspiration which he found in the company of the Poet, he loved most to teach the young and minister to their wants in health and sickness. The proposal to erect a memorial hospital in his name is quite appropriate.

It is most remarkable how he loved and was loved by old and young alike.

Those who witnessed his playing of a part in Rabindranath's *Achalayatan* when it was first staged in Shantiniketan, will never forget his acting. He knew Bengali and has translated some of the Poet's writings.

We have said above that to Indians his death is a national loss. It is equally so to Englishmen, though they know it not. They may well be proud that their country has produced such a man. The work of England's government, politicians and exploiters may make her hated, but the work of men like Pearson makes her loved; for the work of the latter is like God's benediction.

Tilak and Tagore

The world knows Bal Gangadhar Tilak as an orthodox Hindu and as, above all, a politician. Rabindranath Tagore, on the other hand is known to the world as a Hindu who is not at all orthodox, and a man who is not at all a politician. Yet the following paragraph from Rabindranath's pen in a *Bengali* weekly shows that the two could appreciate each others' worth.

"এই উপর্য উপর কথা আমার বান পড়চে। তখন লোকবাহী টিলক বেঁচে ছিলেন। তিনি তাঁর কোনো এক দূতর বোণ আমাকে পলাপ হার। টাঙ্কা দিয়ে বান পাঠিয়েছিলেন আমি ক'রোশে বেতে হব। সে বনর নন্দ কামদায়েনন আরজ হর নি বটে কিন্তু পোনিটিকাল আমোদনের চুকান বইচে। আমি বলুন রাষ্ট্রিক আমোদনের কাম বোণ দিগ আমি ক'রোশে বেতে পারব না। তিনি বলে পারলেন আমি রাষ্ট্রিক জর্জির থাকি এ তাঁর অন্তিমার বিবন্ধ। তারপর বৈ সে বানী আমি এটার ক'রোশে পারি সেই বানী বহন করাই আমার পক্ষে দশ্য কাম—জীব সেই দশ্য কাজের থাকি আমি ভারতের দশ্য দেখা ক'রোশে পারি।—আমি জানুন বনবাণীর টিলককে পোনিটিকাল বেতাকোশে বরণ করেছিল এবং সেই কাজেই তাঁকে টাঙ্কা দিচ্ছিলেন। এইরকম আমি তাঁর পলাপ হারের টাঙ্কা গ্রহণ ক'রোশে পারি নি।

"আর পরে যোগাই দশ্যর তাঁর সঙ্গে আমার দেখা হয়েছিল। তিনি আমাকে সুবন্দ বানর "রাষ্ট্রবাহী ব্যাপার দেখা বিভক্তে পুঙ্খ রাখেতে ভাই আমি দিগ্গজ কাল হুতরা" সেসের কাজ করত পাক্বেন—এর চেয়ে বড় আর কিছু আসবার ক'রোশে এগাশাই করি

নি। আমি বুঝতে পারি টিক বে গীতার ভাষ্য করেছিলেন সে
কাজের অধিকার তাঁর হিন্দ—সেই অধিকার মহৎ অধিকার।”

(বিজয়ী ২০শে আশ্বিন।)

This may be freely translated as follows —

“This reminds me of an incident Loka manya Tilak was then alive By a messenger of his he sent me fifty thousand rupees asking me to go to Europe It is true that at that time Non co operation had not begun, but political agitation was raging like a cyclone I said I would not be able to go to Europe in connection with political agitation He sent me word again that it was against his intention that I should be engrossed in politics, that my true work was to be the bearer of the message of India which I could preach, and that I could truly serve India only by that kind of true work But I knew that the public had chosen Tilak as their political leader and had given him money for political work For that reason I could not accept his fifty thousand rupees

“I met him afterwards in Bombay City He said to me again, ‘If you keep yourself aloof from politics, then alone you can do your work and consequently the country’s work — I did not at all expect from you anything greater than this I understood then that the commentary on the Gita which Tilak had composed was work which rightfully belonged to him, and the right which was his was a great right

One cannot but be struck with Lokmanya Tilak’s judgment and insight in choosing Rabindranath as the fittest man to be the bearer of India’s message to the world The reference to Tilak’s right to write a commentary on the Gita will be understood from the fact that in a previous paragraph in his Bengali article the poet has explained what he understands by the Gita verse, “Sva dharma nidhanam shreyas, para dharma bhaynnkarah,” “it is better for a man to perish in doing one’s own duty, but to do the duty which does not belong to one is a thing to be afraid of” Tilak had understood that the politics of the passing hour was not Rabindranath’s Sva-dharma—it was to him para dharma, and Rabindranath understood that commenting on the Gita was Tilak’s svadharma—that is to say, a work which he was qualified and entitled to perform

How to Make the Dominions Reasonable

Various schemes and plans have been suggested to produce a ‘reasonable’ frame of mind in the self-governing Dominions towards Indians *The Indian Messenger* has

“made the suggestion that the most effective way of not only redressing the Kenya grievance but of compelling the Dominionists to take up a more reasonable attitude in their dealings with Indians would be to make it perfectly clear both to them and to the Imperial Government in London that India will refuse to participate in Imperial defence until she feels that her partnership in the Empire is a reality and not a humiliating mockery The weak point of this suggestion lies in the fact that the necessity for the services of the Indian army may not arise for a considerable time, in the meanwhile the Dominionists, obsessed as they are with colour prejudice, will go on with this policy of exclusion making the position of Indians in the Empire more and more intolerable”

Our contemporary proceeds to observe —

Opposition we shall have to meet and overcome, then why not take the bull by the horns and attack the question of Imperial defence? There are strong reasons to suspect the strength of the Indian army is not exclusively determined by the defensive needs of India alone The Indian army constitutes a very important military reserve on which the Dominions, particularly those in Africa, count in times of emergency As the African Dominions are the worst offenders against Indian sentiment, their dependence upon the Indian army is also, fortunately, the greatest On many occasions soldiers from India, either of Indian nationality or maintained with Indian money, have gone to fight for their defence This must not happen again If they count upon Indian helplessness in this matter they must be disabused and if insistence on this point brings us in conflict with the Imperial Government, we must prepare ourselves for such conflict The late war has thrown the balance of power out of gear How it will readjust itself is still a matter of conjecture Indications are not wanting to show that it has shifted the centre of gravity of Imperial defence The construction of the naval base at Singapore indicates which way the wind blows The military counterpart of this naval move is sure to follow and we may take it that the Indian army will form the pivot of Imperial military defence in the East If so, we must lay down the conditions on which we can allow the Dominions to benefit by our reserve of man power If on the other hand, the Dominionists,

we are particularly thinking of those in Africa, think that they can stand on their own legs and can manage their defence by themselves, we are quite prepared to "gang our own gait" and shall be free to cut our coat according to our cloth by reducing our military expenditure so as to meet our own requirements irrespective of the needs of Imperial defence. It is well known that the provision made by most of the Dominions for their defence is quite incommensurate with their requirements, whereas we are saddled with more than what ought legitimately to fall to our share. They have all along been dependent upon the Imperial Government for their defence. The Imperial Government, however, is now finding the burden too great to bear. Sooner or later an allotment of military and naval burdens is bound to be made and Imperial defence must be based on the co-operation of the different units. This co-operation can be safely depended on certain conditions and we demand that these conditions be such as do not clash with our national interests and self respect.

Fresh Fields for Indian Immigrants

The Indian Messenger has made another noteworthy suggestion which is elaborated in the following extract —

There is no disguising the fact that we are not wanted in the Dominions. This is also true that we have a surplus population of a particular class that is trying to find new homes for itself, as is evidenced by the fact that Indians have settled in large numbers in foreign lands in spite of the difficulties thrown in their way and are doing fairly well there in spite of the disabilities imposed upon them. Up to now they have shown a preference for lands under Anglo-Saxon domination. But the colour prejudice of the Anglo-Saxon (and the Boer, — Ed., M. R.) has become so aggravated that the chances of a peaceful solution of the difficulty are very remote. Under the circumstances it behoves our leaders to look about for other places where Indian immigrants might be more welcome. The French possessions seem to offer outlets for our surplus population that would be most acceptable to Indians. Colour prejudice is almost unknown in the French possessions. French law and administration do not draw any distinction between white and coloured people. France has no surplus population of her own with which she might develop her possessions. Except in the far East, the native races over whom she holds sway are of a very inferior stock and not likely to reach

in near future any high level of civilisation. It seems to us that France may not be unwilling to receive an influx of people of such cultural potentiality as Indians in some of her possessions, notably those in Africa. With the help of Indians many of these possessions, now but very ill developed, might rival and even surpass some of the British Dominions there. Such an arrangement would be mutually beneficial to India as well as to France. India would gain by finding an outlet for her surplus population, France by gaining valuable citizens who would add to her strength, prestige and prosperity. Of course, we do not exactly know how France would view the proposal, but since the likelihood is that Indians will not be unacceptable, we would suggest that steps be taken to ascertain French opinion on the matter. The Indian National Congress might appoint a Bureau of Foreign Affairs and entrust it with the task of negotiating with the French Colonial Office. Other public bodies belonging to other schools of politics might also enter upon the task, as also some of our leading public men in their private capacity. It would be very interesting to follow the development of this new line of action. Nor do we see any harm in the Legislative Assembly requesting the Government of India to open negotiations with the French Government for this purpose. The spectacle presented by the India Government approaching the French Government with such a proposal would be somewhat queer and funny, but certainly not antagonistic to Imperial interests as they are understood in the Dominions, on the contrary, we presume the idea of Indians seeking homes in the French possessions, in fact anywhere provided it is not in the British Empire ought to be a source of special gratification to our "partners in the Empire."

Those Indians who are already French citizens ought to be able to obtain and supply information on the subject.

The Problem and its Solution

There was no full and satisfactory report of the address which Babu Rabindranath Tagore read last month in Bengal on "The Problem". The summaries, too, were not reliable. Nevertheless, it has been widely commented upon in the press. The next issue of the Bengali magazine *Prabasi* will contain the authorized text of the address. It has been complained that though Rabindranath stated the problem, he did not tell the public how it can be solved. According to

his original plan, he has written a paper embodying his solution of the problem. This, too, will appear in the next issue of Prabasi.

We hope to be able to publish authorized translations of both the papers in this REVIEW.

Mahila Karmi Samsad, Calcutta.

The above institution aims at organising those women of India who have to work for their living or suffer, both from poverty and in the hands of unsympathetic, brutal husbands and relations. The idea is to train up women workers in the institution's central workshop and then send them to provincial centres to teach the miserable women of India, how to gain economic independence by honest labour.

Sreemati Hemaprava Mazumdar, the organiser of the Mahila Karmi Samsad is a sincere and an indefatigable worker. She is carrying on the work of the institution against odds. Lack of funds is the most hard felt want. She has at present about a dozen ladies in the institution who are doing excellent work in the way of knitting, weaving spinning, tailoring and embroidery. We have seen samples of their work and these are quite up to market quality. The institution has an ideal before it and it deserves more public attention. Those who desire to help the institution may communicate with Sreemati Hemaprava Mazumdar, 79, Patalganga Street, Calcutta.

A C

The Precious "Reformed Constitution"

Newspaper correspondents have sent from Simla, a gist of His Excellency the Viceroy's speech at the dinner given in his honour at the Chelmsford Club on the 17th of October 1923.

His Excellency made the remarkable statement, that the question of supreme importance, to those who wanted to advance on the path already mapped out, was the co-operation of the people and the impression produced on the British Parliament when the reforms would come up for consideration. Either His Excellency or the *Statesman's* correspondent forgot to make quite clear, in what the people's co-operation was of supreme importance. Is it in impressing the

British Parliament or is it in developing further in regard to Parliamentary Institutions? Certainly it would not be wise to think, that, in the life history of any nation the question of supreme importance, at any period, could be producing an impression upon a body of outsiders. The other alternative is hardly more satisfactory. Further progress in Parliamentary Institutions' evidently takes for granted the existence of rudimentary Parliamentary Institutions. But the trouble is that the people of India do not consider the Reforms to have created anything like that. The spirit of a Parliamentary Institution is the power to determine things without the interference of foreign elements. It is sovereignty.

In the same speech His Excellency remarked that even if the non co operators succeeded in paralysing the reformed constitution, that certainly would not paralyse the government. This shows that even His Excellency has a solid faith in the unreality of the so called 'constitution'. If in a body politic the 'constitution' could be paralysed without in anyway hampering the activity of the government, the 'constitution' must be something radically different from what its name signifies. One might just as well talk about the heart being paralysed without rendering the body inactive.

The reformed constitution is no more a Parliamentary Institution than a doll is a human being. And that is why the wrecking of the 'constitution' would no more affect the actual state machine, the bureaucracy, than the breaking of a crowd of wax models would check human evolution. We have great faith in His Excellency's estimation of values and let us abide by his valuation of our 'Parliamentary Institutions'.

A C.

The Empire Exhibition

Referring to the proposals to boycott the Empire Exhibition and British and Empire goods as a result of the Kenya decision, the Viceroy said he was worried because of the effects those proposals would produce upon the British public and Parliament.

So in the Viceroy's opinion, perhaps it would be better if the Indian people looked for effects produced elsewhere, rather than keep their self-respect and

remain true to their ideals His Excellency has not said so clearly, but may we conclude that that is due to an overmuch attention paid to the production of effects?

The Education boycott, and the Viceroy, would be a dead loss to Indians. They would gain nothing but lose everything. And India would lose this unique opportunity to display her resources and quicken her development. But some people do not judge conduct in terms of gain or loss of 'things'. May be, India will gain no 'thing', but that may not necessarily deter them from following a certain course of action.

When the idealistic British people went into the field of battle in 1914, they made it quite clear to the world, that gain or loss of things did not matter when high principles were involved. May not the Indian people contract the same British idealism? May not the Indian people enjoy the privilege of not loving certain other people and have the pleasure to say in a friendly manner, 'We have everything between us excepting one thing. It is distance and let there be plenty of it.' We do not advocate any kind of racial distinction or antagonism, but when mutual dislike appear to be the result of unwholesome reasons, we believe that it is a better policy to break away from an insincere embrace for a time in order to see things in their proper perspective rather than attempt a false cure by shrieking hysterically through press and platform, 'every day, every minute, our relations are getting better and better.'

There is one school of Indian economists who believe that the English word 'development' when translated into any Indian language, signifies exploitation, and as a result they do not care for any 'quickening' of India's 'development'. Quite natural.

A C

A Declaration

The Viceroy declared, 'I have but one object in mind. It is, if I can, to prevent action which must have a prejudicial effect on the interests and progress of India. Believe me, the better course is to trust to the sense of fair play and justice which is so strongly marked a characteristic of the British people.'

It is a great pity the Viceroy has not been

able to convince the Indian people by his action, about the only object he has in mind. The Indian people did not see in the passing of the Salt Tax and the application of the Act III, the expression of any such object. The greatest 'interest' of a man or of a nation is independence and self respect. If outsiders repeatedly do what they like with a nation, the nation loses both. And loss of self-respect and independence is surely not 'progress' even though one gets a few gallons of petrol or a couple of tons of potatoes in the process. (But most people say that India is losing both materially and morally on account of the British occupation.) The invitation to trust to 'certain strongly marked characteristics of the British people' leaves us behind with a smile of compassion, if, of course, the weak may feel compassion for strong. Isn't it rather late in the day to come and talk about the sense of fair play and justice of the British people? Once upon a time, the world believed even in a square circle, provided the idea was properly boomed. But unfortunately for advertisers, boosters and propagandists, the world has lost that adorable naivete. But some people have not given up hope. Of course the Viceroy's statement may be an attempt at cure by suggestion. But isn't it wiser to give up a treatment which has not given any striking result during over hundred and fifty years?

A C

The Viceroy on Hindu-Moslem Tension

His Excellency warned that this must keep India back, rather than urge her forward. And every true friend of India should assist in composing the differences so that peace and harmony might prevail and hand in hand all people of India might march together on the road of progress.

We quite agree with His Excellency regarding his conclusions. We sincerely believe that the problem of Hindu Moslem unity is of the greatest importance for national progress and we believe also that the 'reformed constitution' has given a longer lease to Hindu Moslem *dis* unity by making a political reality out of a politically body unreal. We have heard from the Viceroy what 'every true friend of India' should do, what should a true enemy do?

A C

Chairs of Comparative Religion

Dr J N Farquhar has been appointed to the chair of comparative Religion in the Manchester University in the place of the celebrated Orientalist T W Rhys Davids. Dr Farquhar is a scholar with a reputation that needs no broadening. He is the author of several well written and valuable works on subjects of theological interest. As a man he has been widely regarded as sympathetic, broad minded, sincere and the possessor of a strong character.

Thomas William Rhys Davids was born in 1843 and educated at Breslau University and was a member of the Middle Temple. He entered the Ceylon Civil Service in 1866 and became a keen student of Buddhism and the literatures of India. In 1882 he was appointed professor of Pali and Buddhist literature at the University College, London. In 1904 he became professor of comparative religion at the University of Manchester. He was the founder president of the Pali Text Society and a member of the British Academy. Rhys Davids wrote numerous books on Buddhism, India and related subjects and was an accepted authority on his subject.

Dr Farquhar was educated at Aberdeen and Oxford and joined the London Missionary Society's College in Calcutta in 1891 after a brilliant career. He passed over to the Y M C A in 1902.

According to the *Statesman*,

'He has been one of a group of missionaries whose aim it has been to publish fresh Christian literature, setting forth with the utmost attainable accuracy the religions of India and the best elements of Indian civilisation, and also to give clear expression to the Christian attitude towards the religious thought and life of this country and the rich contents of its varied culture.'

Thus Dr Farquhar, we find, has been a missionary of a Christian mission for a long time. It is not our object to institute a comparison between Dr Rhys Davids and Dr Farquhar as scholars and men, but in our opinion an acknowledged member of any religious mission should not, for the sake of purity of knowledge, be appointed to a chair of comparative religion. Dr Farquhar is a great scholar, worker and man, but, his missionary life must have given him a sincere and clean bias for his religion. We must say that, to do justice to his life and

character. Pure knowledge requires an atmosphere of scientific detachment, to grow absolute and this should be remembered by all boards of appointment everywhere.

In an editorial note the *Statesman* finds it "surprising that he (Farquhar) should have been allowed to remain, as it were, on the outskirts of the Empire so long." Perhaps Farquhar had high principles to live up to!

A C

Anti Asiatic Move in South Africa

The Congress of the Chambers of Commerce, representing the whole of South Africa, the largest ever held, almost unanimously rejected the Transvaal resolution which reads —

(a) That full powers be given to the Municipalities to use their discretion in issuing trading licences in urban areas to Asiatics

(b) that trading licences shall cease on the death of an Asiatic trader

(c) that no Asiatic be permitted to transfer his licence to any person other than a White person

(d) that no trading licence be issued to Asiatics and

(e) that steps be taken to repatriate all Asiatics by purchase of their interest in a fair and equitable manner.

It seems that good sense or 'discretion' has, for once at least, got the better of the 'sense of fair play' and 'justice' which is so well marked a characteristic of the British (and why not also of the Boer?) people. The law of accidents works even in the most highly organised Empire.

A C

Oh, King Arthur!

The moral descendants of King Arthur, Sir Galahad and Lancelot du Lac gave a dinner to one of the upholders of the idealism of Ramchandra and Yudhishthira the other day in London.

H H The Maharaja of Alwar, speaking at the banquet given by the Knights of the Round Table, said "Is there anyone in this hall or outside it that would not rise with feelings of emotion in response to the toast for our United Empire? Various portions of our Empire were linked together

by no fetters of Steel soldered by hammer and anvil but that their various destinies are interwoven by the Silken Cords of love and goodwill."

His Highness seems to have found a good deal of inspiration in our Empire. Heaven linked it up with 'Divine Providence', 'the kingdom of the heart', 'the great truth of divine nature,' 'a living heaven' and sundry other verities. Of special importance are the 'Silken Cords of love and goodwill' which unite us, along with other dominions, with our Empire. Fortunately there are enough Knights and Maharajas to spin the necessary yarn for the Silken Cords.

A C

The Nefarious Bolshevik

A message from Simla dated October 20 gives us a large slice of information regarding 'Red Intrigue' and the 'Nefarious Methods of Agents' (the headlines are from an Anglo-Indian paper). It appears that the Bolsheviks are indulging in blood curdling and inhumanly unscrupulous activities in order to further their cause. They are carrying on the brutal work of uncivilising the world along ways totally unknown in England, France and the United States, such as transmitting propaganda by wireless subsidising the Press, bribing officials, influencing elections and scattering money broadcast to further political designs. Even we uncivilised Indians are shocked at this wantonness! The moral effect must be disastrous on the delicate and highly civilised mechanism of Western minds (specially, the English variety).

"Every effort," it appears from the message, "is made to represent the British as the enemies of Persia and Islam—a suitable cover for their own designs against the liberty and independence of Persia." It may be, that the Bolsheviks are even crossing the limit by suggesting to credulous people that the British are making every effort to represent the Bolsheviks as the enemies of every country and every religion as a suitable cover for 'British designs against the liberty and independence of every country or at least a large number of countries.

We hate unscrupulous propaganda and preparations for wars and the message

vilifying the Bolsheviks has a message of its own. The Simla message also gives a sort of warning to Afghanistan not to harbour "criminals"—referring obviously to revolutionaries. We are not among those who believe that either Afghanistan or India would benefit by a Bolshevik revolution. But as hitherto Western countries like England, France, Switzerland and the United States, &c, have harboured revolutionaries of sorts, we do not understand how it would be peculiarly wicked for the Amir alone not to drive away political visionaries or intrigues. A C

What is an Anglo Indian?

Colonel Gidney contributes to an Anglo-Indian daily a classification of Anglo Indians. He has divided them into three classes.

(a) The genuine Anglo Indian—Those who, whether white, gray, brown or black, boldly declare and admit their mixed origin and are not ashamed of their Eastern Motherland and Western Fatherland.

(b) Those who are in fact pure Indians but have changed their names into English ones for religious or economic reasons. These Colonel Gidney calls "would be Anglo-Indians."

(c) Those who are of mixed parentage but have, accidentally, a white skin and as a result spend their lives in denying their Anglo Indian origin. "They are," says Colonel Gidney, "traitors not only to the mothers who gave them birth, but to their community." These he calls Albino-Anglo Indians or the would not be Anglo Indians.

The Colonel does not include those pure Europeans who owing to social, economic or any other reason live in India, among Anglo Indians.

Why the Colonel includes pure Indians, who owing to similar reasons live as Anglo Indians in that community, (group b) and why he excludes the pure Europeans from that category is a complex detail of military logic not understood by ununiformed minds.

In this connection we remember a comment in the *Catholic Herald* some time ago. It said that the reason why Indian Christians were given English names was one of 'teaching simple arithmetic' to them. As the enabled them to earn (?) on

income three times as large as what they would have got with an Indian name, the *Catholic Herald* saw no harm in teaching them this simple method of multiplication.

In our opinion the word Anglo Indian has no biological significance whatever. We class as Anglo Indians all those who, whatever the spectral value of their skin may be, think themselves superior to all Indians, look upon everything Indian disrespectfully and love India only as a grazing ground. They may speak any language from Cockney to pidgin English, eat, drink and dress in any way and behave like anything on earth but they must satisfy the first set of conditions in order to be accepted into the brotherhood of what we call Anglo Indians.

We have no disrespect for people of mixed origin, knowing that race mixture is nothing new or evil in this world. A race of pure bred villains will be contemptible to us, and all the more so for its unmixed villainousness. On the other hand, the child of racially different good parents is always a welcome addition to the human race. The trouble is that when two conflicting cultural systems exert their influence upon a child, there is a chance that both will lose their true spirit and breed an unbalanced psychology in the child. When the parents are intelligent enough to synthesize the two different cultures into a better thing, there is a chance that the child will be a better man than any pure bred representative of racial narrownesses. But such ideal parents are hardly found among the classes who are mainly responsible for the biological Anglo Indians. Better cases are, of course, sometimes found.

A C

Whither Turkey?

A Constantinople message dated Oct 19 says,

For the first time in Turkish history, Turkish women are participating in a dance with foreigners at a charity function organised by the City Commandant.

Turkish women will shortly be permitted to appear on the stage.

When we were in Paris some time ago we had opportunities to meet the modern Turkish young man. He appeared to us to be extremely Europeanised in thought and conduct. We never thought the Modern

Turk would be so much of a pan Islamist as a nationalist. We hold that Turkey is heading straight for that narrow type of nationalism which breeds war and imperialism and international hatred. We do not blame Turkey, for this development is the natural outcome of various political, economic and other causes. But we are pointing out this for the benefit of those Indians who, for some reason or other, put Turkey before India. We never hesitated, and do not hesitate now, to speak out against the anti-Turkish policy of post-war Britain, but we never thought and do not do so now, that any Indian has any reason to link his idealism to the life of a nation which has hardly any ambitions besides national ones, and which evidently does not care, with any intensity, for things having no relation to then national politics and economics.

Like all modern European nations Turkey thinks in terms of national politics and economics and does not worry much about community of non material interests.

But let no one think that we deprecate what is happening in Turkey. Although we do not consider that mixed dancing or mixed acting must necessarily affect the life of a nation very much for good or evil, we have quoted the above message to show how rapidly Turkey is becoming a modern nation, but not a particularly Islamic nation. There are many points good as well as bad in what is known as *modernisation*.

A C

Progressive Turkey

Another message dated Sept 8 says —

One of the most interesting points in the program of the Ankara Government which Pethi Bey the Premier, has laid before the Assembly, concerns the education of women. The Premier said that henceforth equal importance will be given to the education of girls and boys. Secondary schools for girls will be established immediately in various centres.

The Government will publish books in simple language, easily understood, which will be distributed throughout the country. A committee will proceed to Europe to purchase laboratory equipment.

The Government intends to engage foreign specialists for all administrative departments that require special knowledge.

This shows how Turkey is tackling her national problems with a really modern thoroughness. Will the upholders of the Khilafat emulate Turkey in this respect?

Discovering truth and the good, and living upto them should be the religious duty of all people of whatever religion. Knowing something to be true and good and contradicting it by one's life and conduct is an evil force which checks social progress and causes the individual to degenerate. People dare not live upto their inward convictions for fear of social opinion and for lack of self confidence they dare not take the initiative. The spirit of truth and progress ever knocks at the gate but the timid ones behind it, although hearing it, remain in trembling immobility till some courageous hearts jump up to answer the call.

Turkey has Answered the Call

What about India? In our body we are unwilling slaves of alien masters. In our minds we are slaves of doctrines, creeds, dogmas and injunctions we do not believe in. Where is our hope of *Swatantra*?

In the heart of the brave and the wise

A C

Can Women be Diplomats?

This question has been thus answered by a woman barrister

The chief argument against the admission of women to the Corps Diplomatique is that the sex is not discreet. "Women," says your polished attache "would talk and above all else in diplomacy one must be the soul of discretion inscrutable as the Sphinx."

Yet there is at the present time in London a girl who gives the lie to those aspersions on woman's capacity for tact and, when necessary, silence. Her name is Mdlle. Nadejda Stancioff and she is the daughter of the Bulgarian Minister to the Court of St. James.

Dark, slim and graceful, with an abundance of black hair Mdlle. Stancioff is one of the most wonderful of human beings. It was she who acted as interpreter when Mr. Lloyd George launched with M. Millerand and the late M. Stambouliski at the Villa Albertin. She also acted as interpreter at the Geneva Conference.

When the Stambouliski regime was overthrown and that Premier assassinated I spoke with Mdlle. Stancioff at the Bulgarian Legation.

That disaster found her cool, collected, and mistress of the situation. No man could have faced revolution and death better.

But there are many other cases of women showing their aptitude for diplomacy—historical cases. When Lord Morley's great chief, Gladstone was Prime Minister, he was scandalised by the arrival from Russia of a woman Ambassador. It offended his Victorian ideas of fitness. But before her term was up even the great Liberal statesmen admitted that she was an unqualified success. I should mention that the woman was the renowned Mme. de Novikoff, a woman of great beauty, with which went a keen and penetrating wit.

Italy, too, once tried the experiment of a woman Ambassador. The beautiful Countess Castiglione was sent to Paris to enlist the sympathies of Napoleon in the scheme for a united Italy. She, too, succeeded, as the map of Europe shows.

The renowned Countess Lievin is another example of women in diplomacy. She was credited to the Congress of Verona. There she not only proved her capacity to conduct big affairs in a big way but also showed that as a woman she was able to charm the great Metetrnich who became enslaved to the beautiful woman diplomat.

But one must go on back a long way in history showing the qualifications of women to sit with ambassadors and pro consuls as their equals. Diplomacy an old and distinguished Ambassador once remarked to me "needs wife. Since when may one ask, have women been without wife?" It is their supreme qualification for the profession that still hangs out the No women need apply notice.

We may point out that the "No women need apply" notice on the gate of the diplomatic service is not altogether a depreciation of woman's social value. Diplomacy requires "discretion" and "tact." These two qualities have different names in ordinary language viz., hypocrisy and the ability to swindle others. Hence if women are lacking in diplomatic virtues, so much the better for them.

A C

Municipal Taxes upon Military Men

The Gazette of India notifies that municipal committees are prohibited from levying upon any person subject to the Army Act or to the Indian Army Act 1911 who is compelled by the exigencies of military duty to reside within the limits of a Municipality, taxes of the

following kinds namely, municipal taxes on salaries, municipal taxes on professions, trades, callings, offices or appointments and municipal taxes on animals or vehicles in respect of such animals or vehicles as a person is required by the regulations of the service to which he belongs to keep—"Associated Press

So that if some military men are 'compelled by the exigencies of military duty to reside within the limits of a Municipality, the Municipality will not receive payment for supplying them the facilities of a modern town. They shall obtain free the use of street lamps, clean roads, lanes, sanitary arrangements fire brigades, well kept roads for their cars and numerous other things which Municipalities supply to rate payers. The exigencies of military duty seldom affect one particular municipal area with any degree of partiality. Hence it is not just to burden any Municipality with a number of non-paying guests who live for the benefit (assuming that) of numerous other Municipalities. Supposing at one place, the dutiful military men rip up the roads by driving armoured cars regularly for a fairly long period, will it be just to force the inhabitants of that area to keep the roads in repair? Would it again be just to force a small Municipality to arrange for removing the filth for which the non-paying guests or their live stock are responsible?

If the Central Government want the military men to incur no expenses for staying in a particular locality, the obviously just course would be to subsidise the Municipality for their hospitality to the soldiers. Any small body of citizens should not be made to pay for what is supposed to be of nationwide benefit.

chiefs with disapproval and could not agree to it.

The Thakore Sahib of Rajkot is a wise, upright and bold ruler who has granted substantial reforms to his people and there is a rumour that he is not in the good books of the Government. The honoured Agent's letter created a sensation among the princes and chiefs who were thus confronted with the Government's opposition to their co-operating for common benefit. The Thakore Sahib addressed a letter to the princes and chiefs regarding this problem, extracts from which will show that the Thakore Sahib is a man of courage and high principles.

There is much to protest against the sense of the letter of the Agent to the Governor, because it has only one meaning and that is that the Bombay Government looks upon our movements with distrust.

It is we who have got to protest against (sic) our rights and powers and it is our sacred duty to see that our rights are not jeopardised by our negligence. We should not stop meeting by the mischievous order of the Bombay Government. Our plan is such a good one, and is of such common good to all, that if we do not meet to consider it, we would be said to be devoid of courage. We have given no reason to the Government to look to us with distrust. In my opinion the letter of the Agent has created a serious situation and if we ignore it, our future as rulers in this province will be seriously harmed. Our rights of jointly considering serious matters, when necessary, would be gone, and we shall be mere toys of the Government. I, therefore, insist to draw your attention to the present serious situation, which has immediate, as well as far reaching, consequences.

To Colonel Wood the Agent the Thakore Sahib wrote another letter, from which also we mention

I am not to the quick when I see Government taking such a retrograde step reminiscent of the old days of doubts and distrusts. I know I am writing a bit strongly and the reason is that I feel strongly. It is no use disguising my feelings and opinions on the situation that the Bombay Government have created. I would only ask one simple question. What have we done to provoke into being the old policy of distrust? Why should Government look askance at my calling a meeting of my brother Princes and Chiefs to discuss the advisability of founding a Chamber of Princes and Chiefs for Kathiawar on the lines of the much belated Chamber of Princes, Delhi?

I take liberty to again inform you that this letter will be circulated to all my brother princes and chiefs in the hope that they will ponder over the situation created and support me in my protest. I cannot withdraw my invitations and am not withdrawing them. It is for my brother princes to respond to my invitations and greater is the need for joint action, now that we know that the Government are looking upon us with an eye of undesired distrust. We will not feel satisfied till the Government wipe off the situation created.

The only course for me is to respectfully ignore your letter and to keep my programme unchanged. I know I have written strongly but without meaning any disrespect to you or the Bombay Government and without any qualms of conscience.

Yours sincerely,

Lakshyraj

Thakore Sahib of Rajkot

It seems to us that the Government's policy is totally unjustifiable. Of course it may be bad for the Government if the princes of India started *thinking* independently, instead of specialising in *listening* to vice regal and other platitudes. It may be that, the Government desire them to occupy themselves solely with imitating the English Ptoocracy in dress, dancing, dinners, debauchery and an all embracing emptiness, leaving the Indian Bureaucracy to do what they like with the poor, ignorant Indian. Whatever may be the reason (we hope the Government will explain it) it shows clearly what the 'Indian' States really are.

We admire the Thakore Sahib for his pluck, but we feel that he is in for trouble.

A. C.

The Indian Candidate and Returning Officer

The above is the name of a manual giving

the law and procedure of elections in British India and Burma by E. L. L. Hammond, 1 c s., c n r and published by the Oxford University Press. The price of the book is Rupees twenty. The Foreword is written by the Right Hon. E. S. Montagu who says, 'I feel confident that the present volume will be of great assistance at the coming elections.' It is true that those who go in for elections require a good deal of information regarding the complications of electoral law, and many who enter the field with insufficient equipment, meet with difficulties and the danger of being thrown out. Hence to council aspirants this book will be a great help. The author handles his subject with thoroughness and divides it into sixteen chapters dealing respectively with, general information, the constituency, the elector, the candidate, the election agent, election expenses, organization, the returning officer, the polling station, the counting of votes, bribery and treating, undue influence, personation, publication of false statements, other corrupt practices, and election petitions and enquiries.

We could not notice it along with other books this month owing to its late arrival. But as the book is of timely importance, we mention it here.

A. C.

Mr Birla's Munificence

We are glad to note that Mr Ghanshyam Das Birla of Calcutta has shown real large-heartedness by contributing Rs. 125,000 towards the Prince of Wales Medical College Fund, Bihar and Orissa. We do not know if he has made any conditions as to the use the money will be put to, but we hope its benefit will mainly go to poor Indians and not to highly paid experts or to elaborately fitted wards.

A. C.

Sgt Seth Jamnmal's Car finds no Buyer

Sgt Seth Jamnmal's motor car and *baghi* could not be auctioned in Wardha even at the ridiculous prices of Rs. ten and three respectively. These have now been sent to Rajkot. The facts show that the people of India are not totally devoid of all spirit of

sacrifice and idealism as some would love the world to believe Indians are doubtless capable of group activity, provided they feel for what they have to do

A C

Women Franchise in Rajkot

We find the following in the *United India and Indian States*—

Rajkot is an Indian principality to the north of Bombay and the Thakore Sahib is an enlightened Prince who is administering the affairs of his State on modern progressive lines. Not long ago His Highness sanctioned a scheme of reforms calculated to associate the leading men of the State with the administration and under this scheme 27,200 persons are qualified to exercise franchise of which number 13,300 are women. It is said that this is the largest proportion of women voters enfranchised so far in India and that "as education is well advanced in this small State it is likely that the women will use their votes intelligently and in large numbers."

We have mentioned the Thakore Sahib elsewhere in connection with the proposed Chamber of Princes and Chiefs of Kathiawad. The above extract shows more clearly the type of man the Thakore Sahib is.

A C

The Vidhava Vivah Sahaik Sabha, Lahore

The above is an institution for the encouragement of widow marriage. It has an *Ashram* or retreat for widows from any part of India who wish to remarry and it also runs a monthly journal to help its cause. We are printing below a short report of its activities.

Report of 83 widow marriages have been received from the different branches and co-workers of the Vidhava Vivah Sahaik Sabha, Lahore, throughout India in the month of August, '23. The total number of marriages held in the current year from 1st January to the end of August 1923 has reached to 564 as detailed below—

Brahman 111, Khatri 124, Anora 128, Kaith 13, Aggarwal 70, Rajput 53, Sikh 5, and Miscell. 79, Total—564

A C

Keeping the Black Man Under.

Under this heading, the editor of 'The East and the West,' a quarterly review published in London, has given us from England such amazing information, that if it did not come from an editor of very long editorial experience and undoubted reliability, we could hardly credit it. 'The East and the West' is a missionary magazine, edited by Canon C. H. Robinson of the S. P. G. Society. His attention was called to the passage because it contains an inaccurate and misleading account of the earliest days of the S. P. G. Society, more than two hundred years ago, when slavery was not only tolerated but encouraged by Christians of all denominations, in Great Britain including even the Quakers. With regard to that question of past history of the reign of Queen Anne, this present note is not primarily concerned. It is a damaging fact (which ought never to be forgotten) that the British who came to India were at that very time making vast sums of money by the monopoly of what was technically called "the middle passage"—that is to say, the transport of slaves from Africa to America. On another occasion, the history of that dark episode in English History ought to be told in full in India. But in this present note I wish to show the lurid light which is thrown on British military training in England and India and the Dominions. The extract which Canon Robinson takes is from the "Imperial Military Text Book," written by S. Fitzgerald in England for the use of military recruits. This 'Military Text Book' has been re-issued recently in a new edition. In the prefatory note, it is stated, that the book has been recommended to military students by the Director of Military Education in India. The editor adds the further information that it is extensively used by officers who are being trained in England. The text book also appears to be circulated in military training schools in South Africa itself.

The extract is as follows—

"The colour question in South Africa is not yet so serious as that in the U. S. A., but it would be far worse than it is at present if white men in South Africa had gone to the trouble and expense of educating and endowing schools, colleges and universities for the black man. The Boers have been perfectly right in keeping the black man in his

own place. They may have, on occasions, overstepped the mark and treated him as a slave. But in this they were only following the example of England who for 150 years had a monopoly of the old slave trade and who signed the treaty of Utrecht (1713) only on the condition that this monopoly should continue. They have also had the worthy example of estimable and dignified bodies such as the S. P. G."

C. F. A.

The Director of Military Education in India

There is only one thing to be done when a fact like that is made public, however accidentally, that is, immediately to overhaul the whole system and dismiss the man at the top. If there is the slightest sincerity in Lord Reading's declaration that coming out from the high post of Lord Chief Justice in England he was determined to see that justice between the races was done in India (a declaration which he has just repeated again in another form) he will immediately acting in concurrence with the Commander-in-Chief, dismiss this Director of military instruction in India, provided that the fact stated in this book is true and that he has actually recommended a book like this in India for use among young officers and military recruits. The world issue is becoming clearer and clearer every day. The 'White Empire' theory has been gaining ground everywhere at a most alarming rate. I have found it in Australia and New Zealand and the Pacific and also in the Western States of Canada as well as in the South African Union. It is also being openly preached in England by such papers as the 'Outlook' and the attitude of the 'Morning Post' is hardly less sinister. But I confess I had no idea that it had penetrated so far into the very heart of the British people in England as to be made into an integral part of the teaching of a text book, for the training of military recruits, who will after their training go all over the world with this one idea authoritatively given to them by the highest military heads in the British Army.

But to come back to India. The most damning fact of all is this, that the Director of Military Education in India, who is paid for by the Indian people and who therefore ought to be under their complete control, is

stated in the preface of this book to have recommended it to military students in India. It appears to me that only one thing is possible, if this is true. Such a man must be dismissed at once from his post and the book must be withdrawn from circulation.

The London Editor states: 'We trust that, whether by raising the question in Parliament or by some other means action may be taken with a view to withdrawing this book from publication. Its circulation in South Africa is likely to do immeasurable harm. Are we to assume that because our ancestors two centuries ago, misinterpreted the principles of the Christian faith, we may with impunity imitate their conduct, and by so doing act contrary to the enlightened conscience of all civilised people?'

This is quite correct, but the need is not for argument, but for action. If such books as that are taught in the British Army, and especially among the young cadets, who will be officers of regiments later on, then it is quite wrong to bring officers with such training out to India and to pay them out of Indian money. It is not difficult now to see the result of such teaching in the notorious conduct of so many young subalterns in the railway/trains and in other places who have been trained with this authoritative teaching that

'The Boers have been perfectly right in keeping the black man in his proper place'

C. F. A.

Opium in Assam

The facts which I discovered about opium-eating in Assam during my visit to Ganabati and Nowgong in connection with the 'Assam Students' Conference were so terrible that for a long time I debated whether it would not be necessary for me to postpone once more my promised visit to South Africa (which has been long overdue) and get these facts sifted and verified and canvassed and put before the public not only in India but in the civilised world outside India, where the opium question has now become acute. I know no more terrible indictment of British rule in India except the forcing of opium for revenue purposes on China) than the history of the Opium Excise Policy in Assam until quite recent times when the searchlight of a world enquiry was suddenly turned India, after the Great War,

the Indian Government realised that its Opium Policy in India itself as well as outside India would come in for a searching examination. Then and then alone, it appears, the desires of the people of Assam were listened to, when it was too late and the mischief had been already done. The fact that Mahatma Gandhi's visit to Assam and his personality which appealed so strongly to the people, reduced (so I am told on good authority) the opium consumption by 40 per cent and that the effect has not been transitory, is surely one of which the whole of India may be proud. When I was somewhat hesitating about the figures which were given me, I asked a Government opium excise officer and he said to me: "Not only 40 per cent but more than 40 per cent." I cannot express how my heart rejoiced when I heard those words and how earnestly I prayed that the good work done may continue. Such voluntary abstention from an inveterate habit is a thousand times more morally beneficent than legislation. The Legislative Council in Assam, so I was told, had passed an Act decreasing by 10 per cent the Government monopoly opium offered for sale each year, but the non-cooperation movement had, at one sweep, reduced the consumption far below this legislated amount. I am stating these things just as they were told me and much that I have written above has to be verified very carefully by figures and statistics, which can be produced before the International Opium Convention and above all before the American public. When I come back from South Africa, if health and strength permit, I have promised to do everything I can to take up this question thoroughly. When the leaders of the Non-Co-Operation movement came to me and asked me personally—"What shall we do now?" I had no hesitation in telling them to concentrate on the Opium Question and get every fact and all statistics available and also to have on record an accurate historical account of the growth of the opium habit in Assam which had so demoralised the people.

If I may venture to do so in the columns of the 'Modern Review', I would wish to explain very briefly that my intended visit to South Africa is not for any political benefits which might be derived therefrom. I have given up hoping for those for some time

past and they have never occupied any large place in my mind. But the Indian community out there has asked me again and again to visit them, and it was a very great disappointment to them when I could not come out to them early this year according to my original intention. There are social and religious and educational problems, connected with their life there, in which I very earnestly desire to help them. I also want to correct as far as lies in my power, the error I made in 1920 in recommending (when I was out there before) that they should welcome the 'voluntary repatriation' scheme, which Mahatma Gandhi had earlier accepted in 1914. Neither he nor I realised at those earlier dates, what use would be made of it. I feel that I have a duty to do, to retrieve that mistake as far as I can.

C. F. A.

A Lady Doctor in Fiji.

One of the greatest anxieties on Mr. W. W. Pearson's mind, ever since his visit to Fiji in 1915, was to help the poor Indian woman there in their suffering. I was hoping to make in conjunction with him another appeal for an 'Indian or English Lady Doctor, fully qualified in India, who could go out and take the place of Dr. Staley. Dr. Staley did very valuable service, but her salary was 'retrenched' by the Fiji Government and she was forced to retire last year. Before her visit, two very noble and devoted ladies of the Theosophical Society, Miss Dixon and Miss Priest, had worked on for two years unremittingly, until it was not possible for them to go on any longer, chiefly for lack of funds. To-day there is not a single woman doctor in the whole of Fiji, and our Indian women there are suffering incredibly. I have written to all the women's associations that I know in different parts of India and also to the Countess of Reading and to Mrs. Besant and others, in hope that from some source this great and crying need of humanity may be taken up. I have also written to women's associations in Australia. The answers, which have come, have been most sympathetic, and I have much more hope now than I had six months ago. May I appeal, through the columns of the 'Modern Review' to the women of India to press forward with this matter during my absence

from India in South Africa? The need is urgent and the question is one of pure humanity, which goes far beyond race or politics

C. F. A.

A Memorial for the Late Mr W W Pearson

The news has reached us of W W Pearson's death through an accident which happened while he was travelling in Italy on the eve of his departure for India. He is not known to the wide public but we feel sure that his loss is not merely a

so assimilated to his personality as it had been with him. The gift of friendliness which he was ever ready to bestow upon the obscure, upon those who had nothing to attract the attention of their neighbours was spontaneous in its generosity, completely free from all tinge of conscious or unconscious egotism enjoying the luxury of the satisfied pride of goodness. The constant help which he rendered to those who were in need of it could have no reward in public recognition it was as simple and silent as the daily fulfilling of his own personal requirements. His patriotism was for the world of Man he intimately suffered for all injustice or cruelty inflicted upon any people in any part of the earth and in his chivalrous attempt to befriend them he bravely courted punishment from his own countrymen. He had accepted Santiniketan Asram for his home where he felt he could realise his desire to serve the cause of humanity and express his love for India which was deeply genuine in his nature, all his aspirations of life centering round her.

I know he has numerous friends in this country and outside India who admire the noble unselfishness of heart which he possessed and who mourn his loss. I feel sure they will appreciate our idea of setting up some permanent memorial in his name in our Asram which was so dear to him. He had a great desire to see the hospital in connection with our institution rebuilt and equipped in an adequate manner, for which he was working and contributing money whenever possible. I believe if we can carry out this wish of his and construct a hospital building and a special ward for children attached to it it will be the best form of perpetuating his memory reminding us of his sympathy for those who suffer. With this object in our mind we send our appeal to his friends and admirers in India and in other countries hoping to meet with a generous response.

Rabindranath Tagore

The cost of erecting a fully equipped hospital is estimated at Rs 2,000. Contributions may be sent to

The Treasurer

Tissa Bharati Santiniketan P O



Late Mr W W Pearson

loss to the individuals who came into intimate touch with him. We seldom met with anyone whose love of humanity was so concretely real, whose ideal of service

train was going at full speed and it was a long time before Mr Bateman could get it stopped when he did he could make nobody understand what had happened, as he could speak no Italian and there was nobody in the train who understood any English. In the meantime Willie was found unconscious by workmen on the line and was taken by them to a large Villa near at hand. The owner of the Villa, Count Corsini, administered first aid and brought him round to consciousness again. He sent for the *Misericordia* (Motor Ambulance) to take him to the Hospital in Pistoia. He was put in a private room there, and next day an English nurse, wife of an Italian doctor, volunteered to nurse him. She was in the first place called in to interpret for the surgeons, and she at once made up her mind that she would not leave him. Next day Owing to her position as wife of the Medical Officer of Health for Pistoia, she was able to do this and to procure for him all sorts of extras which were not provided by the Hospital itself. In this way he had every comfort and the most devoted and self-sacrificing nursing. He was far too ill to be examined so it was impossible to ascertain the extent of his injuries, but it was feared that his spine was fractured and that there were internal injuries. His life hung by a thread for several days.

"In the meantime, after a little delay the news had reached his relations in England and a brother and sister arrived in Pistoia on Saturday morning. By that time he had rallied considerably and there was even some hope that he might by a miracle pull through. But on Sunday he became worse again and he was getting steadily weaker. He was perfectly clear and conscious all the time and made a hard fight for life although in the end he was glad to go. On Tuesday morning they started giving him morphia, and he slept under its influence until he passed peacefully away in the afternoon. From the first he was beyond the aid of any surgeon however skilful, but he had everything that devotion and skilled nursing could do. Owing to the injury to the spine his feelings were dulled, he suffered all the distresses of severe illness, but was never in acute pain, except when he had to be moved.

Everybody who came in contact with him seemed to realize the charm of his personality. Many came daily to enquire and see him, including the workman who picked him up and the Count who administered first aid. He used his very small knowledge of Italian to the full to express his gratitude to all those who did anything for him. He was his perfectly natural self to the very end, always thinking of other people and unflinching in his cheerfulness and humour.

His surgeon said he had never seen such bravery in his life. His unconscious faculty for winning peoples' affection was never more manifest than in that last week when unselfish and untiring devotion was lavished upon him by complete strangers.

"He was cremated in Pistoia on Wednesday, September 20th, where his ashes remain until his family decides where they are to rest permanently."
C. F. A.

God and Great Calamities

A new book by Dr J. T. Sunderland of America, named *Because Men Are Not Saints**, has been published this year. In this very helpful and stimulating book a chapter is devoted to God and Great Calamities. In this year of the most destructive and terrific earthquake in Japan one may read with profit this book, and particularly the aforesaid chapter, in which the author reminds us that 'there is a 'tragico side' to nature and human life. No one can deny this.' And he asks "Does it necessarily for thoughtful minds, shut out a vision of God?" He tells us—

The consideration of this question has been suggested by recollections of the great war which for more than four years so fearfully devastated Europe. But I want to make my inquiry larger than any single war, and larger than all wars.

Besides wars I want to include, and this particularly, all great natural calamities—

And he proceeds to mention some of the most terrific volcanic eruptions, earthquakes, destructive floods, cyclones, fires, ocean waves, railway disasters, steamship disasters, epidemics, and famines, which have caused so terrible a loss of life and property.

What do these things mean? Do they not mean that we are all in a world where nature is fearless where there is nothing higher than blind, hard unfeeling force and matter and law, where there is no Providence of wisdom or justice over the world or over man's life, and no God that knows or cares?

These are very serious questions. They confront all mankind. No man who is not a shallow man can help feeling the gravity of them. Of course I am not presumptuous enough to suppose that by anything I can say I can remove entirely the difficulties connected with

* *Because Men Are Not Saints* by J. T. Sunderland.

The Beacon Press, 25 Beacon Street Boston, Mass., U. S. A. for all post paid

these problems—problems which are perhaps the profoundest and the most baffling of any that ever present themselves to the human mind. In the very nature of the case, how can finite man ever expect to understand fully the ways of God who is Infinite and Eternal?

"And yet, I think there is much light for us if we will receive it—light that drives away much of the darkness and indeed all the deepest and most oppressive darkness, and reveals to us firm ground for large faith and trust."

We cannot in this note reproduce or even summarise all that Dr Sunderland had said relating to all the classes of calamities he has mentioned. We may only say that we have been cheered and strengthened by a perusal of his pages, and proceed to quote what he says regarding earthquakes.

"A very large proportion of the evils that come upon man he brings upon himself. He builds up a great city like San Francisco or Mosala in a locality which he knows is subject to earthquakes, and neglects to construct his edifices in a manner best calculated to resist the shakes which earthquakes give."

"What are earthquakes? They are the results of the regular and invariable working of nature's laws. There are laws that govern the expansive power of steam. It is because these laws exist and are invariable that man is able to harness steam and make it drive his machinery in all parts of the civilised world. But these same laws that govern the expansive power of steam under certain conditions create earthquakes. Let water penetrate through some fissure or opening far down into the earth and there become turned to steam by the earth's internal heat, and the expansive power of the steam thus confined must produce those earth convulsions which we call earthquakes."

"There are other causes of earthquakes. One is supposed to be the gradual cooling of the earth's surface and its consequent shrinking. The shrinking causes it to shrivel or wrinkle. The wrinkles are the mountain chains and the valleys between. In this wrinkling process of necessity there comes at times tremendous disturbances and breakings up of the earth's crust. These disturbances and breakings up are earthquakes. Earthquakes have been and are the indispensable agencies by means of which those changes in the earth's surface have been effected which at last have made the earth habitable by man. There seems reason to believe that if there had been no earthquakes in the past, man would not have existed on the globe to-day. Shall man, then, declare that earthquakes are a sign of the malevolence of nature, or the unkindness of God?"

The full force of the author's arguments cannot be felt unless the whole chapter entitled "God and Great Calamities" be read. But we may place before the reader some of the general considerations contained therein.

"Suppose we lived in a world where there were no laws of nature, or, what would be the same thing, where there was no invariableness in law. For example, suppose the law of gravitation were not always in force, or that chemical laws, or the law of correlation and conservation of energy sometimes changed or became for a time inoperative. Suppose the laws which now govern the cooling and contraction of the earth's crust, were sometimes operative and sometimes not. What would be the result? It would be impossible to portray the dreadfulness of the result. Every thing would be thrown into disorder. There would be chaos everywhere."

"We can build houses because nature's laws are uniform. If gravity sometimes attracted upward and sometimes downward we could have no houses—and indeed no objects on the surface of the earth. We can have fires to warm our homes because nature's laws are uniform. We can travel by rail or ride upon the sea only because nature's laws do not vary. Thus we see that law is kind. It is anarchy, it is want of law, that is unkind. The farmer knows when to plant and sow his fields, because nature's laws are constant. Sailors can sail the seas because nature's laws are uniform. Nothing is so kind anywhere as wise, just, rigid law. Show me governments that really govern by law, and without favouritism, and I will show you the governments that are best. Only foolish persons who look only on the surface of things, suppose law to be unkind."

"As we come to understand all this, I am sure we shall reach a deeper insight into this question of whether Nature at heart, in the deep meaning of it, in the great outcome of it, in the mighty order that runs through it, is malevolent or benevolent."

One more point needs to be mentioned.

"I imagine I hear some one reply to all these considerations which have been set forth, 'Yes, I grant their truth in their application to the race, as a race, but do they apply also to individuals?'"

"The inquiry is pertinent. Certainly there are many cases where the individual falls. The race is laughed, but the man goes down. I grant that here is a difficulty, perhaps the most serious that confronts us in this whole discussion. And yet, even upon this I think there is light. But to find it our vision must take in a range

larger than the small limits of earth, and this brief earthly life "

It is said that when Goethe was only twelve years old he said "Perhaps God sees that no mortal accident can harm an immortal soul" Referring to it the author exclaims, "What a thought it was, and is! How it lifts every individual of this race above earthquakes and floods and fires above every physical calamity, above fear of death!"

"Men talk about death as a terrible thing. How do we know that it is a terrible thing? Why should we imagine that death is a greater event in the sum total of an immortal career than is the going to sleep at night of a tired child in the sum total of the child's earthly life? And as to the pain connected with dying (usually there is little pain especially in connection with sudden deaths as a rule nature wonderfully anaesthetizes those whom she calls to go)—but as to the pain connected with dying whatever it may be, especially sudden dying, why should we suppose it any more important as compared with our whole existence in this world and the next, than is the mental pain of the little child who must go to bed at night, against its will when the time for bed arrives. Once get a perspective which takes in two worlds, and the shadows which make this world standing alone look so dark pass away as a morning cloud."

Diplomatic Theories of Ancient India and the Arthashastra

The *Musashil Quarterly* for October contains an article by Professor Dr M. Winternitz on Kautilya and the art of politics in ancient India in which he draws attention to 'two important dissertations that have lately appeared,' which 'bear on the most essential problems connected with the Arthashastra. One is by Dr Otto Sten, in German, on 'Megasthenes and Kautilya', and the other, in French is by Dr Kalidas Nag on the *Diplomatic Theories of Ancient India and the Arthashastra*. It was by submitting this thesis that Dr Nag obtained the doctorate of the Paris University. Of it Dr Winternitz writes—

"The problem of the date and authenticity of the Kautilya Arthashastra is also discussed in the concluding chapter of the highly interesting dissertation of Dr Kalidas Nag. He has given additional reasons for ascribing the work to a later date than that of the Maurya Chandra Gupta. He justly points out that the diplomatic theories taught in the Arthashastra do not refer

to a great empire like that of Chandragupta, but rather to a number of small states, in which each king has the ambition of gaining supremacy over the others which leads to a constant state of war between them. He also accepts, as I do, the arguments of Professor Jolly regarding the legal portions of the Kautilya Arthashastra representing a later stage in the development of law. And he points out the improbability of such geographical names as Kāmbhoja, Suvarna Bhumi, China, Nepāla and others, occurring in a work of the fourth century B. C.

After referring to some points in which Dr Winternitz differs from Dr Nag, the former observes—

I have referred to these points, in which I differ from Dr Kalidas Nag, not in order to detract anything from the value of his work but rather to show how suggestive it is. Dr Nag's dissertation is an important contribution to the history of the Arthashastra and I hope he will continue his work in this line, in which so much remains still to be done.

Indian Prisons

Sir Alexander Cardew, lecturing before the East India Association, commented on the Indian prisons to the effect that those were the worst in the civilised world. The Modern World looks upon prisons as institutions where criminals were given a chance to change for the better. The Modern idea of punishment is not vengeance but social improvement. In Sir Alexander's opinion the Indian prisons conducted to deterioration rather than improvement. It is a striking compliment from a Britisher to the British Administration of India.

A C

British Fascists

Although Britain takes the lead in Anti-Bolshevik propaganda, it appears that followers of the Red gospel are by no means conspicuous by their absence in the British Isles. We find in the papers that in certain parts of London patriotic meetings are impossible to hold on account of Communist opposition. This has given rise to a movement in Britain which is similar to the Italian Fascist movement. The object of this movement is to oppose all Communist activity working for the destruction of the Throne and the Empire. Members are pouring in and test meetings to measure the

strength of the Communists are being organised

So Britain is following in the footsteps of Italy. Isn't it a bit of a climb down to emulate a 'backward' nation? But that is one side of the question. The other side shows the future. Italy plunged into ruthless civil war during the period when Fascism was not yet the accepted power. The 'Black Shirts' met violence with violence, assassination with assassination and lawlessness with lawlessness. Is Britain going to follow Italy's example? The Fascists fought for their national honour, their national wealth and their national individualism. What do the British Fascists aim at? The Throne and the Empire.

We do not know of any danger with which the British Throne is faced just now. The Empire, no doubt, is showing signs of crumbling up. So that, if we throw out the Throne factor as a mere decoration, we get only the Empire as the object of this new movement. Are we to conclude that the British are organising an army which will attempt to keep their Empire by the application of the Italian method? Of course the method is not Italian by monopoly. The British know the job to a perfection. They have chosen the name Fascists perhaps as a camouflage to what would normally be called MILITARISM. A no doubt evil sounding name, keeping in mind the propaganda during the war. If the British people are to do any dirty work, they must do it under a name which is not found in the British code of evils. A foreign name which smacks of a Renaissance is just the goods. "A simple aesthetic and moral necessity, Ladies and Gentlemen!"

A C

A Science Heroine

The following account shows a type of idealism and courage which should be honoured in every land.

Dr. Margaret Lucy Boileau, sister of Sir Maurice Boileau of Ketteringham, Norfolk, who has died of cancer, is one of the martyrs of Science.

She knew that her condition was hopeless, but almost every day she described her symptoms to woman doctor friends in the hope that the knowledge thus gained might aid science in its war against the dread disease. Her notes

in the last stages of the disease may be published as a memorial to her great courage.

Dr. Boileau had devoted her life to social and philanthropic work. Much of her time was spent in cancer research.

Superior Weapons Overthrow Superior Culture

The above may not be an unconditional truth but history has given many instances where better armed people conquered people superior to them in culture. In a short article in the *Popular Mechanics* of America we find an account of how ancient empires built up with bronze weapons were overthrown by the iron age. It says:

1000 years before King 'Tut' was born, iron was fast coming into use in other, and in some cases, less civilized parts of the world. The rise and expansion of the Assyrian empire came on the crest of the first wave to mark the beginning of the iron age.

Through contact with the Hittites, iron was introduced among the Assyrians, and their armies were the first to be equipped with the metal that proved itself far superior to the bronze and copper weapons employed by enemies and resulted in their utter defeat.

While the Hittite civilisation was lower than that of the Egyptians, the nation made up for its lack of culture by serving as the world's ironmonger.

With the appearance of the new weapons in the hands of barbarous enemies, the older civilizations melted away like snow before the Sun.

We do not intend to suggest that whereas we have been conquered (by superior weapons and superior unscrupulousness, known as diplomacy) by the British, we must necessarily be superior to them in culture. That is not sound logic. But, what we want to point out is that those who conquer by force prove merely their superiority in force, nothing else. History has given numerous cases of barbarous nations conquering their cultural superiors, but that proves neither that all conquerors are the cultural inferiors of the conquered nor that the conquered are always the cultural inferiors of the conquerors.

Another thing to remember is that culture and physical strength are not mutually exclusive. One can be cultured and physically weak or physically strong and culturally

strong But it is equally possible for one to be strong both physically and culturally That is the ideal which we should place before us There is no glory in being weak in any respect

A C

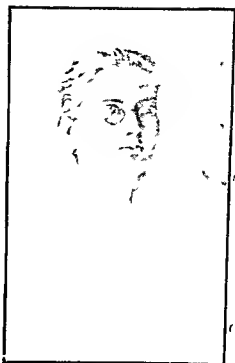
Conquest of Mount Everest

British and American explorers are combining to conquer Mount Everest They are going to employ an oxygen apparatus which is now being tested on the Alps What are the Indians doing in this matter? Are we going to depend for ever upon outsiders to do every difficult thing for us? Why don't some rich men send a party of young men to Switzerland to specialise in mountaineering and help to carry on future explorations by Indians themselves We have no objection to foreigners coming to our country for objects which are not injurious to us but it is painful to find Indians falling behind everywhere In the countries of the west, rich men do not always rest content with orthodox vices and superfluous fat They go in for certain classes of social work which, though not paying in the strict sense of the term, are useful and serve a social purpose They go in for scientific cattle breeding, breeding race horses (although gambling on the race course may be bad, improving the breed of horse is surely useful) poultry farming etc They go on costly explorations and adventurous expeditions They keep up the standard of aviation, motoring, riding, sports and athletics They encourage arts and crafts literature and in short help the cultural advancement of the nation But what about the rich in India? What national usefulness do they serve as a class?

A C

Dr Mrs Kadambini Ganguli

The sudden death, last month, of Dr Mrs Kadambini Ganguli removes from our midst one of the two Bengali ladies who according to the *Indian Messenger*, "were the first lady graduates in the British Empire," as "in 1893 Miss Kadambini Bose along with Miss Chandramukhi Bose passed the B. A. examination of the Calcutta



Late Dr. Mrs. Kalimbini Ganguly

University for the fact that Mrs Ganguli graduated in those early days of woman's education her father Babu Brajakishore Bose is entitled to our gratitude and respect His daughter too, possessed sufficient love of knowledge, strength of mind and force of character to be a path breaker She was a path breaker in another direction, too She was the first among our ladies to become a qualified physician After graduation Mrs Kadambini Bose married Babu Dwarakanath Ganguly "to whom the woman's cause was man's"

In her worthy husband she found a true friend philosopher and guide Her subsequent career shows what powerful help and encouragement she derived from the reforming zeal of this good fighter for the cause of justice and female emancipation

Mrs Ganguli now joined the Calcutta Medical College but not without a good tussle with educational authorities They gave in when they saw that matters would be dragged to a court of law on the wording and interpretation of the existing regulations After a full course

of medical education she appeared at the final examination but failed to secure the degree. Nothing daunted she made up her mind to go to England to complete her education, and her desire was fulfilled in 1892, when she was attached to the Eden Female Hospital here. She was attached to the Lady Dufferin Hospital for years. The management of the Hospital spoke eloquently of her efficiency. Mrs. Ganguli's sympathies were wide, her activities varied. She was among the few lady delegates to the fifth session of the Indian National Congress held in the Trivoli Gardens Calcutta, in 1890, in which she moved a resolution. She was the first lady to speak at the Congress and the Social Conference. After the death of her husband in 1893, she withdrew herself from public demonstrations. But when her sympathies were roused she would come forward to help the cause she loved. We remember when, after the imprisonment of Mr. Gandhi in the Transvaal, Mr. H. S. L. Polak came to Calcutta and the Transvaal Indian Association was started, Mrs. Ganguli became the President of the Association and worked unsparingly in the interest of the Transvaal Indians. She took a prominent part in the Ladies' Conference which was held in 1907. In the Medical Conference held in 1915 she entered a vigorous protest against the way in which the doors of the Calcutta Medical College were closed against lady students with the result that they were soon after flung open. Last year she with Mrs. K. N. Ray visited the mining districts of Behar and Orissa in the interests of women labourers. Mrs. Ganguli kept touch with world politics and was a supporter of women suffrage movement. She was one of the signatories of the now famous letter of Alderman Miss Garrett.

Protection for Great Britain.

Mr. Baldwin has, as was expected, declared a policy favouring Protection. The main reason, and a great reason it is, in favour of such a policy in Britain is that It Will Pay. When Britain took up the cause of free trade and boomed it the world over as a great piece of human idealism, she did not do so with the eyes closed upon her narrow interests. At that time Britain knew that It Would Pay to have open ports all over the world to sell her goods everywhere and to get an unrestricted supply of food and raw

materials. She wanted to be the world's factory and we do not blame her for that. But the preaching tone in which Britain served out free trade sermons was doubtless that of a hypocrite. Britain had not very long before that gone to the extreme limits of protectionism because It Paid. Now again after years we hear the same old story repeated. Free Trade or Protection?

Why is Britain going against her 'traditional' idealism? Because it does not pay to stick to it. And because when once it is found out What Pays, nothing will prevent Britain from idealising it. Ideals have no value apart from their usefulness. It is foolish to let others capture the markets in Britain while Britishers sit idle, so let those others stay outside. This is a sound policy and also a sound philosophy of national life and but for the contradictory canes which are broadcasted because It Pays too, so the world would have very little to say against Britain in this respect. There will be a campaign, we hear, against the new protectionism. Great minds will quibble and freely indulge in sophistry, but like all stage campaigns and battles, maybe, this campaign on the British political stage will also be for the benefit of the spectators.

Britain has every right to do what she liked for her own good provided she did no injury to others to gain her own end. We want to point out that though Britain's scheme of building up a self contained scheme of Empire economics is expounded, applauded, and even proclaimed as accepted by 'Indir', Indir has nothing to do with it. India is not particularly in love with Great Britain and her Dominions, and in spite of after dinner speeches by particular individuals from India this feeling will not change until and unless Britain actually plays fair and deals square with India, instead of letting loose a large number of professional talkers to enlogise what does not exist.

If Britain does not make an honest effort to establish a relation of true friendship with India her scheming will not enable her to draw India into great economic schemes. It will be suicidal for Britain to calculate upon India's help without being sure of India's friendship.

A C

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WHOLE
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GORA

By RABINDRANATH TAGORE

CHAPTER 77

AFTER her recent experiences at her aunt's, Sucharita felt a relief during these few days with Anandamoyi such as she had not experienced for a long time. Anandamoyi drew her so naturally to herself that it was difficult for Sucharita to believe that she had ever been unknown to her, or distant from her. She seemed somehow to have thoroughly understood Sucharita's mind and so was able, without the help of spoken word, to give her the deepest consolation. Navar before had Sucharita uttered the word 'Mother' so whole-heartedly, and she used to contrive different pretexts for calling her 'Mother' even when there was no occasion for it!

When, after all, the arrangements for Lolita's wedding were completed, and Sucharita was lying tired out, on her bed, one supreme anxiety recurred again and again to her thoughts—how could she bring herself to leave Anandamoyi? 'Mother! Mother! Mother!' she cried to herself, till her heart became so full that the tears began to flow, and the next moment she saw Anandamoyi herself standing beside her bed.

"Were you calling me?" asked Anandamoyi, gently stroking her head.

Then Sucharita realised that she had been calling aloud 'Mother! Mother!' She could not make any reply, but burying her face in Anandamoyi's lap, began to sob, while Anandamoyi, without saying anything more went on stroking her head. That night Anandamoyi slept with her.

Anandamoyi did not like to leave as soon

as Binoy's wedding was over. "These two are novices," she said, "how can I leave them to their own devices before I get their domestic arrangements to run smoothly?"

"Then, mother, I too will stay on with you for these few days," observed Sucharita.

"Yes, mother," joined in Lolita eagerly, 'Do let us have Suchi Didi with us for some days more.'

Satish, on hearing of this proposal, came in, dancing with joy, and, throwing his arms round Sucharita's neck, exclaimed "Yes, Didi, I too will stay."

"But you have your lessons, Mr Chatterbox," objected Sucharita.

"But Binoy Babu can teach me!" protested Satish.

"Binoy has other things to do now, he can't look after your lessons," observed Sucharita.

"Can't he?" shouted Binoy from the next room. "Why should you think I have forgotten in a night what has cost me so many sleepless nights to learn?"

"Will your aunt give her consent?" asked Anandamoyi.

"I am just going to write and ask her," said Sucharita.

"No, don't you do that. I'll write," offered Anandamoyi, for she knew that Harimobini would feel hurt, if Sucharita wanted to stay on of herself. It would not matter if her anger was directed against Anandamoyi.

In her letter Anandamoyi explained that, in order to get the domestic arrangements straight in Lolita's new home, she would have to stay there for a few more days. Harimobini would consent to it.

rita staying on with her, it would be a great help.

When Harimohini received this letter she felt not only angry but suspicious. She thought that, now she had put a stop to Gora's visits, the mother was spreading a net to snare Sucharita. It was clearly a case of conspiracy between mother and son. She remembered how she had taken a dislike to Anandamoyi's ways from the first.

If only she could get Sucharita safely married into the famous Roy family, the whole problem would be solved. How much longer could Kailash be kept waiting like this? The poor fellow was blackening the very walls of his room, the way he had taken to smoking day and night.

The morning after she received the letter, Harimohini took a servant and a palanquin and set out for Binoy's new house, arriving there to find Sucharita, Lolita, and Anandamoyi looking after the cooking in a room on the ground floor. From the upper storey, the sound of Satish's shrill voice repeating his lessons, penetrated the whole neighbourhood, for had he not to show that his stay here would not interfere with his studies?

Anandamoyi welcomed her visitor with great warmth, but Harimohini's state of mind had no room for any formal courtesy. "I have come to fetch Radharani," she said.

"By all means," replied Anandamoyi, "but won't you sit down for a little, first?"

"I've not finished my morning worship yet," snapped Harimohini, "and I can't be waiting here—do you hear?" she went on, turning to Sucharita who had all this time silently been engaged in slicing a pumpkin, "it's getting late."

"Coming Auntie," replied Sucharita as she left her work and rose to her feet, and then as they moved towards the front door she whispered "Will you come this way for a minute," and drawing her aunt into a side room she said in a firm voice "Since you have come to fetch me, I did not like the idea of refusing, before all of them. So I am going home with you, but I'll come back here again at noon."

"Just listen to her!" exclaimed Harimohini in helpless vexation. "Then why not say at once that you want to stay on here for good?"

"I can't stay on here for good," an-

swered Sucharita, "so I want to be near her as long as I can."

This remark scandalized Harimohini still farther, but she did not think it safe to venture on a rejoinder.

Sucharita then returned to Anandamoyi and said with a smile "Let me just run down for a while to my house. I'll be back soon."

"Very well, my dear," replied Anandamoyi, without asking any question.

"I'll be back at noon," whispered Sucharita to Lolita.

"And Satish?" asked Sucharita, as they stood in front of the palanquin.

"Let Satish be where he is," said Harimohini, feeling that Satish might be a disturbing influence, and was better at a distance.

When they were both safely inside the palanquin, Harimohini broached the subject of her recent anxieties. She said "Well, there's Lolita married off all right! Pareshi Babu is rid of one of his worries anyway." And with these words as an introduction she proceeded to enlarge on the immense burden that an unmarried daughter was in a home, and what a cause of constant anxiety to her guardians. "What more need I say to you, it is the one anxiety which is wearing me out,—it even comes up in my mind when I am at my prayers. I don't mind confessing to you that I can't give my mind to the service of my god as I used to. 'Oh God!' I say to Him, 'after taking away every tie I had, why fashion this new noose to entangle me?'"

This was thus a cause not only of worldly anxiety to Harimohini, but an impediment in the path of her salvation—and yet Sucharita could maintain an unruffled silence! Harimohini was unable to understand exactly how Sucharita had taken her words but she interpreted her attitude in her own favour, according to the proverb 'silence is consent'—it even seemed to her that Sucharita's expression was a little less unyielding than usual.

Harimohini now went on to repeat how easily she had at length succeeded in making the inaccessible approach into the orthodox community, in fact she had created a situation which would give Sucharita entry into the most exclusive Brahmin Society, as one of themselves, without anyone daring to whisper an objection.

When her discourse had reached this

point the palanquin arrived at the house. They had descended, and were about to go upstairs, when Sucharita noticed that in the little room by the front door, their servant was in attendance on some unknown gentleman. This person, however, did not observe the usual rule of courteous self-effacement at the sight of Sucharita,—he rather stared with undisguised curiosity.

On going upstairs Harimohini explained that her brother-in-law had come on a visit, and in view of what had gone before Sucharita guessed at once how the land lay. Harimohini went on to point out that, having a guest in the house, it would hardly be polite for her to leave again at midday, but Sucharita shook her head violently saying "No, Auntie, I must go."

"Very well then," said Harimohini, "go to-morrow if you will, but at least be here for to-day."

"I'll have to go to father's for my breakfast, as soon as I've finished my bath and from there I must go back to Lolita's," insisted Sucharita.

"But my brother-in-law has come specially to see you," blurted out Harimohini in her desperation.

"What does he want to see me for?" enquired Sucharita, blushing.

"Just listen to her!" exclaimed Harimohini. "Now a-days, these things can't be managed without people seeing each other! In my young days it was different. Why, your uncle never saw me until the moment of the auspicious vision at the wedding ceremony."

And then she proceeded to cover up this somewhat too broad hint by digressing into other details of her own marriage,—how, on the proposal for her hand, two old and trusted retainers from the famous Roy family had come to her father's house, together with a liveried escort in big turbans and armed with quarter staves, how excited her guardians had been over the event, and what preparations had been made by them for the proper reception and feasting of these representatives sent by the Roy family.

She ended her narration with a long sigh, saying "In these days everything is different," and then reverted to the point. "It won't be any bother to you, he'll only just have a look at you and won't detain you for more than five minutes."

"No!" said Sucharita so emphatically, that Harimohini had to fall back from her advanced position. "Well then, it doesn't matter," she conceded, "if you'd rather not show yourself. Still, Kailash is a modern young man, well-educated, and like you he doesn't care for the old customs, that's why he said he'd like to see the bride with his own eyes. And, as you appear in public before everybody, I told him there would be no objection and I would arrange for a sight of you, one day. But if you feel shy about it, what does it matter?"

She then went on to detail for Sucharita's benefit all about Kailash's wonderful education, how with one stroke of his pen he had got the village Postmaster into trouble, and how, whenever anybody in any of the neighbouring villages became involved in litigation, or had a petition to draw up, they could not get on a single step without his advice. As for his moral character, it was superfluous to say anything. He had steadily refused to marry again after his first wife's death, and it was only to honour the repeated requests of his elders that he had agreed to do so at last. Would he at first hear of the present proposal? No, but for Harimohini's persuasive powers things would never have advanced so far. Just think of his aristocratic descent, the high prestige enjoyed by his family!

Sucharita, for her part made it clear by her attitude that she would be no party to any lowering of such prestige—Never! She would rather sacrifice all the proposed glory and advantage which the connection offered to her she would even manage to hear up against not being taken into the great orthodox community. Nay more, there was no mistaking that she actually refused to look upon the proposal as an honour, and had the temerity to resent it as an indignity!—Harimohini was thunder struck at the lengths to which modern perversity could go.

Then, in her resentment she began to make all sorts of insinuations about Gora. What position, after all, had he in orthodox society, in spite of all his boasts about being such a good Hindu! Who took him at his own valuation, she would like to know. What had he at his back to save him from condign social punishment, if he gave way to his greed for her fortune and married a Brahmo girl? All their money would be

gone in no time, just keeping people's mouths shut! And so on

"Why are you talking like that, Auntie?" expostulated Sucharita. "You know quite well that there is no foundation for what you are saying!"

Then Harimolini gave her niece to understand that at her age it was hopeless to try and bamboozle her with clever words. If she had kept her silence, that was not because she had not understood! She concluded with expressing her firm conviction that Gora was plotting with his mother to capture Sucharita, that the secret object of this marriage was not a noble one, and that if she (Harimolini) were not able to save Sucharita with the help of the Roy family, then nothing could prevent this conspiracy from being successful.

This was too much for even the forbearance of Sucharita, and she exclaimed: "Those of whom you are speaking are people whom I respect, and since it seems impossible for you to comprehend the nature of my relationship with them, there is only one course left for me and that is to go away from here till you come back to a reasonable frame of mind, and the house is free from everybody except just ourselves."

"If you have no inclination towards Gourmohan," cried Harimolini, "and if, as you say, you can't even think of marriage with him, then what's wrong with this suitor I've got for you? Surely you're not going to remain single for ever!"

"Why not?" cried Sucharita. "I do not propose to marry."

Harimolini opened her eyes wide as she exclaimed: "And you're going to remain as you are till you grow quite old—"

"Yes, till death!" said Sucharita.

CHAPTER 78

To be thus turned away by fate from Sucharita's door brought about a revulsion of feeling in Gora's mind. He felt that the reason why Sucharita had obtained such an influence over him was because he had allowed himself to become too intimate and thus to get entangled. Over confident of his own strength, he had allowed himself to go beyond prescribed limits and thereby to violate the traditions of his country. By so doing, one not merely weakened and harmed oneself, but also lost the power of looking after the welfare of others. Too close an

intercourse gave rise to turbulent feelings which beclouded reason and slackened discipline, making for weakness.

These conclusions forced themselves on Gora, not merely at this result of his intimacy with Brahmo girls, but also when he considered the distracting effect which his recent promiscuous mingling with all sorts and conditions of villagers had had on his mind, making it lose its bearings in a whirl of emotion. For, at every step, deep pity had been roused which had kept him criticising this custom and that, even leading him to desire to do away with some of them. But had not this outburst of compassion merely distorted his judgment, depriving him of the power of seeing truth dispassionately as a whole, making that which is of little moment to assume a portentous aspect, when seen through its murky gloom?

"Therefore," said Gora to himself, "it has always been the rule in our country for those, who have to bear the burden of the welfare of all, to remain detached. The idea that a king can better govern his subjects by hobnobbing with them has no foundation. The kind of knowledge of his subjects and their wants which is required of a king is rather apt to be perverted by a too near view. It is for this reason that subjects, of their own free will, surround their sovereign with a halo of aloofness, for they realise that, if their king becomes their companion, the very reason for his existence disappears. The Brahmin, too, should preserve this aloofness, this detachment. He must shun the companionship of the multitude, for it is the welfare of the multitude which has been entrusted to his care. "And such a Brahmin am I," concluded Gora.

Gora had never reckoned even amongst the animate objects of his country the Brahmins who, lured by love of gain, had taken up occupations of profit and were thereupon dying a spiritual death with the noose of this Sudra habit round their necks. He had always looked upon these decaying Brahmins as worse even than the Sudras who at least were established on the living basis of their own tradition. It was because of such Brahmins that India was now passing through such a slovenly period of mourning.

Gora vowed that by his own single handed striving he would win for all Brahmins the life principle of their regeneration, and for that great purpose, he decided, he must

keep himself absolutely pure. "I must not stand on the common level of others," he said. "For me, not friendship, nor love of woman, nor comradeship with the crowd,—I must be above these ordinary sweets of life. Just as the earth looks up to the sky for rain, so do the rest of the people look up to the Brahmin—if I come down too close to them, who will give them life?"

Previous to this time Gora had never turned his thoughts to divine worship, but now, on the day of his distraction, when he could not keep himself fixed in his self-ordained path, when his very work seemed empty to him, his life itself to be bemoaning the loss of some complementary half of which it felt shorn, he had fallen back upon ceremonial worship as a support.

He tried to concentrate his whole mind on the image in their prayer room in the contemplation of which he would sit for hours, but he could not retrace to himself any real faith. He had to call to the aid of his reason to explain his God, whom his mind was unable to grasp except as a symbol. But one cannot offer one's heart's devotion to a symbol, nor worship a philosophical interpretation! Gora had to confess that his mind attained much more of real joy and of exaltation alike to reverence when, in thick fog, he sought some problem for himself, or in discussing it with others, he had allowed his whole being to sail away freely on the tide of his enthusiasm.

Still Gora would not give up. Every day he went through the prescribed forms of worship, taking it as a discipline which, he persuaded himself, could serve as a concrete means of divine communion for all, in place of the elusive faith, which was lacking in so many.

Whenever Gora had been to any village temple, he had sat there in meditation dwelling on the thought that here was his proper place on the one side the gods, on the other, the devotees, between them, as a connecting bridge, the Brahmin. He now worked himself up into the belief that devoted faith was a characteristic suited only to the ordinary run of men,—it was not necessary for the Brahmin who represented the bridge of wisdom between the separate spheres of worshipper and worshipped, serving to bring them together, as well as to mark their separateness, for their mutual relations tend to become degraded if pure wisdom does not stand between them.

Therefore the Brahmin could not afford the luxury of losing himself in a reverential ecstacy. It was his part to sit in his solitude on the bleak pinnacle of wisdom, in order to keep faith pure and untarnished for enjoyment by the others. In his worldly life, not the slothful ease of comfort but the strenuousness of discipline, in his religious life, not the peace of devotional self-surrender, but the vigilant cultivation of wisdom this was the distinguishing glory of the Brahmin.

Because his heart had scored a victory over him, Gora had pronounced sentence of banishment on the daring rebel. But who was to execute the sentence? Where could Gora bespeak the necessary forces?

CHAPTER 79

The preparations for Gora's purification ceremony were going on apace in the riverside villa. Abinash felt considerable regret that the place should be so far from the centre of the town, thus preventing the ceremony from attracting all the attention it deserved. No purification, in Abinash's view, was needed for Gora himself,—the "moral effect" of the ceremony was the main thing, hence, the greater the crowd the greater the success.

But Gora would not have it otherwise, for the great sacrificial fire and the chanting of Vedic mantras, which he wanted, would be out of place in the heart of Calcutta, but required, rather, a secluded retreat like the ancient forest hermitages. Gora was not out for any moral effect on the crowd. He would invoke the India of his ideal, as the great World Teacher, on the quiet banks of the Ganges, lit by the sacrificial fire, resonant with the chant of mantras, and then, purified by a bath in the sacred waters, take his initiation from her into his new life.

Finding no other way of satisfying his desire for publicity, Abinash took refuge in the Press, and, without telling Gora anything, he sent news of the coming ceremony to all the newspapers, and followed that up with several articles in the editorial columns in which he made it clear that though so pure and rigorous a Brahmin as Gora could not be touched by any sin, he was undergoing this purification on behalf of the country, having taken its whole burden upon his own shoulders, even to the point of accepting all the hardships of gaol life in order to share

with his country the imprisonment of foreign subjection from which she was suffering, and he ended with the usual appeal to the twenty million sons of Bengal, the unhappy myriads of India, to awake, arise, etc., etc.

When Gora read all these effusions he was furious, but Abinash was irrepressible. When Gora abused him he was unmoved, in fact he was rather pleased. Their *gun* utomed in higher realms of idea than the rest of them, and could not be expected to understand these practical considerations. It was not for the idealist to lower himself by attending to practical details,—that was the work of a different set of men who had their own place in the general scheme. So when Gora became furious at Abinash's outrages, Abinash merely smiled to himself, and his reverence for Gora grew still greater than before.

As a result of Abinash's efforts this affair of Gora's purification ceremony created a great sensation, and the number of people who flocked to Gora's house to see him, continued to increase. So many letters came for him from all over the country that he had to give up reading them. For Gora, all this public discussion of his purification took away from the solemnity of the function, making of it merely an ostentatious display, bringing it down to the level of modern vulgarity.

Krishnadayal never touched the newspapers now-a-days, but dame rumour invaded even the sanctity of his retreat, and those who wanted to curry favour with him came to him beaming with the great news of this stupendous ceremony, which would make Gora the worthy son of a pious father.

It is difficult to say how long ago it was since Krishnadayal had last set foot in Gora's room. On receipt of these tidings, he hastily put off his ceremonial silk robes of worship and clad in ordinary cotton garments hurried off to see Gora. But Gora was not to be seen in his room and the servant informed Krishnadayal that Gora was in the prayer room.

'Good Lord! What has he got to do in there?' exclaimed Krishnadayal.

He was informed that Gora now a-days regularly worshipped the family deity. This alarmed Krishnadayal still more, and he went straight to the prayer room. There he saw Gora actually seated in worship, and called out to him from outside. 'Gora!'

Gora stood up in surprise on seeing his father.

Krishnadayal had long lost touch with their family god, for his ancestors had always been Vaishnava, while he had sat under a Shakta guru and established his own particular tutelary deity in his own part of the house. So he had ceased to use this prayer room for himself. Nevertheless he called out to Gora. 'Come away, Gora, come out of there!'

'What does all this mean?' exclaimed Krishnadayal when Gora had come out. 'What business have you in here!'

'We have paid Brahmins for performing the daily worship,' continued Krishnadayal when Gora made no answer. 'And this worship serves for the whole family. What makes you come and interfere?'

'What is the harm if I take the place of the paid Brahmin?' said Gora.

'What harm, indeed!' exclaimed Krishnadayal. 'There's every kind of harm! Why should you thrust yourself in where you don't belong? The sin of it will fall not only on you, but on the whole family!'

'If you refer, Sir,' said Gora, 'to the fact of my unworthiness, because of my lack of true faith, then, I'm afraid, that unworthiness will attach all the more to our paid priest, Ramhari. Surely he is in no sense more worthy than I am!'

Krishnadayal for a moment found himself at a loss for an answer. After a little thought he replied. 'Look here, Gora, it is Ramhari's profession to worship the gods, and so his lack of real faith will not be accounted a sin, for otherwise it would have been impossible to carry on the priestly profession, and where would society be without the priest? But you have not the same excuse. What need have you to thrust yourself in here!'

Coming from such an austere character as Krishnadayal, it did sound so odd to be told that it was a sin for even a strict Brahmin like Gora to enter the prayer room, so Gora accepted this reflection on himself without protest.

Then Krishnadayal went on. 'And one other thing I have heard, Gora. Is it true that you have invited pandits to perform your purification ceremony?'

'Yes, Sir,' said Gora.

As long as I am alive I will never allow it," cried out Krishnadayal excitedly.

"Why?" protested Gora, beginning to feel rebellious all over.

"Have I not already told you," cried Krishnadaya, "that you could not take part in any such ceremony?"

"Yes, you did tell me," admitted Gora, "but you gave no reason."

"I don't see why I should give you any reason," answered Krishnadaya. "It should be enough for you that I am your elder and have the right to give you your directions. The scriptures do not allow of any such ceremonies being undertaken without the specific consent of elders and preceptors. I suppose you are aware that the function has to begin with the rites of reverence to the line of ancestors?"

"Well, but what prevents my performing these?" asked Gora in amazement.

"It is absolutely out of the question for you!" exclaimed Krishnadaya in an angry voice. "I cannot possibly allow you to take part in such ceremonies."

"But father," expostulated Gora, feeling greatly hurt, "this is a ceremony which touches only myself, personally. It is a matter of my own purification. Why should you seek to dissuade me and waste so many words about it?"

"Look here, Gora," replied Krishnadaya. "don't try and make everything a matter for argument! This is not a subject that can be argued about. There are many things which are yet beyond your comprehension. You are thinking you have obtained an insight into the Hindu Religion. Let me tell you, once more you are mistaken. You have not acquired the right to enter therein. Every drop of blood in you, your whole body from head to foot, is a bar against it. One cannot suddenly become a Hindu, however much one may want to, it requires merit accumulated through a long series of births."

"I don't know anything about my previous birth," said Gora, flushing up. "but surely my being born a scion of your line gives me that privilege."

"Arguing again!" cried Krishnadaya. "Aren't you ashamed to contradict me to my face? You call yourself a Hindu, but when are you going to get rid of that foreign temper of yours? You must listen to what I say, and put a stop to all this."

"If I don't undergo purification," said Gora, after remaining silent for a little, with head bowed, "then at Sasi's wedding I will not be able to sit down to eat with the rest of guests."

"What of that?" exclaimed Krishnadaya eagerly. "There's no harm in that at all! We'll have a separate seat for you."

"Then I shall have to consider myself out off from our community as well," added Gora.

"Better still!" cried Krishnadaya, but on seeing the astonishment on Gora's face, he added "Just look at me, I never take my meals with anyone, even if I am invited,—what connection have I got with my community? Since you desire to live a rigorously pure life, the same kind of path would be the best for you. So far as I can see, your only salvation lies that way."

At mid day Krishnadaya sent for Abinash, and said to him "Why are you all conspiring to lead Gora such a dance?"

"What do you mean, Sir," protested Abinash. "It is rather your Gora who makes us all dance to his tune."

"Anyhow," continued Krishnadaya, "all this nonsense about purification will not do. I forbid it. You must stop it at once."

"What an obstinate old curmudgeon," thought Abinash. He recalled examples in history where fathers of great men had shown a complete lack of understanding of the genius of their sons, and he put Krishnadaya down as belonging to this class of parent. He would have done much better, in Abinash's opinion, if instead of gathering a lot of humbugging *sannyasis* round himself Krishnadaya had taken a few lessons from his own son!

But Abinash was a tactful person, and where he saw that argument would be fruitless and that there was not much chance of 'moral effect', he did not lose time in useless discussion. So he assented. "Very well, Sir, if you do not approve, then it can't take place. But all the arrangements have been made, the invitations have been sent off, and there is no time now to cancel them, so let us do one thing, let Gora keep away, and the rest of us can go through the ceremony of purification, for there are sins enough in our country requiring expiation."

At this possible solution, Krishnadaya at last felt relieved.

As for Gora, he had never any real respect for Krishnadaya's philosophy, and to day he could not make up his mind to obey his prohibition. In that sphere of life which extended beyond the domestic circle Gora did not consider himself bound by the behests of father or mother.

Still there was something about Krishna dayal's words which made him feel uncomfortable all day. A vague suspicion haunted his mind that there was some secret meaning behind what Krishnadayal had been saying. It oppressed him like some nightmare devoid of shape and yet difficult to shake off. It seemed as if he were being thrust away from all sides at once.

His utter loneliness revealed itself, today, in all its vastness. In front of him spread out the immense field of his work. The task therein waiting to be performed was likewise stupendous. And there was not a single comrade by his side.

CHAPTER 30

It had been decided that, as the ceremony was to take place next day, Gora should spend the night in the villa, but just as he was getting ready to start off, Harimohini turned up unexpectedly. Gora was by no means pleased at the sight. "Ah, you've come," he mumbled, "but I've got to be leaving immediately. Mother too is not staying here now-a-days. If you want to see her, you'll have to—"

"No, my son," answered Harimohini. "It is you I want to see. You'll have to sit down for a minute, I won't keep you long."

Gora sat down, and Harimohini introduced the subject of Sucharita. She proceeded to explain that her niece had got a great deal of benefit from the excellent teaching Gora had given her. So much so in fact, that now a days she would not take water touched by any and everybody, and her ways had changed in the right direction, all round.

"You don't know, my son," she exclaimed, "what a burden on my mind also used to be! I cannot thank you enough for having guided her to the right path. May God make you a king amongst men! May you gain a worthy spouse, to brighten your home, and may you be fortunate in your children and your enterprises!"

She then went on to say that Sucharita was getting on in age and it would not do to delay a single day, longer than could be helped in getting her married. If she had been in a Hindu family she would by now have been the mother of a family of children. She felt sure that Gora would be of the same opinion as herself as to the great

impropriety of delaying her marriage any longer.

She told him how, after having borne for so long the intolerable anxiety of the problem of Sucharita's marriage, she had at last succeeded with her entreaties and importunities in getting her brother-in-law Kailash to come to Calcutta to consider the proposal. Now by the grace of God all these serious obstacles had been overcome. Everything was settled, no dowry would be asked for, and no objections would be raised on the score of Sucharita's previous mode of life.

Harimohini by her own skilful tactics had managed all this. And now, just at this moment, amazing to relate, Sucharita had become absolutely obstinate in her contrariety. What her idea was, it was impossible for Harimohini to fathom. God alone knew whether someone had been influencing her, or whether she was attracted to somebody else.

"But," Harimohini continued, "I don't mind confessing to you that the girl is not worthy of you! If she marries and settles in a village, no one will know anything about her past, and things will go smoothly. But you live in a city, and if you married her you would never be able to show your face in public again!"

"What are you talking about?" exclaimed Gora angrily. "Who ever told you that I wanted to marry her, or ever talked to her in that way?"

"How can I say!" said Harimohini apologetically. "When I heard that it was mentioned in the newspaper I nearly died of shame!"

Gora supposed from this that either Haran, or some member of his party, had been writing about it. "It's a lie," he shorted clenching his fist.

"I know that," cried Harimohini startled by the thunder of Gora's voice. "Now I want you to do something for me. Please don't say 'no.' You must come round once and see Radharani."

"What for?" enquired Gora.

"You must explain things to her," answered Harimohini.

Gora's first impulse was immediately to avail himself of this opportunity. His heart urged to see her just once, for the last time! To-morrow would be the day of his purification, after that he would be an ascetic.

There was only this brief evening left Surely there could be no sin in seeing her only for a moment,—and even if there should be, to-morrow all that would be consumed to ashes.

"Tell me what I have to explain to her?" asked Gora, after a short silence.

"Just this much," said Harimohini. "According to Hindu ideas, a grown up girl like Sucharita ought to get married without delay, and according to Hindu notions it is a piece of rare good fortune to get such a husband as Kailash, especially for a girl situated as she is."

Gora's heart was pierced as with arrows, when he recollected the man who had come out to greet him at Sucharita's door. It was unbearable for him to imagine, for a single moment, such a man gaining Sucharita for his wife. "No, that can never be, was the cry of his revolting heart."

No, how could it be possible for Sucharita to be united to anyone else. Never before had the secret depths of her heart filled with the profundity of her thoughts and feelings, ever been so revealed to any other man, and never again could it be so. How wonderful, how beautiful! What an indescribable revelation had been the sight of the soul itself within the innermost chamber of mystery! How rarely is a human being seen thus and how few are privileged to see! And he to whom providence had granted this privilege of a true vision of Sucharita's innermost personality, had he not really won Sucharita for his own? How then could anyone else ever again take possession of her?

"Is Radharani to remain unmarried like this all her days? Can such a thing possibly be allowed?" was the burden of Harimohini's complaint.

"That again was true! To-morrow Gora was about to go through his purification! After that he would become pure and free, a true Brahmin! But then was Sucharita all her days to remain unmarried! Had anyone the right to impose on her the burden of such a state for life? For, remaining single was the burden of burdens for a Hindu woman."

Harimohini went on with her patter, but Gora was not listening to what she was saying. He was pondering to himself "Is there no special meaning in my father's repeated prohibition about this ceremony of my purification? It may be that the kind of life I am planning for myself is but a dream

of mine and not really suited to my nature, so that I may be crippled for life by trying to carry an unnatural burden,—unable, so hampered, to accomplish any task in life. Do I not see how my heart is smothered by desire,—where can I cast this away and so relieve my heart of its pressure? My father must have discovered, somehow, that in my heart of hearts I am not a Brahmin, not an ascetic, and that is what makes him so firm in his prohibition."

Gora decided that he would go to Krishnadaya! then and there, and definitely ask what made him assert so vehemently that the road of purification was closed to his son. If only he could induce his father to explain he might be able to find a way of escape—escape into Freedom!

"Please wait a little I'll be back again directly," said Gora to Harimohini, and he hurried to Krishnadaya's quarters. He somehow felt sure that there was something known to his father by means of which he could get immediate liberation.

But the door of his father's retreat was closed and even when he had knocked two or three times it remained shut, no one responding to his knocks. From inside there came the scent of incense, for to-day Krishnadaya! with one of his *sannyasis*, was deeply absorbed in some novel and abstruse method of yoga, which he was practising with closed doors. No one would be allowed admittance, on any pretext the whole of that night.

CHAPTER 81

"No!" exclaimed Gora to himself, "My purification is not to-morrow, it has begun to-day. The fire which burns within me, now, is much greater than any that can be lighted to-morrow. It is because I should offer up some great sacrifice to mark the beginning of my new life, that God has awakened in my heart this strong desire. Otherwise why should such a strange thing have happened? I was in a different world, altogether. There was no social reason for my becoming intimate with these people, nor was intimacy between such contrary natures a likely thing in any case. Besides, who could have dreamed that such an overpowering attraction would be roused in the heart of a man so dispassionate as myself."

This passion, therefore must have been a necessity for me at this stage of my career,

Up till now, whatever I have given up, has been given too easily, and I could not even understand why people ever felt it a matter of any difficulty to give up things for their country. But these easily made gifts were not worthy of me or of the Cause. Sorrow is needed for sacrifice, and for my new birth truly to take place, my heart must be rent with its pangs.

To-morrow morning my public purification will be performed, on its eve, the Lord of my life knocks at the door of my heart, demanding of me the supreme sacrifice within, else I would not be worthy. Until I offer to my God the gift which is the hardest for me, I will not be really purified, and cannot become the true Brahmin shorn of all worldly possessions.

When Gora returned to Harimohini she repeated, "Please do come with me, just this once! If you will but say one word to her, all will be well."

"Why should I?" said Gora firmly. "What have I to do with her? Nothing, nothing at all!"

"Why, she looks upon you as her *guru* and reveres you like a god," replied Harimohini.

Gora's heart thrilled through and through at these words, but he persisted in his refusal. "I can't see any need for me to go. There is no likelihood of my ever seeing her again."

"That's true," beamed Harimohini. "It's not right to be seeing too much of a grown up girl like that. But I can't let you off until you help me in this matter. I'll never trouble you again, I promise you."

But Gora shook his head vehemently. No more! Never again! It was all over, for good. The offering to his God had been made, and he could not let the least spot sullied its purity. He simply could not go to Sucharita now.

When Harimohini realised that it would be impossible to move Gora from his resolve, she suggested. "Well, if it's quite impossible for you to go, then do one thing, please,—write a few lines to her!"

Gora shook his head again. How could that be? He couldn't be keeping any connection at all!

"Only two lines!" pleaded Harimohini. "Address them to me if you like. You are a learned Pandit. I ask you for a written precept."

"Precept about what?" asked Gora.

"Is it not the highest duty of a girl of proper age in a Hindu household to marry and take charge of her home?"

"Look here," said Gora after a moment's silence, "don't get me entangled in all this business. I'm not a professional pandit that I should give precepts."

"Why don't you tell me plainly what is really in your mind?" exclaimed Harimohini sharply. "In the beginning it was you who made the tangle, and now, when the time comes for undoing it, you say 'Don't entangle me!' What's the meaning of that? The real truth is you have no wish to set her mind free."

At any other time Gora would have waxed indignant at such a suggestion, even if true. But to-day his purification had begun, and he was free from anger. Further he realised, at the back of his mind, that Harimohini had spoken the truth. He had ruthlessly cast aside all softer feelings when it was a question of severing the main bond which bound him to Sucharita, but his mind was not really averse to allow some little thread of connection to remain intact, so fine that he might shut his eyes to its existence.

He had not yet been able to make the full sacrifice. But that would not do. He must not keep the least thing back with one hand while professing to offer his all with the other. So he took out a piece of paper, and wrote with a firm hand.

For woman, marriage is the path of her life's true discipline. Her *dharma* is the *dharma* of the household,—not for the satisfaction of her desires, but for the realisation of the highest welfare of all. Whether her home be happy or sorrowful the virtuous woman will accept it as the sphere of her spiritual activity, it is her task there to give concrete shape to the Truth.

"It would be a good thing if you could add a word or two in favour of our Kailash," suggested Harimohini.

"No, I don't know him," objected Gora. "I can't write anything about him."

CHAPTER 32

Harimohini folded up the piece of paper, on which Gora had written his precept, with the utmost care and, tying it in the corner of her *sari*, returned home.

Sucharita was still staying with Anandamoyi at Lolita's and Harimohini felt it would not be convenient to discuss the matter there,

lest Lolita and Anandamoyi might put the contrary view before her and make Sucharita hesitate. So she simply sent a note to her niece, asking her to come round next day for the midday meal, when she had a very important matter to discuss with her. She promised to let her return to Lolita's house the same afternoon.

Next morning Sucharita arrived, with her mind firmly made up, for she knew that her aunt was bound to raise the question of her marriage over again. She was determined to make an end of the whole business this time by giving a curt and final answer.

When she had finished her meal Harimohini began "Yesterday evening I went round to see your guru."

Sucharita grew nervous. Had her aunt been insulting Gora again?

"You needn't be afraid," said Harimohini reassuringly. "I didn't quarrel with him. I was all alone, and I thought to myself, why not go over to Gourmohan and listen to something good out of the scriptures. In the course of our talk your name came up and I saw at once that his ideas were the same as mine. He doesn't think it suitable for girls to remain unmarried too long. He says according to the scriptures it's actually unrighteous. It may be all right for *nahis* but not for *hindos*. He let me speak quite openly about our *kailash*, too. He's really quite a learned young man."

Sucharita felt ready to die of shame as Harimohini proceeded. You call him your guru, so you ought to follow his advice. Shouldn't you?

Sucharita remained silent, and Harimohini continued. "I said to him, Do please come and speak to her yourself for she won't listen to what I say. No," he said, "it wouldn't do for us to be seeing each other any more, — it's against Hindu ideas. What's to be done then?" I asked him, and at last he wrote something with his own hand for me to give you. See here it is." She took out the piece of paper from the corner of her *sari*, and unfolding it spread it out for her niece to read.

As Sucharita read it, she felt as if she were suffocating, and sat stiff and motionless like a wooden doll.

There was nothing written there which was either new or unreasonable. It was not that Sucharita differed from the opinions expressed. But that it should have been

sent specially to her by Harimohini's hands was what tormented her in more than one way.

Why should this command come from Gora specially at this juncture? To be sure, the time must come some day when Sucharita would have to marry, but what had happened to make Gora in such a hurry about it? Was Gora's work, so far as she was concerned, absolutely at an end? Had she hampered or injured his life's work in any way? Had Gora nothing more to give to, or receive from her? She at any rate had not felt it to be so—she was still waiting for his call.

Sucharita tried her best to fight against the intolerable pain which she was feeling in her heart but she could not get any glimpse of consolation.

Harimohini gave Sucharita plenty of time to think matters over. She took the opportunity of taking a little of her usual afternoon nap and when she woke up and returned she found Sucharita sitting still and silent exactly as she had left her.

Radha dear she said, "why are you so troubled? What is there in it to make you think so deeply? Gourmohan Babu has written nothing that is wrong."

No indeed," replied Sucharita calmly. What he has written is quite true.

Then, my child, what is the good of delaying matters? exclaimed Harimohini, greatly encouraged.

No, I don't want to delay things," answered Sucharita. "I will go and see father for a little."

I am here, Radha," objected Harimohini, "your father can't possibly advise you to make an orthodox marriage. But isn't it enough that he who is your guru—"

Quite," exclaimed Sucharita impatiently, "why will you go on talking about the same thing over and over again? I'm not going to speak to father about my marriage. I just want to see him that's all." For was not the companionship of Paresb Babu Sucharita's best and last consolation in all her troubles?

On reaching his house she saw that he was packing some clothes in a trunk.

"Whatever are you about, father?" asked Sucharita.

"My little mother, it only means that I'm off to Switz for a change," laughed Paresb Babu. "I start by tomorrow morning's mail."

It did not remain hidden from Sucharita that underneath this laugh of Paresb Babu's there lay the history of some tremendous domestic upheaval. What between his wife at home, and his friends outside, Paresb Babu had not been getting a moment's peace, and he had come to the conclusion that if he did not get away somewhere, he would simply remain the centre of a growing maelstrom.

Sucharita was cut to the quick to find that on the eve of his departure on so long a journey, there was no one of his own family to help him with his packing. She gently drew Paresb Babu away, and emptied out everything from his trunk. Then, folding each garment with the greatest care, she deftly replaced everything inside. His favorite books she packed carefully so that they should not get shaken about and spoilt, and as she was engaged in this work she gently asked Paresb Babu 'father are you going alone?'

'I'll manage to get along quite comfortably,' Radha asserted Paresb Babu detecting the pain which lay behind her question.

'That won't do father. I'll go with you,' said Sucharita. And as Paresb Babu continued to gaze into Sucharita's face she added 'Father, I promise not to be a nuisance.'

'Why do you say that?' asked Paresb Babu. 'When have you ever been a nuisance to me little mother?'

'Things will never go well with me father, unless I am near you all the time,' said Sucharita. 'There are so many things which I do not yet understand and unless you explain my difficulties I shall never get to a solution. Father, you tell me to rely on my own intelligence, but that intelligence I have not got nor the strength of mind. Take me with you father.'

She turned round and bent over his trunk, while from her eyes heavy tears began to fall.

CHAPTER 33

When Gora had given the piece of writing into Harimobini's hand, he felt as though he had executed a document putting a final end to his relationship with Sucharita. But the writing of a document and the execution of the deed are not the same thing. His will had made him put his signature to it, but his heart had not attested it and would by no means accept its validity, much less

carry it into effect. So rebellious, indeed, waxed his heart that Gora was on the point of running round to Sucharita that very night! But just as he was about to set out, he heard the clock of the neighbouring church strike ten, and he realised, with a start, that it was too late to be giving calls. After that he lay awake listening to the clock strike each successive hour, for he had given up the idea of going over to the villa overnight, having sent word that he would go early in the morning.

Next morning he duly turned up at the river side, but where was that strength and singleness of mind with which he had resolved to enter upon the purification ceremony?

Many of the pandits had already arrived and others were expected. Gora gave them all a warm welcome, and they in their turn referred, again and again, in the highest terms to Gora's firm devotion to the eternal religion.

Gradually the garden became filled with the hum of the gathering crowd. Gora went his rounds superintending all the arrangements, but amidst all the hurrying and scurrying and shouting, one thought only kept haunting the innermost recesses of his mind, as though someone was saying to him 'You have done wrong! You have done wrong!' There was no time then for him to think out what the wrong was, but he was quite unable to smother this feeling which welled up from the depths of his heart.

In the midst of all these vast outward preparations for purification, some malcontent within was forbidding its consummation with the reiterated warning 'Some wrong still remains unrighted.' This wrong was not any violation of rule nor any mistake in ritual, nor any offence against the *shastras*, it was a wrong which had been committed against his very nature. Therefore it was that Gora's soul missed its expected satisfaction in the details of the ceremony.

The time for beginning drew near. The place for the service had been made ready under a special canopy. Gora had taken a sanctifying bath in the Ganges and was robing himself in ceremonial silk, when a commotion was visible in the crowd some kind of uneasiness seeming to spread on all sides. At last Abinash, with a distraught face, came running up to Gora and said

News has just come that Krishnadaya!

Babu is seriously ill. He has sent a carriage for you to return home immediately."

Gora hurried away at once, but when Abinash wanted to accompany him he said "No, you must stay and look after the guests, it will not do for you to be away too."

CHAPTER 84.

When Gora entered the sick room he saw Krishnadayal lying on his bed, and Anandamoyi gently massaging his feet. He looked anxiously at both of them, until Krishnadayal made a sign for him to sit on a chair which had been placed ready for him.

"How is he now?" whispered Gora to his mother, when he was seated.

"He is slightly better," answered Anandamoyi. "The doctor *which* has been sent for."

Sasi and a servant were also there. Krishnadayal made a sign to them to leave the room, and when only Anandamoyi and Gora were left, he began to address the latter in a weak voice saying "My time has come, and what I have kept concealed from you for so long, I must tell you before I die else will the secret retard my salvation."

Gora turned pale, and sat still and silent. For a long time no one said a word.

Then Krishnadayal went on "That was a time, Gora, when I did not believe in anything, hence it became possible for me to commit such a mistake. Ever since the way to its rectification was closed to me," and again he became silent.

Gora, too, sat in silence without asking any question.

"I had thought," continued Krishnadayal, "that it would never be necessary to let you know, and that things could go on to the end as they were doing. But now I see that to be impossible, for after my death how could you take part in the sacred rites of the ancestors?" The very idea seemed to make Krishnadayal shiver.

Gora became impatient to hear what was really the matter, and turning to Anandamoyi with an enquiring look, he said "Tell me, mother, what does this mean? Have I not the right to join in honouring our ancestors?"

Anandamoyi had, up till this point, been sitting rigid, with her head bowed, but on hearing Gora's question she looked up and gazing steadily into Gora's eyes said "No, my child, you have not."

"Am I not then his son?" continued Gora with a start of surprise.

"No," replied Anandamoyi.

With the explosive force of a volcano Gora brought out his next question "Then, mother, are you not my mother?"

Anandamoyi's heart was almost breaking as she answered in a dry voice, full of unwept tears. "Oh Gora, you are the only darling of an unfortunate childless woman,—much more to her than a son of her own womb could ever have been!"

"Then where did you get me?" pursued Gora looking towards Krishnadayal again.

"It was during the mutiny," continued Krishnadayal, "when we were at Pataudi. Your mother, in fear of the Sepoys, took refuge one night in our house. Your father had been killed the previous day during the fighting. His name was—"

"There is no need to give his name," roared Gora. "I don't want to know it!"

Krishnadayal stopped in astonishment at Gora's excitement. He merely added "He was an Irishman. That very night your mother died after giving birth to you. From that day you were brought up in our home."

In a single moment Gora's whole life seemed to him like some fantastic dream. The foundation upon which, from childhood, all his life had been raised had suddenly crumbled into dust and he was unable to understand for what or where, he stood. What he had been calling the past seemed to have no substance, and that bright future to which he had all along looked forward with such eagerness had vanished as completely.

Gora felt as though his was one brief moment of tremulous existence, as of the dewdrop on the lotus leaf. No mother, no father, no country, no lineage, no tradition, no God even! To him was left only one vast negation. What could he hold on to, what work call his own, from where begin life again, in what direction fix his aim, whence gather and piece together fresh material for his daily life?

Gora was struck speechless in the midst of this strange void, bereft of all landmarks, and the look on his face made it impossible for anybody else in the room to speak a word either.

At this moment the English consulting doctor arrived in the company of their Bengali family physician. The doctor looked towards Gora with even more interest than

he did at the patient, and wondered to himself who this extraordinary young man could be. For Gora still had on his forehead the sacred mark of Ganges clay, and was in the silk robes which he had donned for the ceremony, through the folds of which his huge, fair body was showing.

Before this, on seeing an Englishman, Gora would have felt an ill-concealed antipathy, but to-day as the doctor was examining the patient he looked at him with peculiar eagerness, asking himself again and again "Is this person, then, the one who is most closely related to me of all here?"

After having examined and questioned the patient, the doctor said "Well, I don't see any dangerous symptoms to speak of. There is nothing alarming about the pulse, and there is nothing wrong with any of the organs. With due care there is no reason for the attack to come on again."

When the doctor had gone Gora was about to rise from his chair without a word, when Anandamoyi came running out from the next room, where she had retired while the doctor was examining his patient and seeing Gora's hand, exclaimed "Gora, my darling, you must not be angry with me, for that would break my heart."

"Why have you kept me in the dark for so long?" asked Gora. "There would have been no harm in your telling me."

"My child," said Anandamoyi, taking all the blame on her own shoulders, "I have committed this sin because I was afraid lest I should lose you. If in the end that happens, if to-day you feel you must leave me, I can blame no one but myself, but it would be my death sentence, Gora dearest!"

"Mother!" was all the reply that Gora made. And on hearing that one cry, all Anandamoyi's pent-up tears began to flow.

"Mother, I must once go to Paresch Babu's," said Gora after a while.

"Go, my son," said Anandamoyi, an immense load off her heart.

Krishnadayal, meanwhile, had become greatly alarmed, now that there was no longer any fear of his early death, at having told Gora his secret, and before Gora left the room he entreated him: "Look here, Gora, I need not why you should make this matter known to any one. Only walk a little circumspectly, and go on more or less as you have been doing, and none will be any the wiser."

Gora went out without making any reply,

he in turn felt immensely relieved that he had no real relationship with Krishnadayal.

Mohim had not been able to absent himself from his office without previous intimation, so, after making all the necessary arrangements for the treatment of his father, he had gone over to his office to ask for leave. He was on his way back home when he met Gora coming out of the house.

"Where are you off to?" asked Mohim.

"Good news!" said Gora. "The doctor has been, and says there is no danger."

"What a mercy!" exclaimed Mohim, much relieved. "The day after to-morrow has been fixed for Sasi's wedding. So, Gora you must keep an eye on things a little! And look here, you will have to warn Binoy beforehand, so that he may not turn up here on that day. Abinash is very strict in these matters—he specially stipulated that no such doubtful people were to be invited to the wedding."

"And there is one other thing I want to say, brother. I am going to invite the head *Sahab* of our office, so don't you go and be picking a quarrel with him! You won't have to do much, just nod your head and say 'Good evening, Sir,'—that won't overturn your *shastras* in any way. If you have any doubts, ask a Pandit. Don't you see, they all belong to the King's caste, —a little lowering of your pride in their case, won't be at all derogatory for you!"

Gora went off without making any reply to Mohim's remarks.

CHAPTER 85.

While Sucharita was still bending over the trunk trying to conceal her tears, a servant came in to announce that Gourmohan Babu had called. Quickly drying her eyes she rose from her occupation, just as Gora entered the room.

The mark of Ganges clay was yet on his forehead, and he still had on his ceremonial robes. He had not given a thought to his personal appearance, and so had come dressed in a fashion such as no one would think of paying a call in. Sucharita remembered the old dress he had affected when he had first come to see them. She knew that on that day he had come to give battle,—was he again up in arms, she wondered.

Gora, when he came in, prostrated himself before Paresch Babu, with the completest submission due to an elder, and took the

dust of his feet. Puresh Babu stepped aside in distress, and lifting him up exclaimed "Come, come, my son, come and sit down!"

'Paresh Babu, I am quit of all ties!" cried Gora.

'What ties?" enquired Paresh Babu.

"I am not a Hindu."

"No, I am not a Hindu," continued Gora, finding both of them silent. "To day I have been told that I was a foundling at the time of the Mutiny—my father was an Irishman! From one end of India to the other the doors of every temple are to day closed against me. To day in the whole country there is no seat for me at any Hindu feast!"

Paresh Babu and Sucharita were both so dumbfounded that they could not think of a word to say.

'To day I am free Paresh Babu' went on Gora, ecstatically. "I have no longer any fear of contamination, or excommunication. I need no longer fix my eyes on the ground at every step, in fear of danger to my purity."

Sucharita gave one long look at Gora's glowing face, as he talked on. "Paresh Babu, so long I had been trying to realise India with all my strength, but I was only meeting with obstacles at every turn. Day and night I had been trying to reconcile the faith in my heart with these obstacles around me. And in the pursuit of the one task of finding a firm foundation for my devotion, all the rest of my life I had condemned to futility. For that reason every time I tried to serve the real India with open eyes, I had to turn back in fear."

"What a strenuous fight have I fought with my surroundings, trying to create an ideal India—dispassionate, immutable—as an impregnable fortress for the preservation of my faith and devotion in their immovable integrity. To-day, in a single moment, that fortress of my own creation has vanished like a dream, and I find myself set free in the midst of a vast truth!"

"All that is good or evil in India, all her joys and her sorrows, all her wisdom and her folly, have come close to my heart. Now I have the right to serve her truly, for the real field of work spreads out before me,—not a creation of my own imagination, but the actual field of welfare of the three hundred millions of India's children!"

This new experience of Gora's made him speak with such an intense enthusiasm that even Paresh Babu became affected with his agitation and was unable to remain seated. He got up from his chair and kept standing as Gora went on.

"Can you follow what it is that I am trying to say? That which day and night I had been longing to be,—but could not,—at last I have become. To day I am really an Indian! In me there is no longer any opposition between Hindu, Mussalman, or Christian. Every caste in India is now my caste, the food of all is my food!"

"I have wandered through many parts of Bengal and have accepted hospitality in the lowest village home—do not think that I have merely lectured before city audiences—but I have never been able to take the seat of comradeship beside all, equally. For, all these days, I have been carrying about with me an unseen gulf of separation which I have never been able to cross over! Therefore in my mind there was always a void, which I kept trying to ignore, or cover over, with the fabrications of my intellect to make it look beautiful, for I loved India better than life itself and could not bear that any part of her should be open to the least criticism."

"At last, Paresh Babu, I am saved from these constant fruitless attempts at useless ornamentation."

"When we gain the truth," observed Paresh Babu, "it satisfies our soul in spite of all its incompleteness and imperfections, and we do not feel the least banking to improve it with false decorations."

"Let me tell you, Paresh Babu," said Gora. "Last night I prayed to God that I might this morning enter into a new life. I asked that anything false or impure, which might have enveloped my life from childhood, might be completely destroyed, and that I might be born anew! God did not grant my prayer in exactly the way which my imagination had pictured. He has startled me by the suddenness with which He has put into my hands His own Truth!"

"I could never have even dreamt that He would wipe out all my impurity in so thorough a manner. To-day I have become so pure that I have no fear of pollution even in the house of the lowest of castes! I have attained my rebirth this morning, Paresh Babu, with a clean mind, absol-

denuded of the past, and at length I know what a mother's lap means."

"Gora," said Paresh Babu, "call us to share with you the birth right you have acquired to your mother's lap!"

"Do you know," asked Gora, "why, on getting my freedom to-day, the first thing I did was to come to you?"

"No, why?"

"Because Paresh Babu, it is you who have the watch word of that freedom, and that is why to-day no society has any place for you. Make me your disciple! Teach me to pray to that Deity who belongs to all—Hindu, Musalman, Christian, and Brahmo alike—the doors to whose temple are never closed to any person of any caste or creed—who is not merely the God of the Hindus, but the God of India herself!"

A deep and tender expression of devotion lighted up Paresh Babu's face and, lowering his eyes, he stood for some moments in silence.

Then Gora turned to Sucharita who had been sitting motionless on her chair.

"Sucharita," he said with a smile, "I am no longer your *guru*. My prayer to you is to take me by the hand and lead me to this *guru* of yours! and he held out his right hand towards her.

Sucharita rose and put her hand in his, then Gora turned towards Paresh Babu, and the two together made their obeisance to him.

EPilogue

When Gora returned home that evening he found Anandamoyi sitting quietly on the verandah in front of his room.

He went up to her and, falling prostrate, held her feet in a close embrace. Anandamoyi lifted his head and kissed him.

"Mother, you are my mother!" exclaimed Gora. "The mother, whom I was wandering in search of, was all the time sitting in my very room. You own no caste, you make no distinctions, you have no hatred, you are the living image of our welfare! You are my India!"

"Mother!" went on Gora, after a moment's pause, "will you call Lachinia and ask her to bring me a glass of water?"

Then, with her gentle voice in which there was still the burden of her unwept tears, Anandamoyi whispered to Gora: "Gora, let me send for Binoy!"

THE END

(Translated by W. W. PEARSON)

TO THE FOREST .

(Rigveda X 116)

O forest big, O forest stray!
Tho' held in glance, they glide thy glade!
Why seek not thou, the hamlet way?
Why single thou art unafraid?

A beast there bellows—so bull, lion—
A chirp seems answer that so clear,
A harp in different chords they strike
To sing of thee, O forest dear!

A cow abrowsing goes it seems,
A palace seems to open its door
From which at dusk the fancy dreams
A hundred equipages pour

As if one man calls loud his cow,
Still other chops the log wood here,
When gloaming comes he hears such row,
Or shout—as if—who lingers there

Forsooth the forest never kills!
Where none of cruel beasts are by,
No fear there but happy thrills
Of eating fruits and there to lie!

Lake musk its fragrant sweetness cool,
It mothers all the deer tribe,
No peasants there, but gran'ries full,
Its virtues here I so describe.

D. MITRA.

GLIMPSES OF INDIAN INDIA*

VI THE NIZAM AND HIS WAYS OF RULING

BY SR Nihal Singh

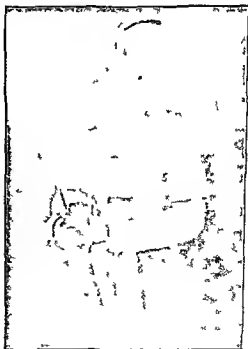
I
OVER this land, almost as large as England Scotland and Wales in area (82 690 square miles) and with a population more than twice as large as that of Scotland and Wales combined (over 13 000 000 persons), of which I have tried to give the reader a glimpse in the articles which have preceded this, rules a lean small statured man prematurely bent. He came into power towards the end of 1911, on the death of his father His Highness Mir Mahbub Ali Khan. At that time, as indeed now, he was quite untravelled, even so far as India was concerned and even more indifferently educated than is the case with most Indian Princes.

Nature had however, generously given Mir Osman Ali Khan a quick intelligence which pierced through problems with rapid like sharpness. By the time he was called upon to rule he had become more or less surfeited with the pleasures of life. Ambition to outshine his predecessors and the assertion of religious training given by a bigoted Masulvi had the effect of further turning him away from pursuits which keep so many Indian rulers from devoting themselves to their life work. From the very beginning of his rule therefore he exhibited an interest in the detailed working of administration such as no one in Hyderabad had expected any Nizam to take.

II

The people were used to the ways of the ruler whom they had lost. He had left the work of ruling almost entirely to his Minister, Maharaja Sir Kishen Prasad of whom he was exceedingly fond, and in whom he trusted implicitly for one reason because both were gifted with the artistic temperament and entertained a disdain for lucre which was truly marvellous in this age of

materialism. His Highness was a man of kindly disposition a king of the old fashioned type whose generosity knew no bounds. He attached so little value to worldly possessions in fact that it was his frequent custom to renounce rich ornaments from his person and bestow them as largess upon poets who composed clever verses or courtiers who tickled his fancy by delivering a witty bon mot.



Asaf Jsh the Great the founder of the Nizam's Dynasty

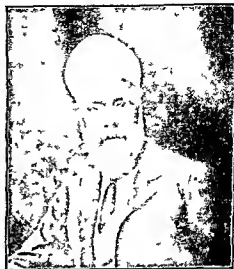
I have been told for instance, that on one occasion when the late Nizam felt the need of being amused by something out of the ordinary he directed his Household

* The first article of this series entitled "The Nizam's Capital" appeared in the March number of the Modern Review

stand in the same position for hours, without moving, and court etiquette ordained that so long as he did so everyone in his presence should do likewise. He more than once, in a playful mood, would go to the railway station to take the train to go somewhere, and would stand with one foot on the foot-board and the other on the station platform, *conversing as if nothing unusual was happening*. He would stand thus for hours, and then might turn around and go back to his palace, postponing his departure until the next day, when he would repeat the performance. If anyone dared to speak to him



The Hon. the Nawab Faridun al Mulk Bahadur, who inspite of being a non Muslim has risen to the top in the Hyderabad service under the present Nizam



The Nawab Sir Ahmad Husain Amin Jung Bahadur, Principal Private Secretary of H. E. H. the Nizam

gether. No one wondered or worried, because such had been the case in many a reign before. The tradition of clash between the ruler and the heir apparent, sometimes all his sons—dated back as far as the founder of the Nizam's dynasty Asaf Jah the Great, and even beyond that to the Mughal Emperors of whom he originally was a viceroy.

Mir Osman Ali Khan, as heir apparent, had been given a palace of his own to live in. It had originally been built by a nobleman in a suburb some distance from the city within the walls, and he had taken pride in plastering the doors, windows, and furnishings with his initials, "A. K." Since it would cost a large sum of money to remove the monogram and replace the furnishings containing it, the palace was named "King Kothi," and the initials were allowed to remain and do remain to this day.

The father dwelt in the city palace, known as the Chowmahalla, which I described in the first article of this series. Towards the end of his life he, however, spent some of his time at Falak Numa Castle, built in another suburb by a nobleman who had married the Nizam's sister and who served, at one time, as Prime Minister.

It is said that while His Highness was living there, a ghost appeared to him sudden-

about the matter, he would ask "Is the train made for me, or am I made for the train?" And no one had the courage to answer this in any other way than the one he expected.

Because of his generosity, and his love of fun, his people loved Mir Mehabub Ali Khan as no Nizam had ever before been loved. Hundreds, even thousands of men, women and children would have gladly laid down their lives for him at his command, if that act of sacrifice would serve him or give him pleasure.

III

Everyone in Hyderabad knew that the father and son did not get on very well to

For a time the youthful Minister and his Master were much together, and were on the best of terms. A rift soon came in their relations, however, and rapidly widened, leading to the Nawab's resignation.

Thereupon the Nizam sought to carry on the administration without the mediation of a Minister. The heads of the various departments were instructed to send direct to the palace any papers on which his orders were required, and these papers went back after he, with the aid of his secretaries, had dealt with them.

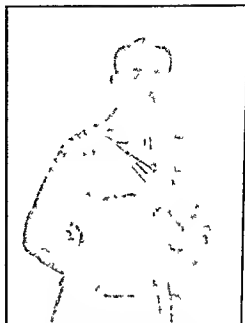
The system worked for a time, because the Nizam brought an indomitable will to bear upon the work and showed an amazing capacity for work. In course of time, however, arrears began to accumulate, and the defects of over-centralisation began to be glaring, and he began to look about for a competent man to act as his second in command. I was told while in Hyderabad that the Government of India advised the Nizam to have at his side some administrator of experience to help him in carrying on the work, but I was not able to verify that statement.

At first the Nizam opened negotiations with Sir Abdur Rahim, who at the time was serving as a Judge of the Madras High Court. But nothing came of them, perhaps because Sir Abdur is a man of independent turn of mind.

Sir Ali Imam, who had, some time before retired from the Government of India on the expiry of his term of office, was next approached. Being a man of courtly manner and infinite tact and patience, he was appointed in 1919.

When the announcement of that appointment was made, everyone noticed that His Exalted Highness (a title conferred upon the Nizam by the British in consideration of the work he did to keep the Muslims steady during the war, and for other war services) had not given to Sir Ali Imam the office which had been held by Maharaja Sir Kissen Prasad or by the Nawab Solar Jung, nor the dignity and powers appertaining to that office (the premiership). A new post on the other hand, had been expressly created, and Sir Ali was appointed to it.

That office involved the creation of an Executive Council over which the ex-Law Member of the Government of India was to preside, and was to be known as *Sadr-i-Azam*.

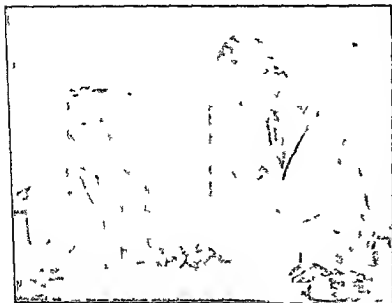


Major Sir Ali Mirza Beg of H. D. H. the Nizam's Army, who now occupies a high position in the Police Department.

The initial work which he did in Hyderabad was to frame a constitution which, when approved and passed by the Nizam, was supposed to have ushered into existence a reorganised system of Government.

I had the good fortune to learn the details of that reorganization from Sir Ali Imam in 1921, when he visited London in connection with his appointment as a delegate of the Government of India to the League of Nations Assembly. Besides giving me a lucid account of what had happened, he gave me a little pamphlet bound in yellow silk which contained the 'constitution'. Upon reading the provisions laid down therein, I saw that while no constitutional era in the sense in which it is popularly understood had dawned upon Hyderabad, a stable organ of Government had been established which would at least largely, replace the arbitrary form of personal rule by a bureaucratic system of administration.

The pamphlet contained schedules clearly defining the powers which the *Sadr-i-Azam*, or President in Council, was competent, with



(S at l) Nawab Karumat ulla the head of the
General Branch of the P W D
(Sta ling) Mr Mehr Ali Fazal the Architect
to H P H s Court

out reference to the Nizam to exercise and also other powers which were delegated to him so long as he acted in conjunction with the Members of his Council. Comparatively few matters were reserved by the Nizam as requiring his express orders before final action could be taken. They included

1 Matters affecting the interests of His Exalted Highness, or the political status of his Dominions or his relations with the British Government.

2 Appointments of non Indians (Europeans or American) on a salary exceeding Rs 500 per mensem and anyone to membership or the presidency of the Council, or to posts carrying a salary above Rs 1000 per mensem and of all officers holding commission in the army and the promotion, transfer, reduction, fine, dismissal, or superannuation of officials thus appointed, and of leave to be granted to the president and members of the Executive Council.

3 Proposals to increase the salary of any post to more than Rs 500 per mensem or to create any new post carrying a salary above Rs 500 per mensem.

4 Imposition of any new tax duty, rate, or cess, or tribute, or the enhancement or reduction or remission of any existing tax, duty, rate, or cess, including remission of

revenue on account of famine or other widespread calamity, unless provided for in the rules in force at the time.

5 The transfer of funds from one major head of the Budget to another, and also sanction of expenditure over and above the Budget, including proposals to grant new scholarships outside the sanctioned scheme.

6 The grant of pensions and allowances of every description, and of land as *jagir*, etc.

7 Railway, mining, or industrial concessions to any person or company.

8 Confirmation of sentence of death or commutation or remission of such sentence; and

9 Assent to the laws passed by the Legislative Council.

It needs to be added that this schedule provides that His Exalted Highness, before taking action in regard to many though not to all matters specifically reserved for his orders, has agreed first to obtain the views of the Finance Minister and the President of the Executive Council, and also that in addition to all these powers expressly reserved, all residuary powers, that is to say, powers not expressly delegated to the President and the President in Council lie with His Exalted Highness.

The reading of this pamphlet and the several conversations which I had about it with Sir Ali Imam gave me the impression that at last the most important among the Indian States had moved away from the arbitrary type of rule at least to the extent of having a bureaucratic system which, in course of time, would be superseded by representative government. The *Sadr-i-Azam* of His Exalted Highness told me, indeed, that his master had publicly proclaimed his intention to move in that direction, and that steps were being taken to gather together information upon which to frame a constitution for the creation of representative institutions.

In the article which follows I propose to relate how this constitution actually works,

and how much of it is only on paper, and what prospects there are of the coming into being of anything like a representative type of government. I must, however, warn the

reader against indulging in high hopes, for my rather long stay in His Exalted Highness' capital and my tours in his Dominions did not inspire me with much enthusiasm

THE JAPANESE PEOPLE IN THE GREAT DISASTER

Yokohama Bay, Sept 12

In a great disaster such as the earthquake and fire which have wiped out Yokohama and half of Tokyo the Japanese people differ from those of the West chiefly in that they trek more and worry less. The family bond is so strong that people who are rendered destitute by fate go on a matter of course to relatives, who, equally as a matter of course, share rice and shelter with them, whatever the sacrifice. Fortitude also is a quality almost universal in the East. I did not arrive on the scene till the second day after the earthquake, though while the fires were still burning. But people who themselves passed through the tragedy have remarked on the absence of fuss and whimpering among the Japanese women and men, and especially the children as they crowded into the parks, escaping from the pursuing flames. The friendliness of the people to each other and to the stranger from afar have been very pleasing. Unfortunately there has been one great exception. These kindly people, who seemed to me to be inspired by the spirit of the Amida Buddha which stands intact in the midst of the havoc and carnage of Honjo the poorest district of Tokyo have not stayed the hand of their militarised bands of young men who have slaughtered large numbers of helpless Koreans in cold blood.

The Government has been trying to suppress news of this violence. But there can be no doubt about the facts. Foreign refugees have themselves told me that, walking through city and country, they have actually seen Koreans killed at sight. The blame is usually placed on the Young Men's Societies, semi-militarised bodies whose organisation is encouraged by the Government. These Societies exist in almost every village and city ward. They do

excellent social work in many cases and encourage their members in habits of morality and self development, much as the Young Men's Christian Associations and the Boy Scouts do in American and British countries. Unfortunately the ideal of the warrior is held before them—as in some cases in the western organisations that I have mentioned. And this ideal has become the motive for action in the present crisis.

Let it be admitted that a genuine scare of outrages on the part of the Koreans has spread among the Japanese people, and that the Young Men's Societies honestly believed that they were doing their bounden duty in protecting the lives and property of their people.

Evidently the popular resentment against the Koreans who had been brought into the country as cheap labourers, was far greater in the days before the earthquake than the authorities had realised. The Press account of the revolutionary activities of the Korean nationalists—always giving the Japanese side of course—doubtless added to the feeling of hostility. So when the disaster came, the most ridiculous rumours spread as rapidly as the flames themselves. On thousands of lips was the story that the Korean nationalists had started these scores of fires that were destroying the two great cities. Then, when the people were compelled to drink from the wells (the mains being destroyed in Yokohama), and when the water was found to taste brackish, the Koreans were accused of having poisoned the wells. Other outrages also were placed to their charge.

It is likely enough that some of the Koreans behaved violently, especially when they were driven to bay—denied the water and food and shelter that were given to other refugees without question. Driven



Earthquake and Fire in Tokyo—A Typical Scene

to desperation bands of them probably roved the country seeking sustenance at all costs. When they found that their people generally were being killed they had no longer any inducement to refrain from violence. Many of the foreigners who have travelled about the country believe that the Koreans were largely to blame. But I have not found one who has actually seen Koreans in the part of assailants, while several have seen these people unarmed and helpless, cut down by the militarised young men.

In the first few days the Japanese authorities did little or nothing to check the silly rumours about the Koreans or the violence against them. After four or five days came a belated proclamation that the rumours were not to be believed and that the Japanese people were to be tolerant and friendly to the Koreans as to others. A concentration camp was established, and it was announced that two hundred Koreans had been interned there for their own safety. I have no definite information as to the total Korean population of the district—some say hundred, some a few thousands. But the

reports I have heard give every reason to fear that only a small proportion of these people escaped alive. Those who were not plainly distinguished as Koreans by feature or dress were subjected to the language test. Chinese refugees say that many of their people also were put to death being counted as Koreans through their inability to speak language. Against the Chinese as such there seems to have been no hostility.

In considering these facts, Westerners would do well to remember that similar outrages have been committed against Asiatic labourers in California and elsewhere in times of stress, and with far less excuse than that afforded by the terror of the present disaster. In fact, I believe that the most violent agitations against the Asiatics in America and in the British colonies have always occurred in times of general hardship, the poor aliens being blamed for troubles that were brought upon the people either by Nature or by unwise politicians. Here the conditions were somewhat similar, the Koreans undercutting the Japanese wage rates and being separated

from the people of the country by difference of language and customs and by the political dispute in addition.

To foreigners generally the Japanese have been friendly. As at other times, they have been glad to go out of their way to help the stranger. And for such service it is usually useless to offer pay. It is politely handed back. I did my best to hand money to a boatman who helped a party of us to land at a difficult place in Tokyo. But he persisted in refusing it. The man was almost certainly in distress, but he seemed to think we were all brothers in hardship at this time. Others have had similar experiences. The foreigners of Yokohama are loud to their praises of the Japanese servants, telling many stories of the loyalty of these in trying to rescue their masters and mistresses. After the first shocks, and while there was still great danger, servants dug among the ruins and released several of the foreign people.

Only one story have I heard of anything but loyalty on the part of the servants and that story was false. A prominent business man told me that a Yokohama resident who had been badly injured in the crash at his home, crawled to his dog's kennel and sheltered there for days, his servants doing nothing to help him. I learned the true facts elsewhere. The servants hid in truth left him in the kennel. Probably they would have been glad of that shelter themselves when there was no other. They fed him there until after some days. Foreign search parties came and found him. The foreigners' chief servant who would have had the intelligence to seek refuge for him aboard a foreign ship had been killed. But the other simple fellows did the best they knew.

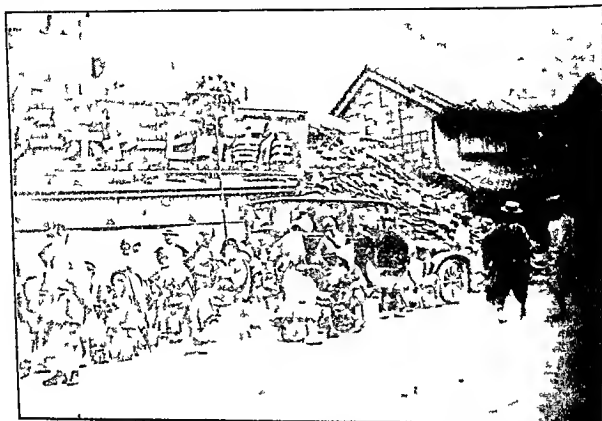
I mention this as a sample of the false reports that are likely to get abroad. The same informant told me that the sanitary conditions at the refuge parks in Tokyo were fearful. I went myself to Ueno park, where there are thousands of refugees of the poorest class. I found a large sanitary brigade at work and conditions excellent. The same man told me a dramatic story to the effect that Japanese officials had tried to drive out of the harbour the American warships that had come for relief purposes. The story would have delighted the heart of Mr. Hearst and other anti-Japanese

propagandists. The facts were perfectly simple. I got them from the American Embassy. There had been a little delay in the carrying of advices, so that there appeared to be some informality in the movements of the American destroyers in Tokyo Bay. The question of this informality was raised but was settled at once and quite amicably.

I came up to Yokohama on the first relief ship, sent by Japanese business men and officials of Kobe. There was quick work. The vessel had been on her way to Shanghai, but as soon as the extent of the disaster became known—on the day after the great shock—she was loaded with supplies and made all speed to the scene. The refugees on the ships in the harbour were hungry and scrambled eagerly for the biscuits and other foods handed over the side to them. But the scramble was good natured. Only one or two men took part, and the children were specially favoured. There seemed to be a contest for a tin of condensed milk, but, watching, I found the rivalry was for the privilege of handing it to a baby carried on its mother's back.

Another striking fact was the cleanliness of the refugees. A few still had grime and mud on about them, but the many seemed to have taken the first opportunity to get washed and combed. So it was in Tokyo. The clean legs, shining faces and combed hair of the people on the streets made a beautiful contrast with the scene of filthy destitution and death. The only refugees who had begged of me asked first for soap. I saw the first of the shacks being raised on the ruins. In all I saw only one new article of furniture—a wooden tub in which two children were being bathed in the open. These people cannot be cured of washing. And in the shacks were seen the raised floors with the spotless *tatami* mats—delightful feature of every Japanese home.

In contrast with this personal cleanliness was the carelessness of the Japanese in allowing corpses to remain about for long days after the disaster. It was the eighth day when I walked through Honjo, Tokyo, district of slums and factories. The whole atmosphere was heavy with the fetid smell of decaying corpses. An attempt had been made at cremation, but work was incomplete. Of course, it was no light task. In this district was the military clothing depot, in the compound of which thirty-two thousand



After the earthquake in Tokyo Homeless but patient and clean

people perished, according to reports published as official. I passed the place—a large area of four or five acres which had been fringed with the store buildings. The fleeing masses of Honjo had thought that here was a safe refuge. But the flames enveloped them. There was no possible escape.

The stench thereabout was sickening. Piles of the corpses had been only partially burned. The delay in undertaking this necessary work was the more noticeable in contrast with the vigorous work of the Red Cross for the wounded and the sick. This seemed to have been done thoroughly. At Ueno Park a man stood with a notice board held above his head to tell refugees that the Red Cross (Japanese, of course) gave free treatment to all. Motor ambulances passed frequently. At one of the main bridges into Honjo district a pitrid corpse was lying in the middle of the road. At the moment an ambulance was passing. The Japanese have little of our horror of fetid smells as a source of disease. Quite near the charnel house of the clothing depot, where the stench was

almost unbearable people were buying and drinking milk and exposed slices of melon. It will be strange if no pestilence follows. In Yokohama also there were many corpses still lying about when I visited there yesterday, ten days after the quake.

In view of the world wide desire to relieve the distress it is important to realise that very little of the hunger and destitution will be seen in Tokyo or Yokohama. The latter city is almost deserted, and while there are still large numbers about the ruined districts of Tokyo hundreds of thousands must have gone away to their relatives in the country or in other cities. For years past the poverty of the farming communities in Japan has been a constant theme of comment. The villagers with thousands more mouths to feed will indeed be hard pressed. Those of this Western district, who have been dependent on Yokohama as their sea port will find it difficult to get in touch with their markets. The distress will be spread over a large area of country, but it will continue very severe, though hidden,

unless the work of reconstruction is taken up quickly and carried through with determination. Whether this can be done depends very largely of course on the attitude of the Japanese. Will they give up their fear inspired efforts to avoid entering into the relations of mutual interdependence that are inevitable in the world to day? That remains to be seen. But the part for the foreign nations to play is clear. Whether it be for charity or for enlightened selfishness they are called upon to give generously and to lend justly it is not the million or two for immediate relief that is most called

occurred between the American navy people and the Japanese officials so I give the facts here more fully. There were two questions at issue (1) Should the American warships come inside the fortified zone of Tokyo Bay? The Japanese decided that they should not. I leave it to you to consider whether any other nation would have decided likewise or otherwise in similar circumstances. A working arrangement has been made for the American destroyers to come from Yokohama well up Tokyo Bay and then to connect by launch with the shore. (2) Should foreign committees



After the earthquake in Tokyo. Refugee puts in the outer grounds of the Imperial Palace

for, but the millions for that reconstruction which alone can remove the distress which spreads itself throughout the land.

I should exceedingly regret if this article should give undue prominence to the killing of the Koreans and Chinese terrible as it has been. The lasting impression with any one who has gone among the Japanese people in this time of terror and destruction and death is of a supremely patient kindly people setting to work as cheerfully as may be in a new battle of life.

I fear that a great song is going to be made about the little differences that

administer relief in Japan? The Japanese have decided that they can see to the work of distribution themselves and the American authorities have agreed to hand all supplies over to them. A party from an American destroyer at first tried to land to engage in relief work without Japanese permission. The men were asked to return to their ship. This is being magnified by some into an international incident and a proof of Japanese inhumanity. It seems to me a trifling matter especially when compared with the starvation blockade imposed by the war all over certain European countries not ten years ago. Of course the Japanese

attitude in placing fear before compassion is detestable to me. But I feel bound to question whether the attitude of my own people or the Americans would have been any different if Japanese warships had been offering relief to us in like circumstances. In case of a like disaster in San Francisco

or Sydney, would Japanese warships be allowed to enter the fortified zone, or would Japanese blue jackets be allowed to land and give food to the people and help clean up the mess?

JOHN A. BRAILSFORD

AMERICAN COUNTRY NEWSPAPER

By Dr SUDHINDRA ROSE,

LECTURER, STATE UNIVERSITY OF IOWA. AUTHOR, "FIFTEEN YEARS IN AMERICA"

I hold the profession of journalism to be one of the highest. In none should the individual feel a greater sense of responsibility to his public, and in no other calling is there a larger field of opportunity for public service.—Melville Stone

To believe something and say what you believe, to see things clearly and describe them simply, to know what the people think and write about their thinking, to remember that your constant loyalty belongs to the poorest man that reads your newspaper—that is all there is to newspaper success.—Arthur Brisbane

NOWHERE else in the world, perhaps, are more newspapers printed in rural districts than in America. These rural papers, however small and crude they may be at times, are of unflinching interest to students of American institutions.

The rural publisher's print shop is frequently a one man affair. A many-sided personage, the publisher is the editorial writer, local reporter, book keeper, bill collector, circulation manager and advertisement solicitor. He is not only a writer and a business man of ability, but also a practical printer and a pressman and an over-worked janitor. More than that. He is at once the compositor, make up, and pressman as well as the expert office sweeper. His is a strenuous grind, but nothing seems to be able to take the keen edge off his appetite for hard work. Newspaper making is his life. He is so saturated in it that he eats it, sleeps it, dreams it, and lives it.

The country paper, which is usually a weekly publication, is a vital factor in national and civic life. Statistics show that there are 2,500 daily newspapers in the United States, and of this only about 500 daily papers have a circulation of 10,000 or

more. On the other hand, "there are 16,277 weekly papers of all kinds in the United States. Deducting the nationally circulated weeklies, house organs, and trade journals, there is still an aggregate of more than 10,000 country weeklies in the United States."

In towns ranging in population from 3,000 to 5,000 there are always two or more publications, and sometimes where there is a large foreign population one can also expect a foreign language paper.

Not long ago, I read in *The Publishers' Directory* about a successful weekly paper in the State of Washington in a village of 60 inhabitants. Recently, I have come to know of a prosperous lively six-column eight page weekly published in the smallest village that I have yet heard of as supporting a newspaper. It is called *The Weeks News*, and is published from Colony, Wyoming. All that there is in the village of Colony is a combined grocery shop and post-office, located 25 miles from the nearest railway, and ranches and homesteads scattered at wide intervals over the prairie.

The country paper chronicles primarily events and happenings that the city daily



Miss Hollen constitutes the entire writing and printing force of *The Forum*. In the picture she is seen in her overalls sticking type

ignores or scoffs at. The rural weekly is essentially a local paper. Its editor, as a veteran of the profession confided to me, is a 'grand little man'. He trains himself as a genial smiler, a pleasant hand shaker, a politician of unctious, an individual of oleaginous punctilious. Under desperate provocation, he may deliver a half hearted mushy blow, but it is guaranteed in advance not to hurt. "If an editor were to assail all the little wrongs and vices that come within his notice it would not be long until he would be pretty close to being a friendless wanderer. He would even be, in all probability, an enemy of himself." In other words, he must overlook a few of the short comings of the town, and deal kindly with people.

The editor of a country weekly knows practically everybody in the town where the paper is issued. And it is no exaggeration to say that he is personally acquainted with the majority of his subscribers. To them the country newspaper is a welcome weekly letter, which tells of the local happenings and gives all the news of their friends and acquaintances. Hence on the very front page, under the caption of 'Personal News Items', one reads a column or more of such news as this:

Goodwin Garst was in Des Moines this week buying goods.

Dick Caswell is out of the hospital where he has been treated for a fractured leg.

The Women's Club will meet with Mrs. Jewell Wednesday afternoon November 2nd. Mrs. F. Beach and family of Pennsylvania, is visiting her aunt Mrs. Emma Taylor, and cousin Mrs. C. C. Browning.

The fire alarm Wednesday called the firemen to the Mrs. Unger home but the blaze did little damage.

Postmaster Smith attended the postmaster's convention at Des Moines Tuesday, where he met Postmaster General Work and his assistant and other post-office notables.

James Darbin has just completed a large hog barn on his farm near Viola Centre. Anderson and Vaughan doing the carpenter work. They are also building a double crib and hog house for Milt Griffin near Viola.

These may seem to be four corner gossip, trifling bits of items, but from the village editor's standpoint, they have bigger news value than almost any news of world wide interest. *The Dearborn Independent* observed a few months ago:

In the small town, it is the purely local items that are given preference. The editor knows that his subscribers will overlook the fact that he has failed to carry the news of the revolution in China or the agitation in Ireland but they will never forgive him for failing to print each day, the small and interesting items in which they personally are interested.

Since the country paper circulates mainly among country folks, whose chief business is farming, the editor devotes a considerable amount of space to agricultural news. He "plays up" articles on scientific farming, labor saving appliances, conservation of natural resources, drainage, new crops, livestock, dairying, hay and fodder, farm building, agricultural co-operative agencies, community library, better roads, better rural schools, better health, better farms.

The rural paper, as Mr. Bing indicates in his admirable little volume *The Country Weekly*, is built upon the rural mindedness of the country town. It is intensely provincial. And while the country paper deals largely with local and country news, it does not altogether exclude the national and international news. But such news is published in tabloid form, and, if possible, from a local angle.

A few of the prosperous country papers have one or two reporters on their staff. They will tap every possible news source before going to press. In a small town of four or five thousand inhabitants the most fruitful sources of news are the following: railway station, post office, telephone exchange, schools, churches, hotels, fraternal orders, community clubs, local factories, police station, undertaking parlors, offices of the mayor, lawyers, and physicians.

All country weeklies have a regular corps of wide awake correspondents in every rural district in which they circulate. The correspondents are paid by the amount of space they fill, about one anna an inch. Some of them are, however, content to be paid with only stamps, writing material, and the newspaper they write for. The correspondents send to the paper, every week, whatever of moment happens in their localities.

Not infrequently printed instructions are sent out to correspondents telling just what kind of news they should send to the office. Here is a copy of "suggestion" issued by *Advocate*, Laurel, Nebraska, for the benefit of its correspondents.

'CLASSES OF NEWS DESIRED

Improvements—New houses and barns and other buildings, good fences, lighting and power plants, new breaking of considerable acreage, additions and improvements. Give name of owner, occupant if a tenant, and workmen employed.

Live stock—Shipments of stock both in and out, with details of weights, time fed, price received, etc., if possible. Preliminary and sales of fancy stock are particularly valuable.

Public Matters—The election of school and township officers, resignations. Officers of semi-public associations: literary societies, clubs, insurance and telephone and similar associations. Meetings of such societies should be announced when the paper will reach readers in advance of the meetings. When meetings are important give actions taken.

Fires—Give owner, and occupant if a tenant, cause of fire, amount of loss and insurance. If none, so state.

Accidents—When loss or injury is sustained. Give full facts.

Crimes—When of a serious or important character. In smaller matters only when arrests are made. Be very careful to state only the absolute facts of record or capable of proof of your certain knowledge.

Sickness—Only when serious or contagious.

Deaths—Give names of persons and cause of death. With old settlers and well known persons, if possible, give brief biographical sketch.

Storms—When causing losses. Ordinary weather conditions are usually much the same throughout the country and are not sufficiently important to make news.

Crops—Condition of crops may be noted at critical periods. Records of threshers, giving owner's name, size of piece and bushels per acre, name of thresher. Corn crops when good or remarkable.

Feeding Operations—An account of who are feeding live stock, age and weight of cattle, where obtained and at what price, breed and duration of time feeder expects to keep cattle on corn.

Births—Name of Parents, date and sex of child.

Schools—Date of opening or closing, name of teacher. Any interesting occurrences: entertainments, etc. Announce dates as far in advance as possible.

Fakes—Will not be tolerated. Reliability and accuracy are of the utmost importance. Items of romantic or novel character are welcome when well authenticated.

Neighbor and News—Under this head comes visits of persons from a considerable distance, or trips of residents to distant points. Also many other interesting items. Mere calls among close neighbors are not of sufficient importance to make news.

Who? When? Where? and if possible Why? are the questions to be answered fully in each news item. The name, John Smith, may not in all cases answer the question, Who? It may be necessary to say, "John Smith, a brother of Peter Smith of Laurel who lives at Burlington, Iowa." Do not leave unanswered any question that the item might cause to arise in the mind of the reader.

Telephone—In case an important item comes to hand after your weekly letter has been sent and before Wednesday evening use the telephone if possible. Charges will be paid in this office.

SUGGESTIONS

Do not leave your post unguarded. If you

are to be absent arrange with some one to fill your place temporarily. Something important might happen while you are away and your paper fail to get it.

Do not hesitate to write us for any information or help that you may desire. The Advocate will do anything in its power to help you make your representation of your district the very best possible.



Miss Vera Hollen Editor Publisher of a
Progressive Country Paper The
Elion Forum Eldon Iowa

Come in and see us. We are always glad to meet and talk with our representatives. Let us get personally acquainted.

The letters from the correspondents serve to make the paper a perfect mirror of every thing which has happened to everybody in the community. These letters which are written upon the theory that there is no desirable flattery like that of the printer's

ink, mention a great many names. All ambitious publishers, in truth, aim to print in their papers the name of each of their subscribers at least once a year. This, I need hardly point out, is in accord with the unwritten slogan suggested by the journalistic genius of the country press "Names names, the more names the better."

The country public does not wish to read highly colored sensational news, such as is featured by large city dailies. Consequently one does not find in the country paper long accounts of the latest political and social scandals, prominent suicide, daring robberies or lynching "bees." This is far from saying that there may not be occasionally items of questionable taste. What I mean is that the sensationalism of the metropolitan sheets makes the sensationalism of the country papers seem like innocuous infant's food. Or, to change the figure, the sensationalism of the rural press compared with that of the metropolitan yellow press, is like measles compared with smallpox. "There is little space for crime" observed to me the editor of *The Homer Star* Homer Nebraska, to flaunt its gory head in our paper. Its head lines do not flare across the page and it leaves to other fields the four per cent sensational news and deals with the ninety six per cent that makes up the everyday life of the average person.

One of the requisites for the success of the country paper is accuracy of news and the ready willingness to "back up" to get into the path of truth, when shown to be in error. It is said that *The New York Sun*, which had for its motto "If you see it in *The Sun* it is so" once announced the death of a man. The next day the man called on Editor Dana and asked that he correct the statement. Dana got a copy of the paper, read the item looked at the man and shook his head solemnly.

"I can't change the statement. If *The Sun* said you are dead you are dead. That's all there is to it."

But I'm not dead, as you can see for yourself. I want that item corrected.

"Sorry, but *The Sun* can't take back any thing. I'll tell you what I'll do, though—I'll put you in the birth column tomorrow."

Dana—there is none like him in American newspaperdom before or since—might take such a position and 'get away with it.' But a country editor cannot. If he makes a

mistake, he corrects it promptly. He dares not to be consistent at the expense of truth. "Happy is the man who can laugh he knows tent and right" is the wise saying of a friend editor of mine in southern Iowa.

The boast of the bucolic publisher is that his publication is 'the home paper fit to go into the home.' He not only keeps his columns clean, but the pabulum he furnishes his readers is most vital and often entertaining. The Country Weekly with its usual eight pages and seven columns each furnishes a varied bill of fare. Besides the news about its own community and of neighboring communities it prints pictures, of course, occasional cartoons, correspondence, a half column of jokes, a miscellany for the woman, a musical selection in plate, half a page of world news, information of value to the farmer, good syndicated fiction and *belles lettres*. There is something of interest for every class of readers.

The news stories—anything printed in the American newspaper, with the exception of the editorial, is a story—is written in clear, vivid and forcible, or what might be called, straight from the shoulder English. There are no decorative frills, no attempts at fine writing. The dominant note of the country press is gossip. And "it is the gossip quality which makes the country weekly", in the opinion of Mr. Fish, the President of Western Newspaper Union, "the most interesting journal for its size and weight in the world."

Come right down to bed rock of facts, and you will see that gossip is not necessarily vicious or back biting. Explains Mr. Fish,

"It is just easy, pleasant, half confidential chat, about people we know or people doing the sort of things we do every day. It is the gossip quality that makes the things interesting that we read or hear. It is the human side of life, which is the only side we can all understand a little. Queen Mary always carries an umbrella, rain or shine, and lately I as had to have her dresses let out at the waist because she is getting stout. John D. Rockefeller is a Baptist and wears a wig. President Harding plays cards and golf in his shirt sleeves. Thomas A. Edison wears shoes so loose he can take them off without touching them with his hands and from collar to socks will not have a tight thing on his body—all that is gossip and is interesting. Old Samuel Pepys' *Diary* was all gossip. How well, whose *Life of Johnson* marks him as the greatest biographer of literature, did nothing but

gossip and not always with the kindest motives."

Though the country paper has the strong flavor of gossip, it does not necessarily fill its columns with lies. Gossip, as already suggested, does not mean license to distort news facts, or assassinate character. Accuracy for the most part, does aim to form a part of the editor's code of ethics. No one will, of course, claim that the rural press is perfect in the presentation of news. The *American Press* of New York City, intimates that newspaper "lies" are the public's lies.

'Newspapers will be perfect in this respect when the time arrives that editors and reporters will not have to go to the public to get the news. The facts in news items are dug out of people who are supposed to know them. When they appear in the paper, and are found to be untrue or misleading, it is practically always the fault of the person or persons to whom the reporter or editor went for his facts. This is particularly the case when you find inaccuracies in country newspapers.'

'And it isn't to be wondered at when it is remembered that if you are a judge, you cannot get the same story of an event twice from a half dozen eye witnesses all under oath, when not one person out of a dozen will correctly repeat a remark made in the presence of all of them.'

"Talk accuracy to an editor and you insult him." Because that is already the high aim of the vast majority of them."

George Fitch once wrote a vest-pocket essay on 'The Editor.' As a practical journalist—the word journalist, by the way, is 'unprofessional in America'—Fitch's serio comic words upon the editor can scarcely be improved upon.

'It is the editor's duty to feel the pulse of the world and hold the stethoscope to business, to assist at the birth of history, to translate the present, refute the past and arrange the future, to illuminate ignorance, reward merit, put the spot light on villainy and pull motor on reform, to make statesmen and desiccated demagogues, to elect presidents crown heroes and secure bigger salaries for baseball pitchers, to act as an alarm clock for public opinion, as an elevator for political candidates and as a goat for every man who says something in a careless moment and who repents too late by declaring that he was misquoted to enliven truth, annihilate error, to bring the national tear for great misfortune and the national laugh at great foolishness.'

In spite of the decline of the editorial page, an editor—even a country editor—is

two steps higher than any other man in the community. His, as *Philadelphia Public Ledger* proclaimed, is the most difficult job on a newspaper. However, the work of the country editor on a small country paper is very different from that of his rival in a big city daily. Nearly half the country editors publish no original editorial articles, and when they do, the editorials are neither scholarly nor profound. I have put many an hour reading these editorial outpourings. They have made me swear, laugh, and roar over them. They are just superb mush, exquisite platitudes, most obvious of obviousities, that even a psychopathic missionary or an illiterate district magistrate in India could think of. Their authors seem to be proof against new and original ideas. They are dolorous calamity howlers, messiahs in general practice, or professional boosters of their home towns. Their "views" are safely within the intellectual grasp of their clients, and what is still more noticeable, within the scope of their prejudices and passions. Their single purpose is to promote community enterprise and community spirit. Their one idea is to deal only with local questions or the local ends of larger issues. A few of them, of course, belong to what may be called the special class of illuminati. Their number is, however, pitifully small. The vast majority of the country editors is committed to the delightfully futile creed of 'Good Lord! Good Devil—I have got friends in both places.' "If the editor is intelligent," a craftsman of the profession informs me, "he avoids personal discussions, avoids getting at sword's point with his community. As a rule, he supports and advocates everything for the betterment of the community and so he gets substantial moral and financial support. If he talks or writes politics he is judicious about it the same as to religion. The country editor, therefore, needs to have no serious problems. Life with him runs along in a pretty smooth channel." In short, the editor is a successful prudence on two legs.

However I may disagree with his namby-pamby editorial policy, I like the country editor. Years ago I used to earn my bread and butter in America as 'devil in a country printing office.' I stick by the editor. He is a man of great resource. His sense of business organization, for instance, is nothing short of marvellous. Sixty years

ago, I was told, country journals used to be printed on hand presses one page at a time. It would take two hours to print a few hundred papers. "Today, the modern daily newspaper in the small city, with its up to date stereotyping outfit, and its electrically driven press will print 10,000 forty-page papers in half an hour and they will be distributed to every subscriber within the town limits in 40 minutes."

Sixty years ago, as any old timer could tell all type was set by hand. To day, more than nine tenths of the newspaper is set by machine. "In those days if a printer could set a column and a half of news matter by hand, he was considered an expert. To day, if an operator setting news matter on a small town daily, doesn't get from 12 to 15 columns of type out of his machine, he is not classed as more than fair. If he turns out 20 columns he is a wizard. But there are quite a few wizards."

The modern village newspaper office—village is the ordinary country town—has almost every up to date mechanical equipment: paper cutters, job presses, numbering machines, perforators, stapling machines. I know of one such office which has its own radio telephone flashing out latest news and market quotations. The bustling editor of the office is the embodiment of modernism. No wonder he has the following motto, in heavy black type, over his large flat topped desk:

To Hell with Yesterday!

What's doing To day?

An editor cannot live on subscription list only, as he has seldom more than two or three thousand subscribers. He depends for his profit on advertising, which is the life-blood of the publishing business. Sometimes the local merchants will send their advertisements to their editor, but more often they will bang in, give him just a few notes, and ask him to write out the entire advertisement. It requires tact—bushels of it—to prepare selling copy. Some of the advertisements I have seen are classics of their kind: they are the last word in cleverness and selling force.

The newspaper, in the argot of the day, "delivers the goods", gets business for its advertisers. The journals, which have an established reputation as a medium of advertising, charge for their space at the rate of about one rupee and a half per column inch.

Foreign critics have often remarked that the American newspaper editor is a money-making machine, that his sole business is to cage dollars as many and as fast as he can. The assertion is too sweeping. There are black sheep in all callings but to lump all newspaper publishers together, and to indict the entire press as being commercialized is to show lack of discrimination. Moreover, commercialized newspapers mean in this country that the press is able to make its own living. *New York Times* comments in a recent editorial,

The American way is for a newspaper so to build up its repute for fullness and fairness in printing the news, for honesty and public spirit in advocating good causes, for independence and integrity in the conduct of its own affairs that it wins confidence and secures the patronage needed to make it a going concern. The taunt of commercialization is really a tribute. It means that the newspapers have demonstrated their usefulness to the public and have received the appropriate reward.

The country editor, no less than the editor of the metropolitan journals, is a good financier. He knows how to make his business yield a fair profit. He has to Twenty-

five years ago the poverty of the American country publishers was proverbial. They were regarded somewhat as an object of charity. They received in payment of subscriptions, wood, potatoes, apples, meat, honey, any commodity in fact which could be of household use. Papers could hardly keep alive. All that is now changed. Country journals are put on a sound financial basis. The editor must "make" money. He has an extensive office equipment costing all the way from ninety thousand to a hundred thousand rupees. It is to his interest to see that the net returns amount to fourteen or fifteen thousand rupees a year, and he is not often disappointed. The publisher of a rural paper rarely becomes wealthy, but even in a small restricted country field, he clears annually from six thousand to eight thousand rupees.

After all, the real joy of a newspaper man cannot be said to be in his golden dollars. It is in the opportunity to spend himself freely it is in his work—work that delights, fascinates, educates, and inspires. What greater reward can a man have than this?

THE RESCUING OF CIVILIZATION

By A CHINESE OBSERVER

MUCH misunderstanding and confusion have been caused and is being caused in the world by the loose application of words or by their superficial and incorrect apprehension. To prevent any such misunderstanding to arise, it will be advisable to clearly define what we mean by civilization.

Now what is civilization?

Is it as is commonly perceived or stated, the sum total of a stiff white collar, white skin, patent leather shoes, soap, safety razors, tramways, electric wires over ground, underground and under the water, theaters and shows with indecent performances, the laxity of all morals in sexual matters, daily mails with largest circulation, automatic pistols, vacuum cleaners, lunatic asylums, inebriates, homes, jails, prisons, sham, humbug, hypocrisy,

lies and sundry other similar treasures and concomitants of the much vaunted western "civilization"?

Should the answer be in the affirmative, then upon their own showing the western races were uncivilized but yesterday, for they had none of these things. But where is the man who will boldly and unequivocally declare that an age which produced a Shakespeare was uncivilized, or a Raphael, Murillo, Tintoretto, Leonardo da Vinci, Michael Angelo, Luther, Galileo, Descartes, Pascal, Dante, Newton, Kepler, Goethe, or to go further back a Plato, a Sappho, Pericles, Socrates, Aristotle, Virgil, Horace, and a legion of other intellectual and moral and artistic giants the equal of whom have not been seen since.

Was an age uncivilized that could and did produce a man and philosophy like Buddha and Buddhism, Confucius and Mencius?

The first thing to remember is that mechanical progress or technical advance has nothing to do with civilization.

Whether you can turn on a handle in your bathroom to obtain hot or cold water or whether you obtain it by other means as the old Romans, for instance, did in their bath-rooms, which, by the way, were much more comfortable and luxurious, as the excavations in Pompeii show us, than ours, is most certainly not a determining factor in measuring one civilization with another.

Whether you can kill your enemies by sword or javelin as the ancients have done, or whether it is done by submarines, airbombs, repeating rifles, poison gas and other abominations of the western world, is surely no criterion by which civilization can be determined.

Or is it?

Whether you can travel and send your merchandise by luxurious steamers or by galleys and sailing vessels as the merchant princes of the ancient world have done, is surely no test of the degree of superiority of one civilization over another.

Has there ever a greater or more decisive act been performed by any modern element than the discovery of America by Columbus in wooden small sailing ships? Or the circumnavigation of Africa by Hanno an Asiatic, or the extended and profitable trading services in small boats of the ancient Phoenicians? And what about the accomplishments of the Vikings in their miserable boats, of Eric the Red who even before Columbus set foot in the New World.

Has Humanity really progressed?

Are we to day more civilized, more happy, better, than the men of yore? Persistent and loud are the declamations of admirers of western civilization in affirming this. But to many a thoughtful mind it seems that we cannot boast of much real progress.

Contrast of ancient and Western Civilization

With and in spite of telegraphs and telephones, railways, typewriters, submarine cables, the business men of the western world are not more honest but less, than the people of India and China are and ever have been.

They are not more clever but only less scrupulous than men in the East.

With and in spite of sociology, churches, missions, theologians, archbishops, codified criminal procedures, daily and weekly and monthly and quarterly papers and magazines, crime is continually on the increase with a speciality of the Western World thrown in for good measure juvenile crime! And Chicago and New York and San Francisco Paris and London and Berlin, the supposed and oft proclaimed centers and seats of modern civilization are notoriously the most wicked, the most criminal, the unsafest, the most unmoral, and most brutal places in all the inhabited world.

With and in spite of Alliances, Treaties, Hague Conventions, Conferences, League of Nations, and what not, wars have not diminished either in number or ferocity, but the very contrary is the case, as everyone knows and admits.

With and in spite of colleges, secondary and higher education, newspapers, lectures, freedom of thought, democracy, a *harmonious working and living together*, the only sure test of civilization (sic), has not been brought about, but the contrary is the case. We hear everywhere in the western world, whether it be blessed with monarchy or with a republican form of government, whether it has protective tariffs or free trade, whether it is protestant or catholic or orthodox, of class wars, rising tides of anarchy, insubordination of youth, ever recurring labour troubles and industrial crises, unemployment and Bolshevism, which threaten to destroy and swamp the western world.

What a crushing commentary upon all their much vaunted superiority and progress.

As far as we know the ancients in Asia were clever or stupid, brave or cowardly, rich or poor, contented or dissatisfied, peaceful or troublesome, exactly as individuals are to day.

Human nature has not changed.

But Asia had greater architects poets, philosophers, sculptors, teachers than the western world has ever produced. What an eloquent admission of their paucity of ideas is the fact that the western races had to come to Asia to get a religion at all. Judaism and Christianity.

The existence of all the splendours and luxury and learning and art and poetry and philosophy of the ancient world presupposes

a civilization at least as good and rich and harmonious as any existing to-day.

The Puzzle of the East

But here we come upon the melancholy fact that the Asiatic civilizations have either disappeared altogether or become stationary. The Assyrians, Babylonians, Phoenicians, Hittites, Sumerians, Egyptians, have disappeared, the Chinese, Indians and Persians have either become stationary or retrograded.

And the leadership of the world has passed unto the race of the erstwhile barbarians.

Why?

We shall find a reply to this question further on. Meanwhile it is important to bear in mind that success does not necessarily mean progress or laudable achievements, that it would be worse than folly to imitate the western world; that to adopt their standard of civilization would indeed mean the irretrievable ruin of civilization altogether.

"By their fruits ye shall know them," said the great and noble Asiatic Jesus, the God of the western world.

The Bankruptcy of Western "Civilization".

Applying the above infallible test of Jesus to western "civilization" we arrive at very disconcerting though plain conclusions.

In 1914 some of the western nations combined against other western nations. Beneath all the flood of lies with which the world has been inundated, the real cause of that gigantic crime emerges clear as a crystal—it is commercial and political rivalry.

The Allies proclaimed loud and often that their only reason for going to war was their unselfish desire to "establish a world where justice and truth shall reign and prevail, to create a world safe for democracy, to abolish the dominion of one race over another, to do away with secret diplomacy, to do away with militarism and standing armies, to remake the map of the world according to the 'sacred' principle of the self-determination of nations." They also assured us that this has always been their heart's desire but the wicked Germans with their militarism and autocracy would not let them carry out their noble designs, and that, consequently, they had to decide to crush "Prussian Militarism".

Owing to a number of causes, not very creditable to the Allies nor in conformity with their high sounding principles, they did crush the Germans and immediately they

started reconstructing the world—according to their real ideals, not the professed ones.

"Nations and peoples were not to be bartered away without their consent"—so they transferred Alsace-Lorraine from Germany to France, Posen from Germany to Poland, the Trentino from Austria to Italy without asking the people concerned.

"No race was to rule over another race"—consequently they dismembered Austria-Hungary, handing over to the newly formed states of Checho-Slovakia, Yugo-Slavia and Greater Roumania large parts of Austria-Hungary and transferred to them millions of Germans and Hungarians. True, to save their face to some extent, they held plebiscites in some areas, but, when in spite of their bullyings and intimidations and pressure of all sorts the people nevertheless decided against their wish or policy, they did not respect the "will of the people". The most flagrant example of such brutal treatment of defenceless peoples is the classic example of upper Silesia. This part was one of the richest parts of Germany in mineral wealth and, consequently, plebiscite or no—plebiscite, democracy or no democracy, lofty ideals or not, it was transferred in spite of the plebiscite to Poland, the subservient vassal of France.

Ireland, Egypt, India and Kemal Pascha appealed to the newly propounded holy principle and "undeniable right" of self-determination of nations and asked for independence and liberty. They got a reply by big guns, armoured tanks, war and devastation and cynical replies.

Then Ireland and Egypt and Kemal Pascha provided themselves with the same arguments, and replied with them. That was effective. They got what they wanted.

India is still waiting.

Militarism was abolished in the following manner.

The reconstruction of the world.

Before the war Germany in time of peace had a standing army of 550,000 men. Germany is beaten, vanquished, chained and enslaved, yet France has a standing army of 800,000 men.

Austria-Hungary before the war had a standing army of 300,000 men, the states that have been carved out of Austria-Hungary and Greater Roumania have today a standing army of a combined strength of over one million men.

Thus has militarism been abolished

America, the "Great Democracy" of the new world, as she is euphemistically called, had, before the war, a standing army of 100,000 men—on paper. Today she has a big army which will be increased in the near future according to official declarations of General Pershing and the Secretary of War.

Since Prussian militarism has been abolished, the only obstacle, mind you, to the peace of the world, there has been a succession of wars.

This is the civilization of the western world lies, phrases, sham, humbug, honto force.

East and West

Let us now once more ask the question, why has the leadership of the world passed from Asia to Europe, why has the harmonious civilization of the East been supplanted by the dissonant civilization of the West, why have intellectual and spiritual possessions been relegated to the background, to give precedence and first honours to mere and crass material things, why in one word, has the West subjugated the East, destroying thereby all that is good and lofty and permanent and universal and eternal?

There are many causes. Yet it is not necessary for us here to investigate subsidiary causes, let us rather concentrate on primary causes.

The Eclipse of Asia

All civilizations that exist by the sword perish by the sword. This inexorable law of human existence and human progress was clearly enunciated by the great Asiatic Jesus and amply demonstrated by the history of the world. All civilizations perished because they existed by the sword and all that the sword implies. India and China alone survive because their civilization has never been a civilization of the sword.

And it is here that the future hope of humanity is to be found, with one very important qualification.

Though they who live by the sword shall perish by the sword, in the meantime they can tyrannize over and subjugate other and higher civilizations.

The Chinese and Indian civilizations are essentially a civilization of harmonious cooperation, it is a civilization of intellectual and moral possessions as against m-

terial advantages and outward mechanical progress. But they overlooked the essential fact that the world in which they lived was a world wherein dwelt fierce and warlike tribes, they overlooked the necessity of providing themselves with means of defence against alien invasions. They went asleep. And yet they survived, which is the most eloquent testimony and unanswerable argument of the superiority of their conception of life and human society.

But the time of sleep and slumber is past, they must wake up, holy and righteous principles must once more be set up as the ruling and guiding principles of humanity. Civilization must be saved, else it will be submerged by the cataclysm threatening from the western world.

THE CALL OF DUTY

The world is at the parting of the ways. What has been is passing away or has already been submerged by the earthquake of the last war. What shall be, has not yet appeared. Civilization as interpreted by the western nations is wrecked, politically, economically, socially and morally.

Formerly the Balkans in Europe were considered the Powder Magazine of Europe, and they certainly were. They ceased the Russo-Turkish war of 1878, the Serbo-Bulgarian conflict of a few years later, to be followed by the Turko-Greek war a few years later, the annexation crisis of 1908, the first Balkan war of 1912 and the second Balkan war of 1913, and last but not least, the great war of 1914. And yet the wisdom and justice of the western world multiplied and extended the Balkanization of the whole world.

War follows upon war since "Peace" has been established in Paris in 1919. Revolutions and risings, disorders and unrest is the order of the day. All the while the ideas of the self-determination of nations so recklessly and unscrupulously and dishonestly launched into the world, are stirring up new latent forces which no phrases and specious promises will be able to keep down for evermore.

Huge standing armies, enormous amounts spent on new armaments of more deadly effect than even in the last Christian war, eat up the very life of nations already hankrupted by the last war.

Though millions of men have been murdered (as the present condition of the world testifies) in the last

millions of unemployed, who were promised a better and more just world, and this in spite of the fact that devastated areas have to be rebuilt, an appalling shortage of houses in all civilized countries which beggars description have to be made good, the destruction in all spheres of human activity on a scale unprecedented in the history of the world must be repaired and reconstructed, roads, railways and factories rebuilt. What a contradiction, what a commentary upon the wisdom, justice and superiority of western civilization.

Enormous amount of work to be accomplished, yet millions of willing workers reduced to idleness and starvation. Money and currencies and means of exchange of trade reduced to a huge but tragic joke, factories idle, shortage of food in many countries, excessive surplus in others, stagnation of trade all over the world, the greatest crisis in shipping ever experienced, communist risings, who maddened by the want and misery and hopelessness of their outlook, want to rob and kill and destroy, and drown Europe in blood.

Family ties loosened everywhere in the western world, parental authority flouted, class hatred intensified and increasing, the social order tottering everywhere, the rising tide of anarchy and social disorders threatening the very existence of human society,—this is the true picture of the western world.

Marriage ties considered a temporary convenience, to be thrown away whenever desired, sexual licentiousness undermining the foundations of society, the exhibition of all that is suggestive, lewd and tending to excite erotic passions, women abandoning themselves to frivolous and indecent practices in dress and dance and general behaviour, appalling number of divorces, sexual disease rampant, falling off of church attendance, their literature degenerate, their art a willing

tool of their erotic passions, in brief whether we look upon the western world from a political or moral or social or economical point of view, we see that their civilization is bankrupt and who with their lawlessness, brutality, alcohol and firearms, immorality and want of honesty, deceptions, lies and greed have corrupted the face of the earth.

Their civilization stands, indeed, self-condemned.

THE FUTURE

What shall be? Shall the world be engulfed in a cataclysmic upheaval of endless wars, shall humanity be crucified on the altar of greed, selfishness and money, shall the strongly armed but immoral and destructive races of the west rule and subjugate the rest of the world for the benefit of a few?

Let us turn to the past, the past of Asia. Let the whole and the better part of the world draw inspiration at the fountain of the great past of Indian and Chinese civilization, return to their poets and philosophers and sages; let us assiduously rebuild the world on a new basis, the basis of the ancient civilizations of India and China, harmonious and peaceful living and working together for cultural ends.

Let these two great civilizing forces and agencies in the world, China and India, join their spiritual forces in order to save the world from the supreme calamity that is threatening it from the west.

The western Nations call Jesus the Light of the World. Thus the light of the world upon their showing came from Asia. All learning, all philosophy, all religions, all sciences come from Asia or have their root there.

And if India and China will wake up, then once more the light of the world, the saving of civilization will come from Asia.

Whether the Filipino is capable of self government will depend wholly upon the extent of his oil fields.—*Baltimore Sun*

Red Russia has abolished God, but God is more tolerant.—*Greenville Post*

One of the triumphs of democracy seems to be that the minority has the say and the majority has to pay.—*Brocklyn Eagle*

People would have better health if they would remember that the stomach is a work room and not a play house.—*Colorado Springs Gazette*

When we helped France in the war, she said she owed us a debt which she could never repay. It begins to look as if she meant it.—*New York American*

ALANKARA LITERATURE

On the above subject we have received the following three books

SANSKRIT

I *VAKROKTI JIVITA of Rajanaka Kuntala with his own commentary, edited with critical Notes and Introduction by Sushil Kumar D, M A D Litt and published by N C. Paul, B A, 107 Mechuaia ar Street, Calcutta* Pp 120

SANSKRIT ENGLISH

II *SAHITYADARPAṆA of Visvanatha with Notes on chapters I, II, and X, and HISTORY OF ALANKARA LITERATURE by P I Kane M A, J L M Published by Pandurang Tannar Kanne, 19/1/19, Wadi Front Chandel, Gurgaon, Back Rail, Bo 11, Pp CI \ \ \ + 61 + 502 + 112 Price 1 : 6*

ENGLISH

III *STORIES IN THE HISTORY OF SANSKRIT POETRY by Sushil Kumar D, M A, D Litt, Vol I Lanzo } Co. 48, Great Russel Street, London W C Pp XI + 376 Indian price P 8 Foreign price 10s 6d*

Let us take them up one by one

I

The Vakroktijivita

In the field of researches on Sanskrit Poetics Dr Sushil Kumar De has now established for himself a position by his thoughtful contributions. We welcome his present publication, the *Vakroktijivita* Rajanaka Kuntala or Kuntala is better known to scholars as the author of the *Vakroktijivita* (*Vakroktijivita kārṇ*). He flourished between the middle of the 10th and the middle of the 11th century A D. He established a different school of Alankara literature called *vakrokti*. *Vakrokti* an indirect speech signifies 'a mode of expression with charm given to it by the skill of a poet (*rai laghja bhāṅgi lhaniti*) and is quite different from the ordinary mode of speaking. This *vakrokti*, according to Kuntala is the 'soul' or life of poetry. He has fully explained this in his *vakroktijivita*. Once this work held a unique place in Sanskrit Poetics, but gradually as time went on it lost its former position, and was utterly misunderstood by later writers on the subject. Our best thanks are therefore due to Dr De who has partly rescued it from that regrettable state as he has already done with regard to the fourth chapter of Abhinavagupta's commentary on the *Dhvanyāloka*. The *Vakroktijivita* is complete in five chapters of which only

the first two are now edited in the volume lying before us and for want of sufficient materials the other three chapters have not been brought out. The editor could not procure any complete MS. This edition is, however, based on two defective transcriptions prepared from a MS in the Government Oriental MSS Library, Madras. The MS itself appears to be incomplete and there are considerable gaps in it. In spite of this we think, the editor could easily give us in his well written Introduction a tolerably correct idea of the third and fourth chapters of the book, if not of the fifth chapter also as Mr Kane has done by using a different transcription of the same Madras MS. He says there is sufficient material for it. (See his *Saṁskṛtaśāstra* pp LXXIX ff.)

The book is edited critically, the quotations are traced through with a few exceptions and Kuntala's theory of poetry has been dealt with in the Introduction in a masterly way.

There are some Prakrit verses in the work and some of them as printed, are apparently defective. In some cases, however, their actual readings could easily be restored or suggested. Take for instance verso no 58, p 34. It runs

कचचचच इति विविच कोचचचि

विचाकोचचमाविचचचचि ।

कोच च कोचचचोहि विचचचो

विचिचिचचचो जचच चचचचो ॥

Here *कोचचचोहि* is translated by the editor as *कोच चचोहि* but obviously it can not be so the true Sanskrit equivalent being *कोचचचोहि*. The verse, however, requires here *कोचचचोहि*. Accordingly the reading in the original should be *कोचचचोहि*. Again, the compound word *विचा चचचचि*, line 2, being an adjective of *कोचचचोहि*, or *कोचचचोहि* as suggested, must be in the feminine, and so the actual reading cannot be but *विचा चचचचि*. There is one point more. The verse under discussion is composed in *Madrasa*. But its fourth line has been quoted later on once more (v 80, p 93) with a different reading *विचिचिचचचो जचच चचचचो*. The Prakrit used here is clearly *Sauraseni*. It is to be noted that the *च* in *विचिचिच*

le d in this case In which if these two Prakrits the verse was originally composed is a question which requires an answer

In the verse 'यमद गीरि' no 24 p 66 यमद must be यमत in Sanskrit and never यमादि as the editor has suggested Nor can the reading गीरि be accepted, for according to Prakrit it must be corrected as गीरि The words कद्व and दख in verse no 60 p. 84 should also be कद्व and दख respectively

There is a word दधंय (p 52) in connection with Bānabbattas (or Bhatta Bānas) name What does it mean? Should it not be दधंयति?

We wish the author had given us two indices more separately, one of the Prakrit verses and the other of the quotations not yet traced

We are sorry to say that the printing is very bad There is a large number of misprints, some of which are due to old or broken types, while others apparently to carelessness of the proof reader In the first chapter only (pp 1-59) we have noticed more than forty misprints, yet there are no errata

In conclusion we want to suggest to Dr Narendranath Law, the Director of the *Calcutta Oriental Series*, in which the present volume is included, that both the printing and the get up of the series should be improved.

II

Sahityadarpana

Neither the book nor the editor requires any introduction *Sahityadarpana* is a standard work in Alankara literature and Mr Kane's notes on different *Katya*s are well known to students of Sanskrit He has been a student of Sanskrit Poetics for over twenty years That so much of his time and energy has been spent successfully is clearly evinced by what he has given us in his introduction The special importance of the present volume lies in the *History of Alankāra Literature* contained in it covering 180 pages printed closely in small types It is divided into two parts The first part gives "an account of the important works on the *Alankārasāstra*, a brief analysis of the contents and the chronology of writers on the *Alankārasāstra* and other kindred matters" The second part comprises "a review of the subjects that fall to be treated under the *Alankārasāstra*," attempts "to show how from very small beginnings various theories about Poetics and literary criticism were evolved dilates "upon the different aspects of an elaborate theory of Poetics and traces 'the history of literary theories in India These things have been

dealt with deeply and at a considerable length The Introduction contains in the end a long list of authors and of works on the *Alankārasāstra*, both known and unknown, numbering not less than 872, those of Dramaturgy and Erotics being excluded

The author should have divided the list into two parts, one for the names of the authors and the other for those of the works He should have given also a full general index to the valuable Introduction, so that it could be easily utilised There is no index of the authors and works quoted in the original book We wish he had given us another index for all the quotations either in prose or verse The untraced quotations require a separate index The sources of the quotations in Chapters I, II, & X should have been given, if found, in the same way as has been done in the remaining ones No abbreviations of the MSS used for the edition excepting only three, *l* *ll* *g* are explained The Prakrit portion shows that it required a more careful attention

In spite of all these minor defects, judging by what we have received from the learned author in his introduction, one must say that his present volume should be read as a standard book on the subject

Could not the Introduction part be published in a separate volume?

III

History of Sanskrit Poetics

Dr Sushilkumar De intends to write a comprehensive history of Sanskrit Poetics It will be complete in two volumes The first volume is lying now on our table It "deals with the preliminary but important question of chronology and sources, on the basis of which the second volume proceeds to set forth the history through its divergent systems and theories" This volume corresponds to the first part of Mr Kane's Introduction to his *Sahityadarpana* referred to above Here at the outset the learned Doctor discusses the beginnings of the *Alankārasāstra* and arrives at the conclusion that "it started as a separate technical discipline from about the commencement of the Christian era and probably flourished in a relatively developed form in the fifth and sixth centuries A D The course of this development is unfortunately hidden from us, until it emerges in a more or less self-conscious form in some chapters of Bharata and the *Katyalankāra* of Bhamaha" (p 22)

Then he takes up one by one all the prominent authors on the subject from Bharata down to Jagannatha critically discussing their dates and mentioning their works and the commentaries thereupon He also gives a complete Bibliography under each head clearly

showing thereby the different editions and MSS of the works. Minor writers on Alankāra numbering not less than 105, and anonymous works numbering 48 have also been noticed so far as the materials were in the hands of the author.

We are extremely glad to go through the book.

which throws a flood of light on the chronology of Alankāra literature and brings a lot of old things to light. Every student of Alankārasāstra should remain thankful to Dr. Dā and Mr. Kane for their most valuable and interesting contributions to it.

VIDHUSHAKHALA BHATTACHARYA

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book reviews and notices will be published.—Editor, M. R.]

ENGLISH.

INDIAN TEACHERS OF BUDDHIST UNIVERSITIES.
By Phasirananath Bose (1923)

Too little is known to the general public about the ancient Indian seats of learning, and about the great scholars that proceeded from these 'Universities', as they may well be called. Phasirananath Bose of Visvabharati Sanskrit-niketan, has therefore done good service by collecting, in this well written little volume all the available materials on the work done by Indian Pandits in the Buddhist Universities of Nālanda, Vikramasila, Odantapura and Jaggadala. These learned men held a constant intercourse with Tibet, translated numerous Sanskrit works into Tibetan, and frequently visited Tibet spreading there not only Buddhism, but also Indian learning and culture. Of all this the author has given good information, based on the authoritative works on Tibet and Indian Tibetan relations. We only wish, he had told us a little more about the contents of the books of which he has only given us the titles. The book, which forms a volume of the Asian Library series of the Theosophical Publishing House, Aligarh, Madras, is well printed and excellently got up.

M. WINTERMIZ

SPEECHES AND DOCUMENTS OF INDIAN POLITICS.
2 Vols. Edited by Prof. J. B. Keith (Oxford University Press, 2s. 6d. each.)

Students of Indian politics and the constitution and all students of Indian history generally will

be grateful for these two new additional volumes in the *Indian Politics* edited by Prof. Keith who is already well known to Indian readers. The volumes contain practically all the important documents illustrative of Indian policy from the days of the East India Company to our own time the last extract being the speech of the Duke of Connaught delivered the other day on the occasion of the inauguration of the Indian Legislative Assembly. The extracts are particularly full with regard to the last few years in which we have had so many important incidents in the development of the Indian constitution. We have copious extracts relating to the recent Reforms including the full text of the Government of India Act of 1919.

THE COMING RACE. By Nalinikanta Gupta.
(Arya Publishing House, Poona 14/6)

The volume consists of a series of essays on the subject of the evolution of a superior race which is to come on the earth—a race of supermen who will represent a better type of humanity than the specimens we have seen till now. It is interesting to note that in his appreciation of the superior races of men, he does not grow enthusiastic over individual heroes so much as on the general level of the human race, at least of the civilised part of it.

ASPANA. By M. Srinivasananda (S. F. F. Press, Mysore 2/6)

A series of prayers full of fervent devotion expressed in language which is as attractive as it is full of feeling.

P. SESHADRI.

THE INDIAN ARBITRATION ACT (ACT IX OF 1899) By Gopaldas Jhamatmal Adani, Pleader, Judicial Commissioners Court, Sind, author of *Law of Arbitration in India, etc* Pp 235 Price Rs 10 (To be had of Kayjee Brothers, Bunder Road, Karachi)

In the preface the author says, "The book will be found something more than a mere collection of cases. The principles underlying the sections have been fully explained and the object and scope of each section and provision of the first Schedule concisely indicated." "To enhance the usefulness of the book the rules of the various High Courts made under Sec 20 of the Act and the rules of the Chambers of Commerce in India have been set forth in the appendices. The provisions of the Code of Civil Procedure (Act V of 1908) and the Indian Stamp Act relating to Arbitration and award and the English Arbitration Act 1889 have also been added as appendices."

In a foreword by the Honble Mr Justice Pratt of the Bombay High Court we find among other things the following —

"The case law has been carefully collected and arranged and the author has been well advised to include cases in the unofficial reports. Now that the High Courts habitually refer to these reports, no practitioner can afford to ignore them." "The author should state clearly in his preface up to what volume of each series the cases are included. This has not been done, but the author says in the preface that case law has been brought down to the end of March 1923. This should make the book really useful."

The price of the book is a bit too high but the price of printing and materials has considerably gone up compared with pre war days and this will be a consideration with purchasers.

B C

GANDHI'S LETTERS ON INDIAN AFFAIRS. Publishers V. Narayan and Co, Madras. Price Re 14

This little book contains forty two letters addressed by Mr Gandhi to the public and sometimes to his friends. They deal with various topics of much interest and being written in the pleasant and impressive style of Mr Gandhi they are absolutely free from all academic toughness. The price of the book is rather high.

THE DEFENCE OF INDIA. By Arthur Vincent. Publisher Humphrey Milford Oxford University Press.

The book deals with India's maritime defence, the defence of the northern and north-

eastern frontiers and of Burma very shortly. It concentrates upon the north western frontier and deals with its history, growth and problems.

FREEDOM'S BATTLE. By Mahatma Gandhi. Ganesh, Madras. Price Rs 2 8

It gives Mr Gandhi's speeches and writings dealing with the Khilafat, the Panjab Wrong, Swaraj, Hindu Moslem Unity, Treatment of the Depressed Classes, Treatment of Indians Abroad and Non Co operation.

YOGIC SADHAN. Edited by the Uttara Yogi. Published by The Arya Publishing House, College Street Market, Calcutta. Price as 10

This booklet gives us an idea of the integral system of Yoga propounded by Sri Arambha Ghose. It claims to accomplish much quickly what Hatha and Raja Yoga do by a round-about way. This school believes in starting directly with the Will. "There is no need of Asana, Pranayama, Kumbhaka, Chittasaddhi, or anything else preparatory or preliminary if one starts with the Will. A purified mind will *ipso facto* make for purity of the body and hence the abandonment of Hatha Yoga."

A. C.

THE ORIGIN OF CHRISTIANITY. By Swami Satyananda. Published by L. Chakrabarti, 58 Cornwallis Street, Calcutta. Pp 272. Price Rs 3

There are three parts in the book. In the first part the author describes the historical relation between Buddhism and Christianity. His conclusion is "that John the Baptist was a Buddhist and if Jesus took baptism from him he also became initiated thereby and converted into Buddhist doctrines." P 36

The second book is on the "Life of Jesus". In this book the author tries to prove that the Jews were "a coarse, vulgar and licentious race," and Jesus was born and brought up as a Jew. He describes the scandalous life of Mary, mother of Jesus, but he has not given the name of the real father of Jesus. In "Sepher Toldoth Jeschna" we find the following passage: "Josephus Pandera the Roman officer of a Calabrian legion which was in Judea, seduced, Miriam of Bethlehem and was the father of Jesus" (quoted by Haeckel).

He has quoted many passages from the Bible to prove the ignorance, anger and hatred, hallucinations, anxieties and fears, and insanities of Jesus.

In the third part the author quotes many parallel passages from the Buddhist scriptures to prove "that Christianity owed its origin to Buddhism."

There was a time when Christian missionaries used to hunt after the weak points of popular

religion and their preaching meant nothing but the vilification of Hinduism. The Christian missionaries' always acted on the offensive and the Hindus were on the defensive. But now the tables have been turned.

THE SACRED BOOKS OF THE HINDU. Translated by various scholars. Edited by Major B D Basu, I M S (Retired) and published by Dr Sudhin Banerji, B. B. The Panna Office, Bhuran encari Aarama, Bahadurganj, Allahabad. Annual subscription (Inland) Rs 13.

(a) Volume xxviii Part I (January—April, 1923, Nos 163—166). The Mimamsa Sūtras of Jaimini translated by Pandit Mohan Lal Sandal, M. A., LL. B., Vakil, High Court, Allahabad. Pp 1—169. Price Rs 4 8 0.

The first three chapters of the Purva Mimamsa are translated in this part. It contains also, (i) the adhikaranas, (ii) the Sūtras in Darvasagari character, (iii) the meaning of words and (iv) short notes on every Sūtra.

The same portion of the Jaimini Sūtras was edited and translated by Mahamahopadhyaya Pandit Gangadatta Jha, M. A., D. Litt. and published by the Panna Office in 1916 (Volume V of the S B H Price Rs 10).

(b) Volume xxvii—Part 3 (May—June 1923 Nos 167—168). The Debi Bhagavatam translated by Swami Vijnanananda. Pp 797—896. Price Rs 3.

This part contains the first twenty-two chapters of the Ninth Book and a part of the 23rd chapter.

What the Śrīmad Bhagavatam is to the Vaiṣṇavas, the Debi Bhagavatam is to the Saktas.

MAHESCHANDRA GHOSH

REFLECTIONS ON WOMAN. By Mohendranath Dutt. Published by B K Bose, 7 Mohanbagan Lane, Calcutta. Pp 111. Price not mentioned (1923).

This is the second book of the Seva Series publications. In this book the author has attempted to give the characteristic features of the nature of woman. The sale proceeds of this book would absolutely go to Sri Sri Saradeswari Ashram and Balika Vidyalaya.

HOME AND THE SCHOOL. By Prof M M Gidvani. Published by Sunshine Publishing House, Princess Street, Bombay. Pp 101. Price Re 18 (1923).

In this book the author, an educationist of wide experience, has attempted to give an insight into the 'outer and inner life of the students, teachers and guardians in India. The existing system of education in this country is not national. The examination system has reduced education to a 'Parrot's Training'—to

quote the author. Prof Gidvani has suggested some remedies for the defective system of education in our country.

THE PHILOSOPHY OF NON CO OPERATION AND OF SPIRITUAL POLITICAL SWARAJ. By Mr Bhagavan Das. Published by Tagore and Co, Calcutta. Pp 118. Price Re 1 (1922).

The publishers have reproduced from the *Swaraja* of Madras a series of articles from the pen of Mr Bhagavan Das, dealing with Non co-operation and Swaraj. The last chapter, viz "What is Spiritual Political Swaraj" is a new addition. We hope that the views of this well known thinker would be widely read.

PRABHAT SANYAL

THE LIFE AND WORK OF BUDDHAGHOSA. By Bimala Charan Law, M. A., B. L., with a Foreword by Mrs C. A. E. Rhys Davids, D. Litt., M. A. Pp XII + 183. Messrs. Thacker, Spink & Co. Price Rs 9.

This treatise deals with the life and labour of Buddhaghosa, the most celebrated commentator of the southern Buddhist school. It consists of eight chapters: (i) The Life of Buddhaghosa, (ii) Legends about Buddhaghosa, (iii) Origin and Development of Buddhist Commentaries, (iv) Buddhaghosa's Works, (v) The Successors of Buddhaghosa, (vi) The Encyclopaedic Character of Buddhaghosa, (vii) The Philosophy of Buddhaghosa, (viii) Buddhaghosa's Interpretation of Buddhism.

In the first chapter, Mr Law attempts to construct a life history of Buddhaghosa. It is very successful. He has ably discussed the date of Buddhaghosa as given by Dhammakitti. The portion dealing with Buddhaghosa's proficiency in Brahmanical learning is new and original. The points of agreement of Dhammakitti's account of the life of Buddhaghosa with the evidence of the commentaries are manifold as pointed out by Mr Law. The latter part of the first chapter convinces us of the fact that Mr Law has taken pains to ransack some of the works of the commentator buried in manuscripts. The second chapter dealing with legends about Buddhaghosa is interesting. Then comes the chapter on the origin and development of Buddhist commentaries, which is well written. No connected account of the works of Buddhaghosa was given anywhere before the publication of this treatise. We are glad to find that Mr Law is right in saying that Pādyacūḍamanī is not the work of Buddhaghosa. Mr Law rightly points out that Buddhaghosa was not merely a metaphysician. His scholarship was wide and deep as pointed out by Mr Law by drawing fresh materials from the works of Buddhaghosa. Undoubtedly he had knowledge of

Astronomy, Grammar, Geography, Indian sects, Indian kings and nobles, Indian tribes and so forth Mr Law points out for the first time that Buddhaghosa had knowledge of Anatomy Chapters, vii and viii treat of the philosophy of Buddhaghosa and his interpretation of Buddhism Mr Law has shown Buddhaghosa's connection with the school of Patanjali, how the commentator was influenced by Buddhism and his mastery over the knotty points of Buddhist doctrine and philosophy Besides, we are glad to find that Mr Law has well refuted the theory of Mon L. Finot about the fictitious personality of Buddhaghosa He attempts for the first time to give a history of the *Porāṇas* He goes so far as to compare and contrast Buddhaghosa with Dhammapala, Buddhaghosa with Buddhadatta It is undoubtedly an interesting and instructive monograph and is the first of its kind We agree with Mrs Rhys Davids in saying, that 'the book is all the more needed now as a very useful compendium of what we yet know of Buddhaghosa, both from his own works and from other documents' A careful study of this book shows, as Mrs Rhys Davids rightly points out in the foreword, that Mr Law 'has gone deeper into the works ascribed to Buddhaghosa than any other English writing author, he has gone deeper into the works referring to Buddhaghosa than most men' We congratulate Mr Law on his valuable and very useful compilation A serviceable Index has been given at the end of the book

S PUNNANANDA

HINDI

SAURA SAMRAJYA *Bj Pt Vinayachandraprasad Mishra Published by the 'Grihalakshmi' Office, Allahabad Pp VI+139+VIII Price As 14 1922*

This book—which is the first publication of the 'Jyotirvidya' series—shows that this series will be a useful and interesting literary attempt The author belongs to a family of hereditary astronomers, and he has spared no pains in making the book valuable He has drawn freely from the Hindu works on astronomy on the one side and from the works of some western writers viz D Lardner Mander, and others The mathematical calculations and the Sanskrit verses will interest the scholars who want to learn more than the ordinary readers Charts, figures tables and an Anglo Sanskrit glossary are most welcome Printing mistakes which abound throughout should have been avoided as far as possible

BHACAVANTI *Bj Silaran Published by Narain Dutt Sahgal & Sons Lohari Darwaja, Lahore Pp 160 Price 1 s 2 1922*

A social fiction of disappointed love There

are several pictures The author is a well known writer in 'Urdu' and now writes in Hindi

ANUREJ JATI KA ITIHAS *By Gangaprasad, M A Published by the Jnanmandal Karyalaya, Benares Pp 421 Price Rs 2 4 1922*

The history of the British People is an indispensable course of study for the students of political history So the attempt to give the main facts of this history is laudable The Samvat and Christian eras are used side by side The book is bound in Khaddar

RAJNITI SASTRA *By Prannath Vidyalkar Published by the Jnanmandal Office, Benares Pp 423 Price Rs 2 6 1922*

The author of this work has made his mark in Hindi literature as a writer on economics and politics, in which sciences Hindi was devoid of any work of real value He is to be congratulated on this work, which is the result of a vast and close study of the political institutions in western countries All the various types of these institutions are described and illustrated in a chart The Hindi knowing public will be benefited by this work It is bound in Khaddar

RASHTRIYA ATA BYATA SASTRA *Bj Prannath Vidyalkar Published by the Jnanmandal Office, Benares Pp 526 Price Rs 3 4 1922*

This work on Public Finance, which is the outcome of the study of 47 important books on the subject, does credit to the writer Along with the general delineation of the subject, special attention is given to the question of Indian fiscal policy and administration under British rule The classics on Indian finance have consulted and laid under contribution The Hindi reading public is placed under a heavy debt of gratitude for this illuminating work This work is bound in Khaddar

BHARAT-BITI *Bj Dinarath Kalya Published by Navayuan Pustakalaya, Lohari Darwaja, Lahore Pp 120 Price As 12 1922*

The stories of gaol life of some of the well-known leaders of India are given in this work, together with some stories of the Punjab atrocities of 1919

RAMES BASU

KANARESE

RAJA MALAYASINHA, VOL I *Bj the late Mr M A Shrinivasacharya Royal Octavo, pp 412 Price Rs 2 4*

There are very few students of English or French literature who are unacquainted with the famous name of Alexandre Dumas The Count of Monte Cristo is certainly his masterpiece and

this book is an adaptation into Kanarese of that great work. Only the first part has been given to the public and the second part is sure to follow. Dumas was one of those who revelled in painting on a very vast canvas and his novel does in fact cover the whole revolutionary history of France. There being no corresponding period in Indian history of an equal nature the adaptation loses that absorbing interest and charm which the artistic mingling of truth and imagination gives rise to. Still the attempt to enrich one's vernacular with the masterpieces in other languages is one of the most laudable enterprises. It is very creditable for Mr. Shrinivasachar to have studiously found time and energy to produce this big book when we take into consideration the fact of his having been in service and his age. The earnest wish to serve his mother tongue was the only incentive to him and many younger than Mr. Shrinivasachar must learn a lesson from him. The language he has used is easy and simple and at times happy. The printing is not open to criticism. The book as a whole is a contribution to that department of literature which is termed 'fiction' and persons in love with this kind of writing cannot forego reading it.

RANGANATH DIVAKAR

TAMIL

KALIVANATHI PARANI Edited by A. C. Palany
with copious explanatory notes and index. Pp. 104
136 Price Rs. 1 12 0

The work before us is a war poem of the twelfth century full of topographical and historical details affording plenty of scope for research workers. This is sure to prove also very useful particularly for working at the history of the Chola dynasty from the earliest times and the civilisation of the country. The vivid description of natural sceneries instinctive impulses of birds and beasts and even the passing thoughts of frail humanity compare favourably with the best in Tamil literature.

The printing and editing of this book is all that can be desired and is on a par with the publications of South Indian Saiva Siddhanta Works Publishing Co. Ltd., Tinnevely.

KANTHAN SHASTRI AND ITS MYSTICISM EXPLAINED
By Brahmachari Chiramanja Iyer. Pp. 8 Price
one anna

A very interesting booklet worth careful perusal.

PARAMATHANATHA CATECHISM: By Vallichi Chettiur. Pp. 16 Price two annas

A very useful booklet for students of Sankara Advaita philosophy in their early stage.

NANAVALI COLLECTION: Pp. 112 Price eight annas

A handy book worth having

TAMIL NADU AND NAMMALWAI By V. Kalja a
sundaran Price 4 as

This is a reprint of the spirited article that was first contributed by the learned author to the annual supplement of Swadeshamitran on the life of the great Vaishnavite saint and its lessons for all earnest Indians in the political, social, religious and literary fields. A booklet worth its weight in gold.

All the above publications are by the enterprising Sathin Ratna Sargura Book Depot, Park Town, Madras

MADHAVAN

TELUGU

KALYANINATHU By Viswanatha, printed at
Beacala Iani Printing Press. Pp. 23

The little book is an attempt on the part of the author to deal with certain poetic situations in verse. He describes six such situations. The first deals with the expression of the wounded feelings of a Hindu married lady neglected and forsaken by her lord. The second deals with the devotee's mind which experiences in its various trances and feelings the presence of the Almighty. The third attempts to describe the startled feelings and anxiety of a Hindu householder when their little girl Syamalamba disappears. The fifth deals with the triumphant and unbeaten followers of Mahatma Gandhi chanting the hymn of Swaraj on their way to the jail. The last expresses the thoughts of the poet while beholding the pale crescent moon treading the same weary path.

The poems are written in a racy style and the author deserves encouragement at the hands of the public for allowing his poetic muse to run on fresh and untrodden paths instead of confining it to the beaten tracks of writing insipid essays, lifeless novel and impossible dramas.

SIVAN VIZARANU By Monalikutty Han
author. B. 1. Printed at the S. V. Press,
Vizianagram. Pp. 100 Price Rs. 12

This is a historical drama depicting the romantic escape of Sivaji from the clutches of wily Aurangzeb who succeeds in entrapping the Maharatta hero and incarcerating him in his Jeypore house at Agra. The author's sole aim seems to create a feeling of national consciousness in the minds of the audience. This is striven to attain by putting into the foreground the character of Sivaji animated with patriotism and with a burning desire to found a Maharatta Empire, so as to free the Hindus from the suzerainty of the Moghul Emperor. Although the drama seems to have been written with the sole aim of creating love for one's own country yet

the poignant expressions and strong language of Sivaji against Moghul rule and Aurangzeb are to be deplored as they tend to appeal to the baser instincts of the Hindu and strike at the root of the Hindu Moslem Unity.

Viewed from the standpoint of dramaturgy, it can safely be asserted that it would seriously tax the capacities of the actors who may play the part of Sivaji and Ram Singh. The play abounds with long soliloquies of the former with the alternating theory of passion, anger, revenge and religious fervour. It would be indeed a feat on the part of the actor who can success fully stage all these traits in quick succession.

Coming to literary merit the style of the play needs particular mention. The beautiful comparisons drawn between the Panraonic situa tions and the incidents of the drama are to be commended.

B RAMACHANDRA RAO

GUJARATI

ISHU KHURST (इशु खुरिस्त) By Kishorilal Ghanayantal Mashruwala, published by the Nai Jiran Prakashan Mandir, Ahmedabad. Thin cloth cover, pp 79. Price Rs 0 6 0 (1923).

All the chief incidents in the life of Jesus Christ are narrated in this short biography with the knowledge and reverence that the subject demands.

महात्मा गान्धीजी, MAHATMA GANDHIJI IN CHAMPARAN. By Babu Rajendraprasad, translated by Bhimjibhai H Parikh (Sushil) and published by the Yugalharma Karyalaya, Ahmedabad. Paper cover. Pp 308. Price Rs 1 8 0 (1923).

This narrative of the work done by Mahatma Gandhi in Champaran in 1917 and 1918 is of absorbing interest. It was first given a book form in Hindi by one of his co workers. It is now published in Gujarati and loses nothing of its interest and charm in the translation.

વાચાના દરજાદીનો રહિયો, By Rigved. Published by the Gujarati Puratattra Mandir, Ahmedabad. Pp 588. Cloth bound. Price Rs 3 8 0 (1923).

This 'History of the Holidays' (holy days) of the Aryas was certainly wanted and this want has been very well met, though the title of the book is rather ambitious, as the holy days observed in Gujarat and the Deccan are mostly

treated here. The ritual observed on each holy day is given less importance than its origin. This is as it should be. Many of us know the shell of the ritual, few know the core, hence the importance attached to the way in which this history of that particular day is traced and connected with the ritual. A vast amount of scholarship and knowledge of our mythology is necessary for this purpose, and in this book it has been adequately forthcoming.

PAK SASTRA (पाक शास्त्र) By Mrs Lalita Gauri Shamrao, and Mrs Vimala Gauri Maganlal, of Nadial. Printed at the Union Press, Bombay. Cloth cover, pp 285. Price Rs 3 0 0 (1923).

This book is written by two Nagar ladies and thus a guarantee of the fact that whatever is stated there, comes from the most intelligent quarters and that the writers themselves being so to speak in the line of chefs, the recipes given are the result of their personal experience. The book is necessarily confined to vegetable pre parations, but the number and variety given are so large as to bewilder one. Sweets, chutnies, pickles, sherbets and other toothsome viands have not been neglected. Weights and measures are carefully given and prescribed and hints on cleanliness and its preservation in the kitchen and the materials to be used therein have not been passed over. But for its prohibitive price, we think, the book is likely to prove greatly useful and popular.

કચ્છનો ધોરનો રંગીનો, By Sahayabhai Chhotabhai Amin, F. R. H. S. (London), Neapean Sea Road, Bombay.

This is a small book of twenty six pages, and treats of the way in which plantations of fruit trees (jambes) can be made to yield profitable results. The fruit grows wild in Gujarat and practical hints for its cultivation are given by the author who is familiar with such work.

RAJAN PRATAP SINGH. By Jhaverchand Meghani. Published by the Saurashtra Sahitya Mandir, Janpur, Kathiawad. Paper cover, pp 168. Price Rs 0 12 0 (1923).

The late Babu Dwijendralal Roy's play in Bengali on the vicissitudes and adventures of Rana Pratap is well known all over India. This is a translation of the book in Mr Meghani's inimitable and sympathetic style.

K M J.

THE WEB OF INDIAN COMMUNAL DEMOCRACY

By RADHA KAMAL MOOKHERJI,

PROFESSOR OF ECONOMICS & SOCIOLOGY, LUCKNOW UNIVERSITY

§ 1. THE RELATION BETWEEN CASTE AND NEIGHBOURHOOD GROUPS

IN the indigenous system of Social Government in India, the mingling of the elements of caste and local association in the heterogeneous composition of the village and its council has hardly been noticed. Specific instances to illustrate not only the great power exercised by the village council, but also the fact that it is impossible for a villager to alienate itself from the village or to disregard the authority of the village council cannot here be adduced. Nor can we dwell at length on the relation between the village council and the caste panchayat. A whole village under the inspiration of its council cannot alienate itself from the larger *sama* or socio-religious division by ignoring the voice of the social or religious heads. The constitution and procedure of the local bodies are the same in different parts of India. In the remoter tracts and in the hill divisions the aboriginal form of the village panchayat is still retained and it is notable that caste panchayats are found chiefly among the lower castes Brahmins, Rajputs, and the highest classes of Vaisyas have nothing of the nature of caste panchayats or next to nothing. Where there is no council, public opinion takes its place. It is unnecessary to dwell on the comparative influence of permanent and impermanent councils on their members or between the jurisdiction of the village councils and caste panchayats, but generally it may be said, firstly, that a greater admixture of the higher castes implies the relative strength of the village councils, secondly, that each sub-caste has its own separate panchayat and there is a general caste panchayat with controlling or appellate jurisdiction over their decisions, thirdly, the territorial jurisdiction is wider in castes that are vagrant or scattered, fourthly, that long and peaceful settlement results in establishing a very strong

permanent village council, and fifthly, that in the system of Indian polity the isolation and segregation of castes are compatible with a great deal of common life and with active participation in village councils in the particular tract. The various caste panchayats deal with matters affecting themselves only, but in matters affecting the whole village the panchayats of the smaller groups merge into that representing the predominant caste of the village or into the village council to form a tribunal whose decision is binding on the whole community. The normal line of social development has been represented by the organisation of the village panchayat to which members of all castes belong, and the segregation of the lowest castes, the scavengers and the 'untouchables' who get their own affairs settled by their own caste panchayats and refer to the village councils for decision of cases which they cannot decide. I have found many powerful and influential village councils composed of Brahmins, Sudras, carpenters, blacksmiths, fishermen, earth-diggers and Mussalman. The grama-panchayat would thus often consist of 50 to 100 members and be presided over by the village headman and accountant. They would settle village questions relating to the repair and maintenance of irrigation channels, digging or repairing wells, building or repairing temples, arranging for temple festivals, processions or amusements, etc. In the district of Salem, I know of a Palla or an untouchable who has a seat in the village council. There is, therefore, no truth in the ill informed but common criticism that caste from its very nature is opposed to the principle of self-government or in the observation of a French writer that the caste system permits the juxtaposition of political and social elements, but does not produce their fusion, they mingle but they do not combine. There is nothing in the whole idea of caste

which is foreign to active co operation in the village assembly or the city guild. Many castes may be and often are represented in these bodies, and those incidents of caste which lead to segregation or the degradation of the lowest castes will tend to disappear in proportion as these local bodies are entrusted with important powers and responsibilities on the day when unarrested self-government is attained in our fields and hamlets, our temple mandapams and village assemblies, guild halls and city councils.

§ 2 THE TERRITORIAL JURISDICTION OF LOCAL BODIES

About the procedure and territorial organisation of some of the local bodies and assemblies a great deal may be written, but a few characteristic instances will suffice. In the district of Cuddapah, there are influential panchayats among all the agriculturist, artisan and menial castes in each village. These are called Chika Panchayats. Very important disputes which cannot be settled by the local panchayats are referred to the big *doda kula panchayat*, or caste assemblies at which some hundreds of men meet each family house being represented by one person. But the caste cohesion does not prevent them from taking an active part in village assemblies or assemblies of groups of villages. I learnt that there was such an assembly of seven villages at Labak in Rajmput taluk which met for arranging the repair of a *bundh*, 8 miles long. It was decided that each person would contribute labour and money in proportion to the area of land owned. On another occasion an irrigation dispute arose which affected a large tract. A channel of 5 miles from the higher level of an irrigation tank could not supply enough water for 24 villages and these wanted to dig an intersecting channel from the lower level on the other side of the tank which also supplied the irrigation water of a very big village. The arrangement could not be settled by the local panchayats. Ultimately a *gramdala* panchayat of 25 villages was called, and nearly 3000 persons assembled. The body was, however, too unwieldy to decide the case. For Ganga-Jatra or pilgrimage, custom determines the grouping of villages for the common worship of the goddess. Usually a subscription of 2 as on each pair of bullocks is levied, and several villages assemble

and arrange on the occasion for recreations, and amusements, such as gymnastics, and acrobatic feats, Kolatom, Kasrat or Gardi, or village dramas and folk tales, Chanchu natakam, the Boy's Play, Anhamma, Elamma, or Ganganamma stories.

Throughout northern India, during the Mogal rule and in more ancient times, the kingdom of Delhi was considered to be the Sarpanch (chief arbitrator) for all castes throughout the country, and all the caste representatives who attended the Darbar were recognised as the Sarpanches of their respective castes. They had under them Panches of Subas (provinces), Ilakas (divisions), Tappas (groups of villages) and villages. Local panchayats were held for a village, tappa, ilaka or suba according to necessity, but questions affecting a caste in the whole country were decided in a general assembly of representatives held at the metropolis (Delhi). The central organisation has disappeared, but the local organisation is still extant in villages, tappas, and ilakas. For instance, in the ilaka of Rewari with 360 villages, there were 22 panches in charge of tappas and one Sarpanch at the headquarters of the ilaka, i.e. Rewari. The number of panches of tappas has, however, dwindled to 8 or 10 but their control still centres in the sarpanch of Rewari. The jurisdiction of the sarpanch assisted by the panches of the tappas thus extends to the whole ilaka. Within the tappa, the tappadar (representative of the group of villages) exercises the powers with the help of the village panches, who in turn decide matters of local importance in the presence of the local community (vide the Punjab Census Report, p. 419).

§ 3 THE REGIONAL DIVISIONS AND SUB DIVISIONS OF CASTES

In the district of Bijnor, in the United Provinces, the Dukant or Joshi have a panchayat which meets only when a number of important matters, at least 10 in number, are ripe for decision. There are usually 500 members, the expense is borne by the persons of the locality where it meets. There is an elected *chaudhuri* and also a *patwari*, and a *pradhan*. The Bijnor district has 2 (apparently permanent) members from Nagma, 2 from Seohari, 3 from Jhalu, 2 from Nandawar, and 2 from Naitaur, vacancies among these are filled up by selection.

The panchayat is held either at Jhalu or Nagma. Five members (presumably 5 permanent members) form a quorum. The above represents the organisation of a cultivating group.

We next turn our attention to a similar organisation among a sectarian caste. Among the Bishnois in the Panjab there is a central panchayat at a place called Minkam in Bikaner, which exercises jurisdiction over Hissar, Ferozepur, Bikaner, Jaipur. A fair is held at this place twice a year and all important questions are brought before the panchayat for decision. Among the same caste in the United Provinces, there are two sorts of panchayats: the panchayat of the sect as such, and the sub-caste panchayats in such sub-castes as possessed them before they joined the sect (Jat, Chauhhan, Nai, etc.). The sectarian panchayat consists of a general meeting (Jamala) on the amawas in every month at a temple or house of some *sadh* (priest) where the *hom* ceremony is carried out and cases are brought up for decision. The *sadh* and some leading members of the sect form the judges. On Chait Amawas the Bishnois of Nainsi Tal, Moradabad, Bijnor and neighbouring districts meet for a large annual *jamala* at Lodhipur (tahsil Moradabad), where important cases are decided. The sub-caste panchayats are permanent and of the usual kind and deal with social offences: these include in addition to the ordinary list selling of a cow or a buffalo to a butcher and the use of *hang* and tobacco. The decisions of *jamala* sub-caste panchayats are mutually binding on each other. Similar organisations are also common among the most backward communities. Among the Chamars, for instance, there is a headman (Chaudhuri) in every community or village, and often times a sarpanch or chaudhuri, who governs a group of villages. All ordinary matters are brought before the local body. But, when cases of major importance are to be considered, several panchayats may be called together, that is the headmen of several villages, each with a number of influential Chamars, meet with the *panch* in the village where the case has been brought. Cases are known, as when the interests of the whole caste are involved, of a general meeting of representatives of all the chief local sub-divisions of the caste. Such a council is called the *sadha* and is quite

modern. Such a one was held in Bijnor some years ago. In some places in the Panjab and in the United Provinces also, there are village panchayats in which the Chamars are represented.*

The Khatis of Rohtak, in the Panjab, have a very elaborate organisation. There is one panchayat embracing 52 villages in the Gobana tahsil called Bawan Majra, another for 84 villages in Pothohar, known as Choras, Khera, a third for 24 in Thajjar termed Haveli, a fourth for 20 villages of the Mahamulaka called Hasi, and fifth for 360 villages constituting the Kharbhandra tract also known as Dolal or Dhir. These divisions do not correspond with the administrative units. At the headquarters of each group there is a head chaudhuri and in the first four panchayats there are no tappas and the chief chaudhuri deals direct with the village representatives. The Rohtak group is the most important, and a conference dealing with questions affecting the community in general is not considered complete unless the Rohtak panchayat is represented. The Chuhars of Rohtak have also a similar territorial system, each village having a mehtar or chaudhuri of its own, who, with the brotherhood, forms the local panchayat. But the assembled chaudhuris of the territorial groups mentioned above constitute the panchayat for the *ilaka*. In the Gurgaon district in Panjab, the Chuhars have a chief at Delhi and his *wazir* at Palam who are brought to a locality in cases of extreme importance to give their verdict. The Chamars of this district have also an elaborate territorial division of their own like the Khatis of Rohtak. The Jatiya Panchayat of Sohna with one chaudhuri at its head, has jurisdiction over 360 villages in the neighbourhood, and the chaudhuris of the Palwal panchayat are assisted by a *harkara*. Similarly the Nais of Hoshiarpur have an elected body of 5 persons which exercises jurisdiction over 327 villages, and the similar panchayat of the Jhinwars deals with a group of 66 villages.

Among the Iluvans of the Madras Presidency, who are not allowed to enter Brahman streets, there is a remarkable and regular constitution for the management of the common affairs. The country over which they are scattered is divided into eleven

* Briggs: The Chamars p. 49

divisions or *Nadus*, each corresponding roughly in area and boundaries to a Taluk. The *Nadu* is, again, sub divided into a number of *Gadutalams* 5, 6 or 7, the last unit is a village. Each village selects two representatives for the *Gadutalams* and the body so formed elects 3 members to the *Nadu*, the votes usually being decided by the opinion of the leading men. The functions of the bodies representing the *Nadu* are to settle the arrangements for their own festivals and the contribution is made to the larger temples and to discuss social questions of all kinds. Some *Nadu* assemblies meet occasionally about once a year, others are more or less defunct, but the organisation is recognised and well understood. In addition, each village, sometimes each street in a village, has its own panchayat, presided over by a headman known variously as *Nattamakaran*, *Kannakapillai*, *Ambalam*.

In Mysore in village Dod Banavur, Arsehere, I heard of a big assembly in which the Lambanis of 200 villages took part and decided some important social questions.

Among the Holeyas of Mysore, I have found a gradation like the following (1) the holaris, or the hamlets of the Panchamas, are under the jurisdiction of local headmen, called *chike* (small) *ejmans*. Local disputes are settled by them. (2) The *dode* (big) *ejman* has under his control 200 *chike ejmans* distributed over 80 hamlets. There are 50 *dode ejmans*. They decide disputes which cannot be settled by the *chike ejmans*. (3) The supreme *ejman* lives at Tumkur, to whom serious offences and unsettled disputes are referred, and then the whole community assembles under him. The local panchayats often settle rates of interest with money-lenders and decide monetary claims. They refer these questions to the higher castes in case of a dispute with a money-lender, who does not belong to their own caste. It may be noted in this connexion that in Bundelkhand and Kannann debt cases are commonly settled by a panchayat but not by a caste panchayat: it is a committee of arbitration. In the cities the holaris or Panchama hamlets are divided for juridical purposes into a number of wards, for instance, *bod gadi*, big circle, having jurisdiction over more than 20 hamlets, *chik gadi*, small circle, having jurisdiction over a few adjoining villages. Each street, again, has its own *ejman* who sits with three elderly people

whom he selects. In Benar the *Bedar* village panchayats are affiliated to a central panchayat at Haidarabad.

Even among the new immigrants of Chamars and Dosadhs communities, shoe-makers and leather dressers in Calcutta, we find the old rural divisions of the people into particular areas of jurisdiction (*mahallas*) under panchayat *sardars*. The non-local association of the caste panchayat would meet to consider questions affecting the welfare of the caste as a whole, e.g., the boycott of a grog shop, where insult was meted out to the caste as a group. On the other hand, neighbourhood groups composed both of the Dosadhs and Chamars inhabiting a particular *bud* would discuss local questions, irrespective of caste, or those affecting the welfare of the inhabitants of a particular locality, e.g., a Mohammedan merchant took advantage of his friendship with Dosadhs and Chamars in the way of securing monopoly of hire for his sewing machine through the intervention of the panchayatdars of the locality, as a result of which he has risen from a riff raff to a wealthy wholesale dealer. There is a close co-operation between the city panchayats and the panchayats of the villages which they have left to obtain their livelihood.

§ 4 THE THREADS OF SOCIAL COHESION.

It is plain on the evidence that there are active village councils where several castes are represented as well as active caste panchayats, there are distinctly effective local bodies not based on caste ties which have a wide jurisdiction, while there are also panchayats which include the whole brotherhood inhabiting a group of villages and extending beyond a district or merely a few selected sub castes or panches. There are again mixed types as well, and mixed types result in differences in the scope of jurisdiction as regards local, occupational, social or domestic matters. It is thus altogether wrong to dismiss the significance of the panchayat as only caste government. Caste does not weave the whole and complex web of Indian life. There is not one thread of social cohesion. There are many threads, some that suddenly stop, some that snap, many that cross one another, one may think rather of the maze of many coloured threads spread on a wide common than of a single stout rope which blocks the way to the King's

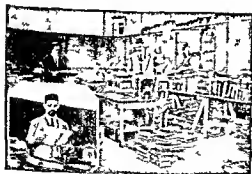
highway. Broadly speaking the ascending series of these popular courts having administrative as well as judicial functions are to-day the same as described by our ancient lawyers, viz, the family (kula), the occupational guild which may comprise different families and castes (sreni), and the local association, which may be the assembly of the whole village or city, and which represents all castes, all functions and interests (puga). These still represent the hierarchy of popular juridical bodies, though

they are unrecognised by British law. But in the case of castes which are very low in the social and economic scale, which are scattered and nomadic and not as yet tied to the soil or village, caste and not citizenship is still the basis of the ascending scale of juridical associations, and thus the caste and the neighbourhood assemblies run on parallel lines in extending concentric circles of jurisdiction though they may at times intersect one another.

GLEANINGS

Hundreds of Odd Remedies Found in Old Book

Included in a library of 40,000 books and 4,200 manuscripts recently assembled at a Jewish theological institute and termed the most complete collection of early Jewish literary efforts is a volume of notes of a physician who practiced about 1400 A.D. listing 1,300 prescriptions popular at that time.



The Jewish Library of 40,000 Books and 4,200 Manuscripts

Just how much medical science has advanced since then can be determined by the then accepted cure for a scorpion's bite.

"If a man who is riding a donkey is bitten by a scorpion turns around and faces the donkey's tail the pain will leave him and go to the donkey. The author, known only as 'Abram' also noted that 'Arabic women were

used to cleaning their teeth by using the bark of a young nut tree upon which no fruit had been borne. They rubbed their teeth to prevent pain and to keep them white.

The cure for earache in those days was to take the fine roots of an olive tree and cook them in water and keep your ear over the steam that issues forth.

To stop hair from growing. Take the fat of a hare and the marrow of its bones and anoint the shaven place. For safety in travelling the physician recommended the carrying of the right eyes of 30 geese, a sure protection against robbers. The remedy for sleeping sickness was to place the tooth of a black dog under the sufferer's pillow.

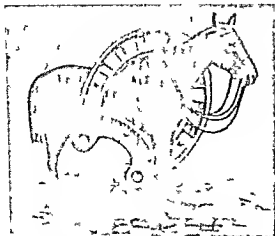
Deluge of Paper Money Leaves Trail of Ruin, Famine and Death in Europe.

Undermining the very foundations of once powerful nations turning beggars into millionaires and princes into paupers while the children of the poor cry for the bare necessities of life the flood of cheap paper money continues to rise in Europe.

Like a ghost city Petrograd stands as a symbol of the tragedy.

Stranded vessels rot at their docks along the quays. Long thoroughfares present grim pictures of desolation such as can be furnished only by empty fallen and stripped houses.

Along the Unter den Linden in Berlin and the Ring Strasse in Vienna similar incidents are to be observed as the poorly nourished



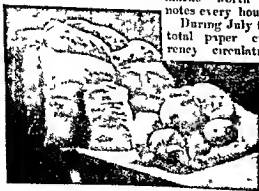
Ten Years Ago This German Horse's
Value Equalled that of One of Its
Shoes at Present

inhabitants struggle to obtain the barest necessities of life. Small apricots sell at 60 cents each. At the dairy a quart of milk commands a price that would have purchased three first class cows before the war. Next door the baker smilingly asks as much for a loaf of bread as would have bought a richly furnished automobile in the old days. The bottle of beer, that the innkeeper places before the tourist, has the same value as a truckload of it a decade ago.

Money is so plentiful and so easily produced that its value has almost vanished.

In the Balkan countries and farther east, similar conditions prevail. Almost all of Europe is overburdened with floods of paper currency. Germany alone has 11 plants working 24 hours a day and turning out 17,563,819,112 marks worth of notes every hour.

During July the total paper currency circulating



Half a Hal of Potatoes can be Purchased for
the Price Paid the Pre War Mercant
for a Wagon Load

in that country was 20,241,782,966,000 marks. In addition there was 21,200,000,000 marks, in aluminum coinage. At that time it was officially stated that no note under the face value of 1,000 marks will be printed in the future as it costs more than the note itself actually is worth to print any of the smaller denominations.

In July for a single American dollar, the tourist received nearly 1,000,000 marks that formerly were worth more than 20 cents each.

In general, this flood of money has increased wages to amounts that would have represented comfortable fortunes a few years ago, but the burden has fallen heaviest on those dependent



To day's Pitcher of Milk Bought Three Head
of Cattle in Pre War Days



The Price of an Automobile of Pre War
Days can Buy only a Cheap Rye Loaf

upon incomes from investments made before the value of the money reached the vanishing point.

Less than a decade ago, the family or man with an income of 25,000 marks a year was considered wealthy. To-day this sum would not buy a good meal.

In Russia the whirl of the printing presses has almost ceased. Replacing the almost worthless paper rubles, there is a new gold guaranteed currency.

Austria has gone through a somewhat similar regeneration as the result of financial assistance given by other nations, but in some

of the other countries little or no improvement has been shown

Strange Red-Indian Rites Recall Glory of the Old Frontier Days

Traditions of frontier days' glory were recalled and the centuries old rites of a vanishing race were revived at a Navajo Indian ceremony in the West recently



Group of Red Indians



Sand Painting of Arrow Man

For what was said to be the first time in history, the Indians had gathered to bless the opening of a white man's dwelling with the same solemn rites attached to the dedication of their own "hogan"

Fifteen medicine men, the high priests,



Nat Sil Id Iy Ishi the Rainbow, whose Design was carried through Agesia Minis of Medicine Men

physicians, singers, painters, and dancers of their race were in the services

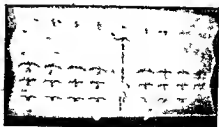
Old men these priests with grizzled hair, bent with years but active in the weird dance. Like the birds of old, they depend upon the memory for details and teach the cult in turn to their followers. Their paintings, many of them made with sand are said to rank with the best decorative art of any people and are reminiscent of Assyria and Egypt of Greece and Japan. Every line is a religious symbol, having a significance.

During the blessing of the house ceremony, many of these sand paintings were made.

After the evil spirits had been expelled from the home there were no references to any evil spirit or thing. Instead, all that is good and beautiful and perfect was invited to take possession of the dwelling and its occupants, leaving no room for the evil spirits to return.

In the opening chant, which is sung during a procession by the medicine men, there is a prayer to the 'Unnamed God'—the 'One Spirit,' of whom the numerous gods of the Navajo are merely various manifestations.

In the sand painting, a field of white is first spread. Then the coloring and drawing are



Design of Rainbow on sand

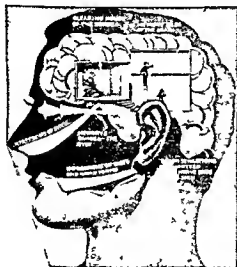
so that they will be of real value to us in our contact with the world

The training of the memory must be undertaken with the idea of aiding nature not compelling her to alter her process of recalling past impressions to the mind

Past events and impressions are stored up in what would seem to be various layers of our memory which, as recent observation demonstrates, never entirely relinquishes any fact that they receive

In other words we never completely forget anything we have learned Our problem, then is to train our active mind to reproduce for us any desired fact at our will

The first thing to be cultivated by a person who desires to improve his memory is the habit



The Wonderful Memory Filing System of the Human Brain

of attention. Attention, says Dr. Wells, is the stuff that memory is made of, and genius is accumulated memory. Therefore as a first step learn to concentrate.

Perhaps you say you cannot remember faces but if that is true, it is because you are not sufficiently interested in the new people you meet.

In seeking to remember facts, think in pictures. A child remembers a zebra as a striped horse and a giraffe as a long necked horse. Try to bring every possible faculty and sense to bear on the storing up of a fact in your memory. You can use your sight and hearing always, your taste feeling and smell frequently.

If you cannot remember names, attempt a

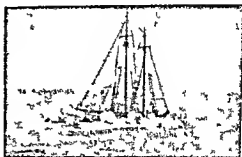
classification of them similar to your classification of faces

Geniuses such as these develop a remarkable memories not only through tireless training but largely through reliance on their memories. Early in their careers they learned to use their brain—all of them

Is a New Ice Age Coming?

[Captain MacMillan is preeminently fitted to discuss this fascinating question. He has missed only two of the last 15 years in the Arctic. In 1908 he voluntarily relinquished his position as a college professor to sail north with Peary on his memorable trip to the North Pole. His observations concerning the advance of the glaciers in the Far North and the reasons offered by science in their retreat every reader]

All of our best and ablest geologists declare that we are at the close of a great glacial period when the northern part of North America was covered with 4,000,000 square miles of ice. The first great icefield was developed about 100,000 years ago. Since that time there are



The Bowdoin Frozen in during MacMillan's Last Arctic Trip in 1921

very good reasons for believing that we have had three more great glacial stages, each lasting 25,000 years with interglacial stages averaging 125,000 years. What is the explanation of these climatic changes? Many and sound reasons have been advanced among which are

An increased degree of ellipticity (the oval shape) of the orbit of the earth

A change in the obliquity of the elliptic

A change in the position of the earth's axis of rotation

An actual sliding of the external crust or shell around its fluid nucleus

A continuous change in the distribution of land and sea



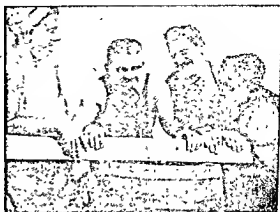
Spectacular Scene in a Tableau in Paris.
It showed Flower Fairies, Golden-Hued
Birds and Dragons—All at Summons
from the "Magician"

and his court marched with royal dignity, a Pompadour was borne aloft by slaves, sailors of an early period swaggered by with backs laden with treasures from India, and the court and theaters of China, with a quaint display of finery, ended the procession. Posing as a Chinese sorcerer, a noted painter suddenly waved a magic wand and summoned flower fairies from the steps of a gigantic staircase. A fantastic golden bird, with iridescent plumage, leaped high into the air, and a great dragon swirled down to devour it.

Can Your Jaws Lift Jack Dempsey?

Possibly you are aware that the human jaw is very strong.

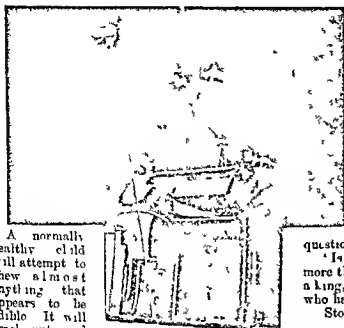
But do you know that the muscles of your own jaw, developed merely by the necessary work you perform in chewing your food, possess power enough to lift from the ground a man as large as Jack Dempsey?



Gus Lessis, the strong man of New York Bending
and Breaking a Thick Iron spike with
his teeth. The spike was embedded
8 inches in a Wooden Beam

A person of normal strength and with useful teeth can exert more pressure between his back teeth than he can produce by any other part of his body. The bite of the jaw is stronger than the grasp of the hand, the pressure of one hand against the other, or the grip of the knees. It is greater than the weight of the whole body of any but exceptionally heavy persons. The average jaws possess a biting power of 171 pounds, the jaw strength of thousands of persons examined varying between 25 pounds and 260 pounds. The figure of 260 pounds does not, however, necessarily represent the maximum power of the jaw.

Just how great a force 260 pounds is can be realized when you know that it is equivalent to the greatest weight the average man can lift from the floor with one hand, using his back, legs, and every other muscle to aid him.



A normally healthy child will attempt to chew almost anything that appears to be edible. It will crack nuts and gnaw on hard candy and its teeth will suffer

The Acrobat's Teeth Hold Organ and Player

no harm. On the contrary the tissues supporting the teeth will be strengthened and hardened as those of an animal are hardened from chewing on bones and other hard substances. Misinformed elders, however, will warn the child against this instinctive use of the teeth for the purposes for which they were designed. The result is that the child acquires fear of biting on hard objects, and its teeth, lacking the exercise they need, do not receive the thorough scrubbing which results from vigorous mastication. Many persons who, accustomed to chewing only on soft foods, have registered a bite of only 30 pounds under test. A change of diet, which included a fair proportion of hard foods, worked wonders with these persons. Within a month their teeth were capable of exerting a pressure of 100 pounds, and three or four months of the treatment raised the strength of their bite to 150 pounds.

To those who may fear to break their teeth by biting on hard substances, let me say that, provided their teeth are in good condition, they will not be harmed by small bones or stones, birdshot or similar materials that accidentally may get into the food. Tests conducted on a specially constructed dynamometer shew the teeth to be much stronger than any of these materials.

Does a Curso Fall Upon Those Who Touch Mummies and Idols of Mystic East?

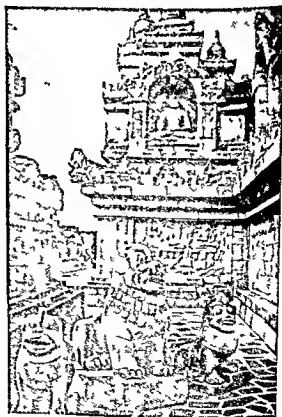
With the completion of preparations for the reopening of the tomb of Tutankhamen, interest has revived in the curious superstition that a curso falls upon those who disturb the ancient dead of Egypt, bringing calamity to them and their families, even extending to their close friends.

The death of Lord Carnarvon soon after he had penetrated into the burial chamber where the ancient ruler slept again has brought up the

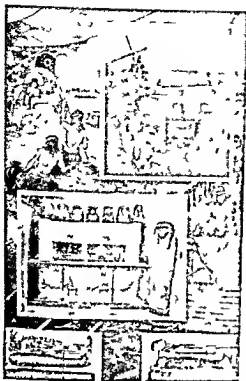
question

'Is the curse of an Egyptian priest, invoked more than 3000 years ago at the entombment of a king, operating over the centuries upon those who have disturbed his slumbers?'

Stories are told about a figure of the Gautama



Mystic Figure of Buddha That Brought Evil Fortune, Tragedy and Death to Those Who Have Tried to Remove it



Entrance to the tomb of Cleopatra and
Mummies of Ancient Rulers Before
Whose Frowns All Egypt
Trembled

Buddha which came into the hands of another London museum in 1911. This mol had been bought by a sea captain during a voyage to India. Before his ship reached England it caught fire in a mysterious way. The crew, many of whom were lascars, were afraid of the great teak figure, and insisted upon casting it overboard. Ultimately the vessel was towed into Liverpool, and sometime later the Buddha was washed up off the coast of Wales and claimed by the captain when he heard of it. Following his death—which took place shortly after the recovery of the idol—his daughter set it up in her house. Then began the trouble. The servants complained of it. One asserted that it moved, another that it frightened her. The children were scared by it and said they dreamed horrible dreams in which the face of the Buddha peered at them. Visitors were frightened away, and so the figure was given to

the museum, where it has remained under close observation without any peculiar manifestations.

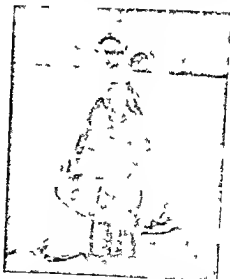
Another story of a strange influence concerns the Hope diamond.

It was owned by American millionaires, by French dealers, by the Russian Prince Kamtowski, by Abdul the Damned. To each it is credited with bringing death and disaster. Its last possessor was the wife of an American millionaire whose son was killed.

Mummy, sacred idol, precious stone stolen from some Oriental temple: what power do these inanimate things possess? Is there any real explanation of the tragic histories with which they are connected?

Mother's Head is Baby Cart for African Family

Leaving their arms free for other work, many of the native African women carry their babies about snugly tucked away in small baskets balanced on their heads. In going through the ramble covered paths of the wild



African Mother Carrying Baby on Her Head

country, there is less danger of having the child scratched by the tough briars and branches which the woman pushes from her path as she passes along.

METHODOLOGY OF RESEARCH IN ECONOMICS

[By BENQY KUMAR SARKAR, Editor, *Commercial News*, Delhi]

1. RECENT INDIAN ECONOMIC LITERATURE

FOR about a quarter of a century M G Ranade's *Essays in Indian Economics* and R C Dutt's *Economic History of British India* were almost the only books by Indian authors on economic problems. It is only in recent years—during and since the Great War—that India has been seeking to have this well-merited reproach wiped off.

England's Debt to India by Lajpat Rai, continuing, as it does, the Ranade Dutt tradition, attempts to bring the story up to our own times. Fiscal policy in India has been the theme of studies by P N Banerjee and C N Vakil. The railways have arrested the attention of C Prasad and S C Ghosh. In K T Shah's *Sixty Years of Indian Finance* and Prannath Vidyalankar's Hindi treatise on public finance, as well as in the studies on currency and exchange by K P Viswanathan, K C Mahindra and J P Shinghal and on banking by B R Rau one can notice that abstruse questions are not being evaded by Indian intellectuals.

Studies on labour questions, which form so great a part of contemporary economic literature in Europe and America, have also made their appearance. B P Wadia's *Labour in Madras* is local, as also R K Das's *Hinduistan Workers on the Pacific Coast*. But the latter's three brochures on labour movement, factory legislation and factory labour embrace a historical as well as an extensive field covering, as they do, all Indian problems.

The text-books used by University students such as those by V G Kale and J N Sarkar are well known. Radhakamal Mukerjee's *Foundations of Indian Economics* and *Principles of Comparative Economics*, although they belong strictly speaking to sociology and culture history, may also be mentioned.

It is evident that work is being done in different directions. The present list is by no means exhaustive. But in any event, on

watching the publications announced or reviewed in the *American Economic Review*, (Cambridge), *Journal des Économistes* (Paris) or *Weltwirtschaftliches Archiv* (Kiel), one will have to despair if young India, with all its unquestionable activity in recent years along varied lines, can ever catch up to the pioneering races of the modern world.

2. AN OBSESSION IN ECONOMIC INVESTIGATIONS

The hopeful sign of the times consists in the fact that intellectual lethargy has been broken. Indians have begun to be in evidence. But much of the work accomplished up till now in economics is, honestly considered, juvenile. Besides, it is much too nationalistic, and at the same time, not nationalistic enough.

Indian economists seem to be much too patriotic in so far as their publications are born of a nervous anxiety to combat every thesis propounded by the British "scientists" or their colleagues, the Anglo-Indian administrators. On the other hand, the economic writings of Indian authors are, hardly patriotic enough. For they fail genuinely to visualize a world in which India functions as a mighty economic power.

The twofold fallacy arises naturally from India's intellectual environment enslaved and overpowered by gigantic world-forces as it happens to be. The thoughts of Indian theorists and publicists are obsessed by Great Britain's empire, British statesmen and British science.

Young India, although now for about two decades militant for *Swaraj*, has not succeeded in emancipating itself from its over-occupation with British ideas. The excessive orientation to the imperialistic theories and policies of the alien rulers has all along been preventing India from possessing a rational grasp of the economic realities of life. Consciously or unconsciously, Indian intellectuals find themselves in scientific

matters always under the incubus of a foreign body of doctrines and dogmas

The absence of philosophical independence in India to-day was paralleled not very long ago in the United States. Students of American economic theory are aware how the "colonial" ways of thinking in literature and art as well as the British dominated mentality in economic spheres characterized the people of the United States for about two generations even after the establishment of their political independence from the "mother country". In fact, cultural colonialism survived in America down to the Civil War (1870).

The perpetual attitude of "association with and opposition to" British economic thought such as has been prevailing in India under the influence of the Indian National Congress, can hardly lead to scientific sanity. The normal growth can be expected only if Indian thinkers boldly proclaim and realize their absolute indifference to an independence of British science. The cultivation of a cold and calculated neutrality in regard to the British norms is the remedy that will cure the Indian intellectualism of its present nervousness. This will also furnish Indian investigators with the dispassion and philosophic calm which alone can be helpful in evaluating the different foreign values with reference to India's own development. The world is large enough without Great Britain. The time has come for Indian economists to seek allies among the other creative nations.

3 THE PROBLEM OF ECONOMIC POWER

In the second place, paradoxical as it may seem, in order to be able to think of India as an economic power it will be necessary for Indian theorists and statesmen to cultivate for some time an absolutely non-Indian atmosphere, to live and move, so to speak, in a world without India. It is under these conditions that the subjective prejudices with which the sense of the motherland invariably influences scientific investigation can be eradicated. It is only in the discussion of facts and phenomena in which India can be said to be, if at all, only remotely interested that an objective orientation is possible for Indian scholars.

In every country politicians as well as financiers, whether constructive and practical men or dreamers and idealists, are busy

the problem of carving out for their own nation its "place in the sun." The question of building up an economic power, is thus, like that of discovering the canals in the Mars, or tracing the tracks of earthquakes or manufacturing nitrogen from the atmosphere, a universal problem.

To watch these thousand and one foreign thoughts and efforts and investigate all these different approaches to one and the same truth, namely, the greening of the Fatherland, or its expansion in extent and depth, cannot fail to initiate Indian economists to the world standard in science such as can be employed without prejudice in every question of importance that may wait for solution at their hands. These investigations will, in reality, furnish the foundations of the science of economic power and constitute a most effective schooling in the principles of economics.

4 OBJECTIVE TRUTHS IN ECONOMICS

In Germany both theory and practice have tended cumulatively through years to the transfer of railways to the state. Exactly the opposite is being noticed in Italy where Mussolini is ready to degovernmentalize the railways. Problems like these certainly can by no means excite Indian sympathies or antipathies in the propaganda spirit. Indian scholars can, therefore, coolly bring the white light of pure reason to bear on these questions.

What is the "truth" regarding tariff? The answer from the United States is known in the writings of Professor Tansig Bnt, on the other hand, the theories of the British Cobden Club are being out-Cobdened in France where the *Société d'Economie Politique*, the greatest French association of economists, is officially committed to the doctrine of *libre échange* (free trade). The International Congress for Free Trade has been making conquest in almost every land. Even in Germany, the land of Frederick List and Schmoller, the free trade idealism or fad is being represented by the stalwarts such as Brentano. The Belgian glass chemist, Henri Lambert, author of *Le Nouveau Contrat Social*, is founding a new world order on the abolition of the restrictions to international commerce. These are the theories on customs.

What now is the tariff experience of Italy's customs duties are today

in certain instances about eleven times the pre-war rates. Spain is combining foreign imports with 67 per cent *ad valorem* duties. In Roumania certain native artisans and manufacturers are being provided with bounty in the form of exemption from income tax, local rates, turn over taxes etc., in order to prohibit or at any rate reduce the necessity of foreign imports. The story in one form or another extends from the potash industry and merchant marine of the U.S. to British dyes as well as to the sundry interests of Great Britain which fall within the provisions of Safeguarding the Industries Act.

On currency legislation Czechoslovakia has recently offered an instructive case. In 1922 the crown was for some time rapidly "appreciating" in terms of foreign, for example German, Polish and Austrian money. This rise in the value of the national currency was the theme of much anti-governmental criticism among the Czechoslovakian capitalists of industry and commercial heads.

For owing to the higher value of the Czech crown German, Polish and Austrian customers were scared away from the Czechoslovakian markets. Germany, on the other hand being the land of "depreciated" currency, was attracting orders not only from the neighbouring states but also from Czechoslovakia itself. The result was that almost all the leading Czech industries had to suffer, the textile factories being closed down for half the week.

The government was, therefore being advised to "let" the rate of exchange alone. The effort to stabilize the currency on the part of the state was considered to be a serious blunder. To have "good" money is thus an industrial danger.

The same phenomenon, turned inside out, has been noticeable in some of the British financial theories regarding Germany. British goods have not been selling in Germany. The German Mark is so low compared to the pound that in German estimation the prices for even cheap English goods is fabulously high. On the contrary, German goods have been flooding Great Britain as well as the markets of her colonies and dependencies. While unemployment has been raging high in the lands of good money, it is hardly noticeable in Germany.

How to reverse the situation? That is how to enable Germany to buy British goods, and how to prevent German goods from

competing successfully in Great Britain and in the British-dominated markets? "Friends of Germany", like Professor Keynes of London, have therefore been advising steps by which the German Mark* may be raised. His vituperations against the Treaty of Versailles have all along been motivated by the expansion of British commerce on the continent.

Keynes has now scientific colleagues in different lands. Professor Gastav Cassel of Stockholm, a "neutral", is one, Professor Jenks of New York and Professor minister Nitti of Rome are others. And under his spiritual guidance a regular neo-Manchester campaign of economic liberalism has been set on foot by the *Manchester Guardian*.

But how has the German mind reacted to these "friendly" theories of scientists among neutrals and whilom enemies? In so far as their pronouncements are directed against Versailles, the German professors and publicists are shrewd enough to make political use of the foreign "sympathies". But in hard-headed business circles of Germany the suggestions from foreign theorists as well as from the international conferences at Washington or Genoa in regard to the raising of the Mark have been estimated as the most unfriendly and hostile measures conceivable. The industry and commerce of Germany cannot afford to have a "good" money. German industrialists and bankers have, therefore, always prayed "God save us from our friends!"

The depreciation of the currency in terms of foreign money has to a tremendous extent been a god send in Germany's economic life since 1919. In the first place, every foreigner

* A most astounding proposal has recently been made (October 1923). Parliament is said to be contemplating by inflation of money an artificial depreciation of British currency. The object is to combat unemployment on the one side and on the other to render the prices of goods low enough for continental (French German Russian etc.) purchasers. The proposal has served already to frighten the industrialists of Switzerland, a country possessing "good" money. For, says the *National Zeitung* of Zurich should the attempt be made to lower the pound by deliberate inflation, the Swiss frank will automatically rise so high that the British market will find the Swiss goods too dear and Switzerland will lose another of its valuable fields for export.

who had bought Marks with his "good" money has been compelled virtually to make a free gift of it to the German government owing to the unspeakable fall of the German currency. Secondly, this has enabled the Germans not only to exclude undesirable foreign goods from their home land but also to re-enter the world market from which they were politically debarred. The rapid recovery of Germany's lost ground in the trade of India during 1921-23, withstanding the restrictions of Versailles, to cite an example, is a function of the fall of the Mark, or in other words, of the rise of the rupee in relation to the Mark. The relations between foreign exchange and prices often transcend the exigencies of politics—thus affording another proof to the validity of the economic interpretation of history.

As long as German currency continues to be quoted low on the London money market, British commerce and industry will have a tremendously keen competition from the German side, and this not only in Central and South Eastern Europe including Turkey but also in the Baltic States as well as the Russian Soviets. The tendency of British economic thought, harnessed undoubtedly as it is to the development of Great Britain's economic power, will naturally consist in steadily raising the continental and Russian currencies. Germany as an industrial nation will, therefore, be always suspicious of currency theories emanating from the other side of the Channel.

In Roumania the nationalists are fighting tremendously against the importation of foreign capital. But the finance minister is abroad canvassing capitalists here and there and everywhere. Foreign capital is indeed financing not only the 'key industries' but also to a certain extent the administration also of the new or renovated states of Central Europe such as Poland, Austria and the like as well as the rejuvenated Turkey.

The old political entity known as Austria-Hungary (1914) had served also economically to introduce some sort of unification in South eastern Europe and prevent its further 'Balkanization'. The disruption of Austria-Hungary in 1918 has, therefore, set not only the political but also the economic centrifugal forces in operation. But the new nationalities of these regions can hardly manage to subsist without at any rate some

sort of an economic Austria-Hungary, so to speak.

The attempts at "reunion" are being visible in the work of the "little Entente" of which the partners are Yugoslavia, Czechoslovakia and Roumania. Whatever be the basis of this political federation the economic motive is predominant. Raw materials and fuel of all kinds as well as tariff and railway questions are being studied between these countries almost as between districts of the same land. The racial freedom of states must not evidently be taken always to be a corollary to the material and economic self-sufficiency of the peoples, nor *vice versa*.

No question of social economics is perhaps absorbing the world's attention more than that of the hours of labour. The eight hour day, the slogan of humanitarian as well as scientific circles, has also been legalized in certain lands. The shortening of the hours of labour was alleged to be conducive to an increase in production. But a statistical investigation in the United States bearing on 750 works involving 580,000 hands has revealed a decrease in 68.5 per cent cases, no change in 25.6 per cent and increase only in 4.9 per cent. Even in socialist circles such as those represented by the *Sozialistische Monatshefte*, opinion is therefore gaining ground against the golden rule of the eight hour.

Bolshevik Russia's experiments in anti-propertyism since 1918 have proved to be failures even in the judgment of communist Napoleons. These failures are registered in the law of May 1922, which concedes the citizens the right to hold property, as well as in other laws since then in regard to banking, foreign commerce, inland trade and so forth. On the other hand, however, the right of the state to deprive property owners and capitalists of their rights in their own goods by progressive taxation of all denominations 'sequestration' of house and home etc., whenever such measures are necessary in the interest of the people's well-being has come to stay. In Germany, for instance, no proprietor of houses is safe from the authority of the *Wohnungsamt*, the bureau of dwelling houses, a creation of the war period, at whose dictate everybody is bound to let out rooms on rent, no matter to whom. In other words communism prevails in German Society as a universal and daily although silent and unobserved phenomenon.

5 STUDIES IN WORLD ECONOMICS

Economic problems like these do not seriously and directly affect India,—in so far as it may at all be possible for any land really to remain unaffected by or isolated from world movements. For this very reason these phenomena constitute the laboratory in which Indians can study the processes of economic causation with equanimity.

The discipline in methodology furnished in the economic analysis of such data can not be expected in conditions where one cannot help taking sides.

Every foreign nation is trying to work out its own 'highest good' in the economic sphere. Naturally there are parties and schools in each. In no human affair there is such a thing as Truth. There can be but truths. But in regard to the interests involved in the present instances it should not be difficult for Indian investigators to maintain their neutrality. They may be expected to uphold their judicial impartiality in the examination of the different motives and impulses swaying, as they do, the different classes or groups of men—bankers, industrialists, farmers, working men, politicians and theorists—in each land.

A thoroughly fresh atmosphere is, besides, furnished to Indian intellectuals in and through these studies in world economics. Indian scholars have been compelled up till now in season and out of season to attitudinize themselves to a war of self defence against what Europeans and Americans have to opine in the question of India's good. But in this non Indian world Indian economists can find rich material as to how from day to day each of these nations is engaged in advising itself on the best economic ideal to be longed for and the most effective policy to be followed. Instead of having to busy themselves with what according to alien 'friends' and statesmen Indians should do and should not do, it will be possible for India's investigators objectively to ascertain as to how the nations that are sovereign and self determined actually think and proceed to work.

And here it were well to observe en passant that post graduate students from India who come to Europe and America for training and higher work in economics would commit a most calamitous mistake if

they should seek to induce their professors in chief to allow them to choose an Indian topic for the theme of their dissertation. Worse would it be if they should be permitted to select a theme from ancient or medieval India such as may involve a knowledge of certain Sanskrit or Persian texts.

When Indian themes, present or past, are chosen for the doctorate, the foreign professors invariably suspect that perhaps the candidates know more than themselves so far as the data are concerned. Under these conditions it is bound to be a lower and more lenient than usual standard of criticism to which the examinees will have to submit. The doctor's degree will perhaps be earned in rather too short a time and naturally will be considered by outsiders to be cheap. And humanly speaking, the candidate will return to India philosophically and scientifically hardly wiser than he left. A thing that is won easily is not worth winning.

The situation would be as regrettable as if certain Indian intellectuals were to come to foreign countries and present themselves only or chiefly before such coteries as for one reason or another are known to be oriented, to things Asia in a friendly manner. The enthusiasm and appreciation of select circles of friends are not adapted to the honest and independent criticism of the staff which those intellectuals might have to exhibit. But Young India has today advanced far enough and can dispense with the avoidance of frank judgment and open criticism.

The danger, however, of trying to shun the world's unhampered examination must be noted. And it deserves the attention of advanced students not only in economics but also in every human science including archaeology, anthropology, philosophy, psychology literature, fine arts, history and so forth. Indian postgraduate students in foreign universities should more and more deem it derogatory to suggest an Indian theme for their degree work. On the contrary it should be their ambition as a rule to compete with the students of the countries which they visit, and this just in the field of their investigations.

This can be assured, however, only when the Indian visitors try to contribute their own quota to the very problems and methods

whatever they be—in which the professors with whom they work happen to be interested. If, for instance, it is possible for a Frenchman or a German to write theses on India or China, it should be equally possible for an Indian to write original dissertations on European and American affairs.

The themes which the professors and their seminars are engaged in working out should challenge the brains of the Indians who have been admitted as guests into these circles. The further removed the theme is from the candidate's own range of daily sentiments and prejudices it may be moreover observed the more adapted is it to the clarification of intellect and scientific discipline. Nothing could be a better principle for guidance for anybody during the period of training and equipment for life's work.

A problem of universal character in the economic region which is sure for quite a long time to regulate mankind's material interests almost as the law of gravitation is to be found in the aftermath of the Great War. It consists in the two series of phenomena known as the inter-allied war debts on the one side and the German reparations on the other.

These debts and reparations constitute in themselves in the last analysis nothing but a most stupendous transfer of goods and rights between country and country. The voluminous and intricate transactions in foreign trade which are involved in these processes are affecting every industry, bank and farming every group of financiers, working men and business interest. Is there any economist of some standing anywhere in the two hemispheres whose scientific investigations are untouched by these problems? Surely, then, for Indian youngsters as well as veterans there could be no other problem in economics which might bring them in co-operative contact with world thought in such a comprehensive manner and for such a long period.

Here, besides, one touches at once the English viewpoint, the French viewpoint, the American viewpoint, the Italian viewpoint, the German viewpoint and so many other viewpoints. Then there are the politician's way of looking at the problem as well as the commercial man's way which again varies with the professions, whether the man be a banker, an industrial head or an agriculturist. Further, the labour view of the whole drama can by no means be ignored in all these interpretations.

It is in such international world forces that Indian economists should attempt to have their mettle tried. These world studies, although they lie outside of the strictly Indian sphere of influence cannot be thoughtlessly considered to be scientific luxuries or indulgences in intellectual holiday. Herein is to be sought the solid ground work required in the deepening of command over truth.

The example has been set by India's scholars in exact science. From the very nature of the case it is impossible to have an Indian theme in this domain. Relatively, radio activity, ionization, sap circulation, power alcohol, vitamins, gland secretion, these and other problems which Indian students of science have been attacking are universal problems. The test therefore is a world test. All the nations of the world that are working on the same problems are submitting equally to the same test. An achievement under these conditions is, as it were, an 'insured policy'. It is a sound intellectual investment which can be drawn upon for scientific purposes without fail in future emergencies and to the confidence of the entire world.

There is no more serious question for economic research in India at the present day than to tackle the problem as to how to introduce this methodology of exact science in the investigation of forces such as operate in the building up of an economic power.

THE STUDY OF CONTEMPORARY CIVILISATION

FROM the writers past summer's studies and teaching in the United States with enquiries into University progress, the most encouraging result he brings back to India is as follows

Among American students a movement of active inquiry has been spreading since the war. This has been even taking a clear form, that of an appeal to their Universities, to provide in addition to all present instruction, one or more general courses, these to embody an outline of the nature and present conditions and outlooks of Contemporary Civilisation. They ask for some account of its origins, and for outlines of its main historic developments and also for such light as may be upon its present tendencies, its difficulties and its hopes. With all this they desire a corresponding account of Man, and again from his origins to his present conditions, with light upon his powers and potentialities also—in fact his educability, along organic and mental, moral and cultural lines. They are thus asking for clearer understanding and guidance of their professional studies and these now viewed as social services, and not merely as personal careers. With all this too, they seek better order and clear relation among their special studies alike in the humanistic field—of history, law, languages, literatures, etc., and in those of the sciences—social and moral, mental and organic, physical and mathematical. And they desire all these to be presented from their origins, to their present specialist progress, yet towards their increasing harmony.

Such general courses are accordingly being given. Thus Columbia University, New York (30,000 students, 1100 instructors) now provides during the first year of studies no less than 150 meetings devoted to such a course for the study of Civilisation while a parallel course of General Science is also being arranged and this example is being increasingly followed. In some cases the general course begins with an introduction to the general conceptions of science hence particularly the doctrines of energy and of Evolution, and with the latter treated with

considerable biological fullness, as preparatory to the study of man and civilisation.

In Britain, and also in India, a similar demand and supply are now being conspicuously evidenced, as by the wide circulation of books like H. G. Wells' "Outline of History" and "Short History", and of Prof. Arthur Thomson's "Outline of Science". And similarly in other countries.

Hence the Bombay University Syndicate has authorised a general course of this nature, open to all students without fee, during the opening winter term 1923-24, to be given by the writer in the Department of Sociology and Civics. In short then, it is thus being realised, that while the authoritative university organisation with its text books and examinations, can take its horses to water, here is now appearing on their part a new willingness, and even desire, to drink, a demand which is stirring universities to effective supply. University reforms have long been under discussion among the elder generation but here at length are the younger generation taking a vital initiative, and giving these movements a new impulse and value. That the same demand should arise among Indian students, and be correspondingly met by their teachers, is thus ardently to be hoped.

The difficult question thus arises, of what manner of course, within these limits of some thirty lectures, will but yield and diffuse some rational ideas of the origins, history, and present condition of Contemporary Civilisation, and of our own place and possibilities in it? The line here selected is that of starting by facing and enquiring into the current after war situation. How shall we best do this?

The newspaper reader may say—begin with the Ruhr, as the burning question of the present. But on the student of social science, as distinguished from the man of action and responsibility in current politics, (which he as yet is not), the safest mode of approach will be the most dispassionate, and also the more general, and this since our problem, from the outset, has been stated as

of trying to understand this Civilisation we are living in, and in its modern form which so comprehensively affects us, and not that of entering its sharpest controversies, much less solving their practical difficulties. Our case is like that of the student of medicine, who must study before attempting to practise, and the fuller his intention and ambition to practise effectively some day, the more thorough, and even the more prolonged, his studies must be. It is thus with the after-war situation as a whole that our studies may best begin and if this be granted, it is plain that these must be as extensive and as comprehensive as may be, looking into the condition of all countries concerned as far as we can.

Given the Great War, and its results—as of Treaty, League of Nations, yet After-War conditions—we hear and read on all sides the most widely different estimates from hopeful to despairing. Hence, before striking any balance, we need to make a careful survey of conditions and changes, in progress before and since the War, and throughout Europe especially. And we shall leave Indian problems as here of most controversial nature to the very last, and thereby try to apply to them what we have learned upon the way.

This survey must therefore occupy the opening lectures, and it may most dispassionately begin with the distant United States and then for Europe for the northern peoples comparatively small in numbers, but eminent in civilisation, and who were least affected by the War. Norway, Sweden and Finland, Denmark and Iceland. After these, Holland also small, but highly progressive, and next Belgium as recovering from the War, and as adjusting its internal tensions, as of Flemish and French elements.

The outlooks of Britain, and of Ireland under new conditions must naturally be considered. Also those of France, here particularly as regards the claims of Regionalism and of Centralisations, with which Spain and Italy are also particularly concerned.

Next will be briefly discussed Austria-Hungary, with new post-war States, Yugoslavia and Czechoslovakia also Russia, of pre and post war, and Germany too.

The situation of re-united Poland, as also of Roumania, Bulgaria and Albania must be briefly considered as also that of Turkey,

with the post-war conditions of Arabia and Mesopotamia, Syria and Palestine.

Greece also presents important problems.

This outline survey of Europe may conveniently conclude much as it began with Switzerland, as outside the War, yet as peculiarly exemplary and suggestive, in the past and present towards peaceful solutions. Hence indeed the location of the League of Nations and International Labour Office at Geneva.

The above contrasted estimates of the contemporary situation may now largely be summed up, for Europe and the world with it,—as—how far "Helvetising"—How far re-Balkanising?

On one hand we see current and threatening strifes, as of mechanical and opportunist politics or of capital and labour economics and towards revolutions or reactions within. We see too mutual frictions of states, with all their jealousies, dreads, and hates renewing. Yet we have also been noting everywhere lines of transition towards order and peace, with rivalries turning towards progress. In short, social diseases are many and grave but not hopeless while even convalescence will continue to need every care, against relapses.

From statesmen, politicians and press to simplest public, we all have been, and still remain far too ignorant of all these countries and their current difficulties and endeavours but faintly indicated in these lectures. It is therefore for the opening generation, soon in its turn to be responsible, to be seeking knowledge and preparing for power, and hence specially for students—particularly those of Sociology and Civics—to be enquiring and acquiring thus with atlas before them, to be searching all available literature, from books of reference onwards, and discussing actively among themselves, questioning their teachers and more.

Given then such introductory outline of conditions in America and in Europe, how far can we interpret them more fully? What help can sociology give us, with its fuller and more organised presentments, in the first place of Geography, Economics and Anthropology, and with associated psychology and all tested with such historical knowledge and interpretation as we may? Beyond these further questions will arise, but enough within present limits. After all, the idea of this no to arouse interest in the

general questionings, and as a hopeful and stimulating impulse to university life and we must not here allow these to be obscured by any secondary discussion, as of the particular ways in which the present writer is trying to meet these. Each professor will of course have his own ideas as to the best

ways of doing this, and his own contribution also but the essential matter—the great university news—the desirable movement also—is that raised at the outset—the new demand of American students, and the hope of seeing it arise and spread also in India

PATRICK GEHDES

RESURGENCE OF RACE AND COLOUR PREJUDICE IN BRITAIN

By Sr Nihal Singh

I

DISILLUSIONMENT awaits those persons among us who have been blithely proceeding on the theory that race and colour prejudice was yielding place to human brotherhood and concord, and that Imperialism of the jingo type, of which Kipling was at one time the great apostle, was being replaced by the recognition of the right to autonomy of the so-called "coloured" communities of the British Commonwealth. A series of events and intonances have come to my notice since my return to London towards the end of June which show that, if anything, there is a resurgence of the reactionary forces which tried to make the domination of Indians and others by the British people perpetual.

II

Some time after my arrival in Britain the correspondents of British newspapers began to send news of action which the French Government was taking to protect the "coloured" citizens of France from being insulted by Americans who sought to treat them as they would Negro Americans in the southern United States. The manner in which the news was transmitted showed anything but enthusiasm for the policy which those authorities were pursuing, much less any desire to urge the British authorities to take a leaf from France's book.

Some of the British correspondents, indeed, showed themselves so filled with racial bias and colour prejudice that they took pains to try to exonerate the Americans

whom the French found guilty of such rudeness towards Negro-Frenchmen, and whom they threatened with expulsion from French soil unless they desisted. These journalists declared that the Americans did not object to the presence in cafes and other places of amusement of "coloured" French citizens, but that the Negroes of whom they complained were known by them to be bad characters who supplied cocaine and other drugs to the wasted white women whom they had in their power, and that their posing as members of "jazz" bands was only a cloak for such dastardly conduct, which no decent white person could possibly condone.

Other British writers declared that the reason why the French were showing so much concern about their Negro citizens was not because they loved them, but because they could not get along without them. They were abjectly dependent upon their black legions to carry out their aggressive military policy in the Ruhr and other places, and dared not do anything to offend them lest they might lose their loyal support.

III

While these explanations and extenuations were being served up to British readers by newspaper men who belittled the French action towards African and Oriental French citizens, there occurred in London, on a night in July, in the midst of one of the most terrifying thunder storms in history, a shooting tragedy at one of the most fashionable hotels involving the death of Ali Kamel

Fahmy Bey (an Egyptian "prince" as he was then styled but who was really only a rich landlord, said to have an income of Rs 1,200,000) at the hands of a Frenchwoman whom he had married a few months before. In the course of the trial of this woman at the Old Bailey several weeks later statements were made in court and paraphrased, and in paraphrasing exaggerated, in the newspapers and by word of mouth, which roused race and colour prejudices of the very worst description.

Sir Edward Marshall Hall, the chief counsel for the defence, set the ball rolling on the very first day of the trial. In outlining the case he made out that throughout their miserably tragic life of six months "this treacherous Egyptian beast pursued his wife with" an "unspeakable request, and because she, immoral woman though she may have been, resisted him, he heaped cruelty and and brutality upon her until she was changed by fear, from a charming, attractive woman to a poor quaking creature hovering on the brink of nervous ruin."

The world looked rosy to the French woman when she arrived in Egypt the English lawyer declared. There was nothing her lover (afterwards husband) would not do for her. He showed her his carriages, his palace, his retinue of servants, his Rolls Royce motor car, his motor boat, and his yacht and what was more, showed every sign of admiration. "With all his Eastern cunning" he went out of his way to "make himself agreeable and acceptable to her."

Then came the British counsel's attack upon the East in general. "It is difficult for a British jury," he said, "to understand the relationship between East and West, the extraordinary pride an Eastern man takes in the possession of a Western woman." To fit in with this denunciation he described the outrageous violence to which the French woman's Eastern husband subjected her in order to "cow her into the state of obedience that the black man wants of the woman who is to be his chattel." Ali Kamel Fahmy Bey, the counsel for the defence declared, was "a Sadist, a man who enjoys the sufferings of women."

Amplifying this theme in his final address to the jury, Sir Edward played upon the emotions of the ten men and two women who were to decide the fate of the woman in the dock, to make them hate her husband

and pity her. As a man who presumably had been paid heavily to achieve that purpose, he had, I suppose, every professional right to do so, but following the line of least resistance, he made the racial issue the pivotal point of his defence. The lawyer snavely declared:

"I do not say that among the Egyptians there are not many magnificent and splendid men, but if you strip off the external civilisation of the Oriental, you have the real Oriental underneath, and it is common knowledge that the Oriental's treatment of women does not fit in with the idea that Western woman has of the way she should be treated by her husband."

Everything said by Said Esmat, the Secretary of the man shot and one of the chief witnesses in the case, which was hostile to the accused woman, he asserted, should not be believed. It was,

'Part of that Eastern duplicity that is so well known.'

'Picture this woman inveigled into Egypt by false pretences by a letter which for adulterary expression could hardly be equalled and which makes one feel sick. The curse of this case is the atmosphere which we cannot understand—the Eastern feeling of possession of the woman like the Turk in his harem. This man was entitled to have four wives if he liked—for chattels—which to us Western people with our ideas of women is almost unintelligible and something we can not deal with.'

And, referring to Robert Hitchen's novel, *Bella Donna* which has done more to rouse racial rancour than perhaps any other book issued by a reputable London publishing house, Sir Edward pleaded with the jury to

'open a gate where this Western woman can go out, not into the dark night of the desert, but back to her friends—to let this Western woman go back into the light of God's great sun.'

Mr Percival Clarke, who conducted the case for the Crown, damned the Orient with faint praise where Sir Edward Marshall Hall had cursed it. "Fahmy," he said, 'may have chastised his wife in a way that a person living in the East might not have thought much of but which, under the influence of the passionate address' of his 'learned friend, or the atmosphere of the court, may be exaggerated into gross cruelty.' He suggested that "so far from this man

community. Otherwise she is simply 'asking for trouble'—and will probably get it.

Max Pemberton, a popular writer, in a special article in the same paper, goes much farther. He asserts

"I attended few parties this season where 'East of Suez' was not represented. Charming orientals graced brilliant tables and made love to 'pink and white' English girls unblushingly as a mere observer, knowing the East well, I feel that many of these happy but unenlightened young women were at this edge of the abyss and might readily topple over. For them (Orientals) woman remains the slave that she was in the days of Haroun al Raschid. Hers to obey, to submit her will to the man's to be sheltered only as long as her presence is welcome to be turned adrift the moment her lord and master is weary of her. East of Suez there is such a bridge between the Eastern and the Western point of view that neither passion nor sacrifice may bridge it. Every ideal that a woman holds will surely be shattered at an early date. The liberty she has won for herself will then be the subject of mockery. *As a slave she has been taken and a slave she will be held* (The italics are Mr Pemberton's).

The *Weekly Despatch* has a leader in the same vein. After quoting the Judge's statement that "We in this country put our women on a pedestal, but in Egypt it is different," it continues

"The incompatibility of the Eastern and the Western point of view is nowhere better illustrated than in regard to the sexes and where these mixed marriages take place there is always the danger of tragedy.

Lloyd's Sunday News is not content with referring to Egypt in this connection, but includes the whole Orient in its anathema. It declares

The white woman who seeks a coloured lover, be he yellow, black or brown is entering a world against her whole nature, most revolt when she knows the truth. If the Fahmy case and other tragedies of mixed marriages of which we have heard of late serves its true purpose it will set the love romance of the East in its true place among the delusions and horrors of the world."

Mr James Douglas the editor of the *Sunday Express*, adds his contribution to the howl and cry against Easterners. He writes, in a special signed article, in his paper

What is the lesson of this dreadful trial,

with all its revelations of unnameable wickedness and cruelty? First that East is East and West is West, and that never the twain should meet in marriage. The Oriental mind is separated by an unbridgeable gulf from the Occidental mind. Second the status of women in our western civilisation is immeasurably higher than it is in the Orient.

In his editorial on the same subject he lays the blame for the whole affair upon the fact that Europe is to day in a state of demoralisation, and has been led far away from the Christ who, he apparently has never heard, was an Easterner. To quote

The case shows that Christianity is the foundation of our moral code. It ought to humble us all and compel us to search our consciences in all instances and gratitude for the sure shield of Christian morality which guards us against the awful evils that eat the heart out of a corrupt and degenerate society. Let us as we look fearfully into the abyss of moral depravity remember that no civilisation can endure which is based upon moral putrescence and putrefaction.

In the same paper another writer, H V Morton by name, tells of the white women married to Egyptian husbands.

Women in gaudily enamelled Rolls Royces women dressed in the most gorgeous clothes Paris can devise, hung with the most splendid jewels wealth can command. But always beside them dark and inscrutable is a man in European clothes with the crimson tarboosh of a Moslem on his head. How many of these women who show a pale beautiful expression less face to the world weep in secrecy and solitude.

For, Mr Morton assures his readers,

Eastern cities and Eastern men may ape the West but underneath always is the incalculable, immutable East.

IV

This penchant for running down Eastern character would be bad enough were it confined merely to the ignorant and the semi-educated person in Britain. Unfortunately, however, a paper which was read by a well known British scientist at the annual meeting of the British Association held at Liverpool while this trial was going on showed that even British scientists were not free from the desire to keep Easterns and Africans in eternal tutelage. The paper was read by Dr Vaughan Cornish, President of the Geography Section of the conference. The

only a very injurious effect on the community the movement against alcoholic drinks is making its way in Europe too. Here restriction of production and sale may be the course ultimately adopted instead of absolute prohibition. It is quite possible then that the use of flesh and fish for food may come to be looked upon as inimical to the sympathetic side of man's nature and so to be interdicted. It cannot be maintained that a carnivorous regime is necessary for the proper nourishment of the human body. Science has proved that the seeds of leguminous plants can furnish in abundant measure the nitrogenous elements found in flesh and fish.

There are parts of the world, however, where animal food is the only food available for man, no plants being able to grow there. The Eskimos of the Arctic regions have only seals and some other marine animals to live upon. How can human sympathetic instincts grow there so strong as to induce the dwellers of those regions to give up killing animals for food and clothing? The Eskimos cannot fail to become literate in time by contact with Europeans and Americans and to know of the *Ahimsa* idea that has grown up in parts of the world more favourable to human progress than their own. But the avoidance of killing animals for food would be an impossibility to them. All that is possible seems to be their

being helped to learn to kill without causing pain, i.e., to kill by some handy process like electrocution. In connection with this it may be urged by advocates of animal food for mankind that if killing without causing pain be allowable for the Eskimos, why should it not be allowable for all mankind? But necessity which can be pleaded in the case of Eskimos, cannot be pleaded in the case of the inhabitants of more favoured regions which can supply enough of vegetable substances and milk and eggs for human food. Who can say that the ideal of a non animal diet is not higher than the ideal of a mixed vegetable and animal diet? In this world of ours we find that it is a scheme of nature that some species of animals live wholly upon vegetables, some upon purely animal food which generally involves the killing of some animals by others, only a very few species of animals feeding on carrion, and some other species live partly upon vegetable and partly upon animal food, which also involves killing. Man, generally speaking, belongs to the last class. Some sections of men however, have on grounds of clemency to animal life, have given up killing animals for food. This too has been a process of natural evolution, and as such, we are bound to bow to it, and accept it as a higher ideal than the one now prevailing among the mass of mankind.

SIAMACHARAN GANGULI

HOW THE CHILDREN COULD SAVE OUR CIVILISATION

BY CAPT J W PETAVEL, LECTURER CALCUTTA UNIVERSITY,
AND PRINCIPAL KASHIBRAH INSTITUTE

COMPLICATED as are the social economic problems of our modern civilisation, there are two simple ways in which they might be solved if only we could agree to work together for them, and one indeed is surprisingly simple.

Industrial progress has increased enormously the productive power of organised labour, so that a sufficiently large community producing necessities of life for itself would

get them in exchange for a very small amount of work. Our commercial system, however, practically deprives us of this advantage, because it does not develop our power to the full and is very wasteful and costly, the retail prices are often very much above the cost of production. A community, however, producing things for the use of its own members, eliminating trade and its wastefulness, should,

with our modern methods, get the necessities of life in exchange for a very few hours of daily work

That of course is the fundamental principle of the doctrine called socialism which has captured the masses of Europe. The socialists say—and quite rightly in theory—that if the State organised production and distribution, if it began by using all our productive machinery to produce more machinery until there was enough of it to equip every body to do their work in the best possible way, and if it then employed everyone just the number of hours necessary to produce what the community wanted, doing away with trade, competition and all the waste connected with them there would be no hard work, and no poverty with the productive methods we now possess.

The difficulty, however, is that most people are still unable to believe that we are ripe for socialism. They say that we have not sufficient public-spiritedness for it, and that, moreover, we are not disinterested enough to be happy under such a system if we could have it. Socialism, therefore, though right in theory, seems practically out of the question at present. There is, however, no visible reason why we should not have production-for-use organisations for people to work in temporarily when they wish. Even if they could produce only half of what they used and had to buy the other half, they would have to do a little over half a day's work to have their maintenance and would be able to spend the rest of the day getting a training or producing a surplus to start themselves again with. Progress has also rendered it possible in a sufficiently large organisation for a man with any training or no training at all, soon to take his place usefully in connection with ordinary branches of production. We ought, therefore, to be able now to have labour-colonies that any one could work in to get maintenance, training, and to save quickly.

This is what is called the 'educational colony' solution of the social problem. It would not only solve the whole problem of unemployment, but open the gates of opportunity to all, and thus be a real solution.

Now the question arises why this plan was not advocated long ago. We might call it socialism for those who want it, leaving

the rest to work individualistically, which is of course the reasonable thing.

The answer is that the plan is not so attractive to the masses as compulsory State socialism which, in theory, promises much more.

In actual practice, as we cannot of course contemplate labour-colonies producing nearly everything their workers would require, so questions arise in connection with the disposal of produce, as also with converting the surplus produce, the savings, into capital in a suitable form.

The question of equipment seems to present still greater difficulties, specially in view of the fact that we should sometimes have comparatively few people in such labour colonies and have comparatively large numbers at other times and the numbers would vary enormously.

All the questions that arise in connection with the labour-colonies plan, can be answered quite satisfactorily, but when they have been answered, the plan is no longer so entirely simple that everybody is bound to agree to it.

But now a bright hope has dawned.

Unemployment has roused us at least to the fact that we must reform our education system, and make it much more practical. There appears to be only one way by which this can be done, and that is by organizing labour-colonies for the children in which they will work half the day producing various necessities to take home with them, the other half at their lessons—without depriving them of time for their games which are of vital importance. The children, it seems, are thus going to lead us in the direction in which there is really hope.

Educational labour-colonies have been rendered practically possible now by the fact that, under modern conditions, the school children, *earning the distributor's profits by bringing things home*, as well as, soon, the producers' wage, would help their parents quite considerably. We should not, therefore, have to trouble ourselves with the question whether the school years would be prolonged by this plan or not. The children would have a much healthier life, much better and more practical education than they have now, and be wholly or nearly self-supporting very early.

Every modern educationist understands how, at all events in the schools, the produc-

tive work could, in many ways, be made a practical application of things learnt in class, and therefore of great educational value.

More important still from the purely educational point of view, is the fact that these labour colony schools would give the very best opportunities for character training, whereas the schools as we have them now give only the poorest opportunities. It is a very important feature also that the labour-colony schools would have to be outside the towns from which, with modern means of transport, it is of course possible to arrange that boys may come home daily or on alternate days or weekly.

The plan would give us a kind of *asram*, or *gurukula* system, and has been approved, particularly for India, by the foremost educational authorities.

Now it is quite obvious that labour-colonies for educational purposes would put us into the direct road to labour colonies for economic purposes and that is one great hope for the solution of our problems.

The next simplest plan of social reform is that advocated by the now international "garden city" organisations. The "garden city" people tell us to concentrate on the one fact that, as our civilisation is rapidly becoming urban, we must have healthy towns, and say that in solving that problem we shall be led to the solution of our other ones. For healthy towns, as they tell us, we must have systematic town planning that will give every dwelling a garden, and must substitute central towns with moderate sized "garden suburbs", for the present great agglomerations. In garden suburbs the workers would be kept in touch with the land, growing some of their own food, as a second string to their bow, and that would give them security of a living, and a very great degree of economic independence.

Every economist knows that if the workers demanded garden suburbs they would be able to have them. The reform of our land system that is necessary to make them possible is comparatively simple as has been admitted by all parties.

The real difficulty, however, is that the modern workers do not demand this solution either, the idea of having a plot of land to cultivate does not greatly appeal to them, so artificial are now their taste and habits.

Thus it is always that the simple solutions

for our social and economic problems are not being advocated, whilst the masses and their leaders are crying out for tremendous changes which would shake society to its very foundations, but about which they are incapable of agreeing amongst themselves, still less of winning the majority, and so the present deadlock occurs, the consequence is unemployment and evil conditions of labour, that make our civilisation look a curse to us rather than a blessing.

But the educational colony leading to the labour colony would put us on the way to the "garden city" solution for our social problems.

The question would arise what people would do with the small capital they would be able to get by working on labour colonies.

As every sociologist knows, few people can make a satisfactory living for themselves, starting with small capital. The combination of qualities needed for success are very rare. The great majority would see, as the workers of Belgium do, that the best thing for them is to have a small holding to produce a good deal of their own food on, and some satisfactory employment to bring them in some money.

In a word, the "garden city" solution is the true solution in the case of the vast majority.

The Modern worker is often indifferent to it, the children, however take naturally to the cultivation of the land when given the proper opportunity and encouragement.

Thus if we do our duty to the children, they will save our industrial system from being an evil.

As regards the great problem of this country, that of the unemployed middle classes, the only plan that seems possible is to have industries for middle class men, *Bladiagias* and Anglo Indians to work in as operatives for a short day or half day, so that it would not be intolerable to people of education—established in places where they would have a plot of land to cultivate, helped by their children properly trained in the schools, in that way they could make a living and have prospects with their children growing up and helping.

The "educational colonies" plan would also lead to the direction in which we may hope to find a solution of the problem of industrial development for India. We must look to manufacturing

development in India on the system of comparatively small groups of people making some part of an article, or carrying out some process in connection with its manufacture, the various groups between themselves producing the finished article. Of this plan we have had an interesting example in the early watch manufacturing in Switzerland. It may or may not be the best plan theoretically, it can be criticised from some points of view, as indeed can the factory system, which, in Europe, has superseded it largely, though not entirely, but it may be workable in India where the factory system is entirely foreign and successful almost only when managed by foreigners.

Educational colonies leading to industrial agricultural colonies for the middle classes would enable us to find out what is to be done in this direction.

Thus the advocates of the 'educational colony' say that if we do our most elementary duty, and tackle the education problem properly, we should be put straight on a road on which we may find solutions of all our greatest problems.

The position is of the profoundest interest. Great educationists from Plato to Ruskin have insisted on the fact that the most important thing in education is a sound practical training. Ruskin speaks of employment as the "warp" of the educational fabric. Plato tells us that the way to give children a practical training is to "associate them with their elders in their work." Hitherto, however, we have looked upon this as being

impossible under modern conditions of life and work, so have given our children schooling without a practical training, the wool without the warp. But we have come now to realise that the result is extremely unsatisfactory and in some cases, disastrous.

Now, however, it appears that, owing to industrial progress, we shall be able again to give the young a practical training in the only really good way "associating them with their elders." Boys brought up in labour colony schools would be practically as good, industrially, as adults by when they were fifteen or sixteen, or even often by fourteen and would be earning more in mind than the pay they might get in other employment would generally buy. Parents, therefore, would be in no hurry for them to leave school. Then to have a sufficient proportion of 'elders'—one adult to five boys, one or two of whom would be practically adults—would suffice this would mean, on the establishment, one adult to ten boys, as half always would be in class.

We seem therefore, to be on the eve now of solving the problem of practical education—earning whilst learning which educationalists have all along sought to solve, but as yet without success.

That, in a few words, is the gospel of social salvation by the children that Calcutta University has taken up for special study, and about which it has been sending lectures and pamphlets to every university in the Empire, and to leading educationists and sociologists in every part of the world.

INDIAN PERIODICALS

Non-Violent Coercion

The Young Man of India reviewing the above named book by Professor Clarence Marsh Case quotes from it and comments:

To regard to non-co operation he says 'At the time of his writing although Mr. Gandhi has begun his prison term and thousands of his followers are flocking into the jails, it is impossible to estimate the ultimate outcome of non-co operation, but we may say, entirely without regard to its ultimate fortunes, that we

have here presented the most extraordinary manifestation of passive resistance and non-violent coercion in the history of the world.'

The conclusions of the author are unsensational but incontrovertible.

Non-violent coercion presents a less simple problem since it combines the inherent excellence of non-violence with the more questionable element of coercion, so that it, more than any of the other methods named, is good or bad according to the object sought and the spirit in which it is pursued.

As the result of complete isolation and loss of tradition and culture, the Buddhist communities degenerated to a great extent. Most of them could not stand the silent influence and absorbing power of the Hindu religion. They adopted its manners and customs, and gradually came to form what may be called the outer ring of Hindu society. But the brand of untouchability could not be removed although some of these classes were decidedly superior in culture to many belonging to the lower strata of the Hindu society of four castes. Besides these, there were a large number of Buddhist communities that stoutly resisted their assimilation into Hinduism. In consequence not only were they refused the small mercies granted to others, but were also subjected to very many additional social disabilities and degradations. To many of these Islam came as salvation. A large number of Buddhists were no doubt converted by force, but there were many others who welcomed the democratic religion of Mohammed and gladly embraced it to escape themselves from the tyranny of Hindu society. Besides, many of the partly assimilated communities also gladly took shelter under the flag of Islam with no other object than to elevate their social status. This process went on uninterrupted for centuries. And this together with conversion by force and persuasion swelled the number of Mohammedans in India, making Hindustan once the greatest Mohammedan power in the world. The Hindus suffered immensely, but mainly because of their own faults. Their religion itself was in danger. As its result the orthodox became all the more exclusive, and raised the protective walls of stringent laws and injunctions. But all this was not of much avail. It is at this critical hour that the Vaishnavite reformers appeared to save the situation.

The Ancient Libraries of India

Gokulnath Dhar gives an interesting account of the above in *The Presidency Coll ge Magazine*.

The palaces of Hindu Rajas revealed several large and important collections. 'The most extensive collection', according to Dr Rajendralal Mitra, 'is perhaps the Saraswati Bhandaram of His Highness the Maharaja of Tanjore. It is said to comprise upwards of fourteen thousand manuscripts, the whole of which has been examined and catalogued by the learned Dr A. C. Burnell of Madras.' The Darbar Library of Nepal, however, yields to none in the antiquity of its contents—some of its palm leaf manuscripts being written in later

Gupta character. It houses about five thousand manuscripts which, says Dr Cecil Bendall, "contain the Royal collection of Nepal from the remotest antiquity, every successive king trying to add to the number."

Of the other royal libraries sheltering ancient lore, the State libraries of Kashmir and Mysore and those of several Rajput princes deserve special notice. From treasures they have revealed it would not be far wrong to assume that their nuclei must have been formed in very early days. Of the State collections of manuscripts to be found in Jaipur, Professor Shridhar R. Bhindarkar asserts that the rarest books were liberally collected by the owners of the *gadi*: "from the time of Raja Man Singh. In the course of a search for Manuscripts in Rajputana and Central India, the same Professor came upon sixteen private collections at Bikaner besides the fine State library of Sanskrit and Persian books maintained in the fort. At Udaipur eleven collections were discovered including the State,—the last named being by far the biggest library, and well preserved and in good order."

The Bengal Tree-pie

T. Dainbrigg Fletcher, F.R.S., F.E.S., Imperial Entomologist contributes a highly interesting article on the above, this one being number 24 of the series of articles appearing in *The Agricultural Journal of India* under the title 'Some Common Indian Birds'. We are quoting interesting bits from it.

The tree Crows as anyone may observe, have tails which are much shorter than their wings, but many members of the great Crow family have tails much longer than their wings, and this latter group includes the Magpies and Tree Pies, of which a dozen species occur within our limits mostly in the Hill Districts of Northern India. The Tree Pie however, is rather a bird of the Plains, where it is sufficiently common to be a familiar object in most large gardens, although its curiously metallic cry, rather like the loud squeak from a rusty gate hinge, if one may imagine a metallic squeak, is usually more evident than the appearance of the bird itself. Its most usual call is a sound which may be written *kek li, kek li*, but it has a great variety of notes, many of them charmingly melodious in character, others merely hoarse chattering volleys of sound. So far as appearance goes, the Tree Pie can hardly be mistaken for any other bird found commonly in the Plains, being about eighteen inches long, of which two thirds is tail,

the bill black, the head, neck and breast sooty-brown, the body chestnut reddish with some silver grey on the wings, and the long tail greyish, darkest at the base and broadly tipped with black. During flight the tail is spread out and, as the tail feathers are unequal in length, the middle feathers being the longest and the others decreasing in length to the outer pair, which are only about half the length of the middle ones the expanded tail gives this bird a curious appearance when on the wing.

The late C. W. Mason stated that this bird is to a very large extent a vegetable feeder, though it does not apparently damage crops or planted seeds.

"Of cultivated fruits when they are in season, it takes peaches, loquats, plantains, etc., and besides eating the fruit on the trees it will often knock off a considerable amount more. Not only does it thus damage the fruit, but it also breaks off small branches (which often contain fruit buds) of brittle wooded varieties of trees when it alights on them, and is therefore not to be desired in a carefully kept orchard.

It is fond of silk worm caterpillars and, when it can obtain access to these, may be a nuisance to silk worm rears.

Lizards and spiders are greatly relished and a Tree Pie will often make a regular practice of hunting around the verandah of a bungalow in the early morning to snap up any lizards or spider which may be recovering from a surfest on the insects attracted to the lights the night before. Mr. D. Abreu examined at Nagpur a bird whose stomach contained a mouse, a Buprestid beetle, a caterpillar and two Pentatomid bugs, and at Pusa I have seen one carrying a very fair sized snake which I managed to make the bird drop and found it to be a *Tr. pidonotus stolicus*, upwards of two feet long, the snake when rescued was alive and active but bore marks of the bird's mandibles and would undoubtedly have been eaten. The Tree Pie is also a confirmed robber of the nests of other birds, especially of doves, stealing and devouring the eggs and young of all the smaller birds. Like many other birds, the Tree Pie has his good and bad points, but on the whole it is apparently beneficial.

The Tree Pie has not been given legal protection in any part of India. Apparently it is considered well able to look after itself. Being conspicuous, it rejoices in various names in different parts of the country. Stuart Baker states that the Bengal race is called *Bobolink* by Europeans, but this name belongs rightly to an American bird and I have never heard it used in India, although it is to some extent descriptive of the Tree Pie's note. In North Bihar the local vernacular name is *kokayā*, in Bengal it is also called *kotrī*, *takka chor* and *handi chacha*, in North

Cachar *Lush kurchi*, in Assam *khola khon*, in Hindi speaking areas *mal i lat*, at Lucknow *maltri* in Sind *maktab* and *chand*, and in Telugu speaking districts *qokuray* and *knal kati gada*. It will be noted that many of these vernacular names are also expressive of the various calls uttered by this bird.

The Indo-Iranians

Dr. Rabindranath Tagore in his article on the Indo-Iranians which appears in *The Asia-Bharati Quarterly* of October, 1923, says—

The most important of all outstanding facts of Iranian history is the religious reform brought about by Zarathushtra. There can be hardly any question, that he was the first man we know who gave a definitely moral character and direction to religion, and at the same time preached the doctrine of monotheism which offered an eternal foundation of reality to goodness as an ideal of perfection. All the religions of the primitive type try to keep men bound with regulations of external observances. These, no doubt, have the hypnotic effect of vaguely suggesting a realm of right and wrong, but the dimness of light produces phantasms, leaving men to aberrations. Zarathushtra was the greatest of all the pioneer prophets who showed the path of freedom to man, the freedom of moral choice, the freedom from the blind obedience to unmeaning injunctions, freedom from the multiplicity of shrines which distract our worship from the single minded chastity of devotion.

Zarathushtra's voice is still a living voice, —not alone a matter of academic interest for historical scholars who deal with the dead facts of the past, nor merely the guide of a small community of men in the daily details of their life. Rather, of all Teachers, Zarathushtra was the first who addressed his words to all humanity, regardless of distance of space or time. He was not like a cave dweller who, by some chance of friction had lighted a lamp, and, fearing lest it could not be shared with all, secured it with a miser's care for his own domestic use. But he was the Watcher in the night, who stood on the lonely peak facing the East and broke out singing the poems of light to the sleeping world when the sun came out on the brim of the horizon. The Sun of Truth is for all, he declared,—its light is to unite the far and the near. Such a message always arouses the antagonism of those whose habits have become nocturnal, whose vested interest is in the darkness. And there was a

bitter fight in the life-time of the prophet between his followers and the others who were addicted to the ceremonies that had tradition on their side, and not truth.

In the realm of material property men are jealously proud of their possessions and their exclusive rights. Unfortunately there are quarrelsome men who bring that pride of acquisition, the worldliness of sectarianism, even into the region of spiritual truth. Would it be sane, if the man in China should lay claim to ownership of the sun because he can prove the earlier sunrise in his own country?

For myself, I feel proud whenever I find that the truth which dwells in the best thoughts of India has also been uttered in a different language, in a different part of the world. The best in the world have their fundamental agreement because they are pure in truth. And therefore it is their function to unite and dissuade the small from bristling up, like prickly shrubs, in the pride of the minute points of their differences, only to hurt one another.

It rejoices my heart to know that the peoples who once had nourished their seeds of civilisation together, and blended their voices in an original mother tongue which belonged to them both, should, even after their long period of separation, have kept some primal similarity of expression in the growth of their respective histories. For we find that both of these peoples have carried in the depth of their nature the quest of the spiritual unity in religion.

Zarathushtra arose as the herald of that mission in Western Asia. He revealed to his people the idea of the One in the midst of the chaos of formal worship. It is the same genius of race in Persia which gave birth to the great Sufi poets who sang of the nearness of God in a language of intimacy, defiantly giving a shock to the dignity of distance upheld by the orthodox creed of Godhead. That this spiritual quest in that people is not dead, is proved by the later rise of Baháism crowned with martyrdom, which preaches the federation of man in the Kingdom of Supreme Truth. It is needless to describe in detail how in India also the same quest has been running its course through the wilderness of obstacles which the heterogeneity of race and creed offers to her.

In India, the disunited kinsmen have met over and over again. The Persian monarchs extended their Kingdom to the Western Provinces of India, and the dim recollection of their blood relationship came to the Indian mind when in the Puranas they were recognised as the Kshatriyas who had fallen off from their

orthodox rites. For nearly two centuries a part of North Western India was a Persian Province. That Iran and India had a very early connection can be guessed by some Greek allusions to the custom of the dead being left to be devoured by vultures in the locality of Taxila, at the time of Alexander the Great.

It was not merely an extension of Kingdom, the proofs are numerous that the Persians had also extended their influence over the Indian archipelago. The scholars agree that in the later development of the Mahayana Buddhism the Zoroastrian influence is unquestionable. It has to be noted that it was a Persian King who accepted Buddhism for his religion and was the first to take this religion to China, translating Buddhist scriptures into Chinese. That the Persian influence affected Hinduism also has been discussed by Sir Charles Elliot, in his book named "Hinduism and Buddhism," from which I quote the following:

The Dhr̥ghatsanik̥hita says, that the Magas,—that is the Magi—are the priests of the sun, and the proper persons to superintend the consecration of temples and images dedicated to that deity, but the clearest statements about this foreign cult are to be found in the Bhavishya Purana, as to its introduction obviously based upon history. By the advice of Gurnukha, priest of King Ugrasena, he imported some Magas from Sakadvipa. That this refers to the importation of Zoroastrian priests from the country of the Sakas (Persia, or the Oxus region) is made clear by the account of their customs—such as the wearing of a girdle called Avyanga (the Avyanga of the Avesta)—given by the Purana. It also says that they were descended from a child of the sun, called Jarasabha or Jarasasta which no doubt represents Zarathushtra.

At last, in a later age the disciples of Zarathushtra took their shelter in India, the meeting ground of races and cultures in the East. They have brought with them a new store of energy and adventurous spirit into this land, giving, in spite of the smallness of their number, a strong impetus to our national life, opening up the industrial resources of this country, bravely standing up for its rights, and generously helping in the cause of its welfare. This courage of fight, this cheerful spirit of work and active benevolence, they owe to the teaching of their great prophet, whose benediction rings in these words (D J Iran).

Happiness be the lot of him who works
for others' happiness.

May the Supreme Lord give him the powers
of health and strength!

For the struggle to uphold Truth, I beseech
these gifts from Thee, O Lord.

MYORE WOMEN'S ACTIVITIES

A successful Women's Conference has been held in Mysore City at which papers were read on many most interesting and useful subjects. This Conference is an annual event and provides a helpful occasion for the formulation of women's views on the problems in the country. This year Mrs Chandrasekhara Iyer presided and her speech was full of wisdom and wit. The following is the only quotation for which we have space, but we hope to print later the whole address.

WOMEN'S PLACE IN PUBLIC LIFE

We must fall into our right places and play our parts rightly, and help our men to play theirs, in the changed conditions that are coming into view. Unfortunately there is now a great lack of sympathy and co-ordination between the two sexes in India. Many men do enthusiastic public work for the country, but when they come home, full of public spirit they do not meet with appreciation and encouragement from their women, who, on the contrary, throw cold water on the fire of their enthusiasm. In other cases the men work and speak a good deal outside their homes, but leave all their public interests and concerns behind at the spot where they leave their shoes, just outside the threshold, because the women are not able to understand and appreciate their work. Now this is not good for the life of the country. Women are not merely machines for giving birth to children, or statues on which to keep jewels of various kinds. They are equally with the men, living factors vital to the country's safety and progress, and both must work together if the health of society is to be maintained.

Another striking women's meeting was the Anniversary meeting of the Mohila Seva Samaj which took place in Bangalore and which was attended by over 500 women. These things show how ripe Mysore women were for the responsibilities of citizenship which have now been granted them.

Poverty and Waste in India

The *Hindustan Review* publishes an article on Poverty and Waste in India by Rao Bahadur Sardar Dr M. V. Kube, M. A., B. A., from which we quote portions.

The two most outstanding features of the economic life of India are Poverty and Waste. If hidden in cities under a layer of the glamour of luxuries, they are laid bare in rural India. On every side, extreme poverty is accompanied by a ruinous waste. There is waste of life, waste of energy, waste of time, waste of raw

materials in every quarter. The poverty of this vast continent is an admitted fact. That it is due, in a large measure, to methods of waste, ingrained in the life of the people, is perceived by a few only.

What a waste of life takes place in India! While in ancient times in India, the maximum period of the human life was fixed at 120 years, and the average expectation of life was not below a hundred, in some other countries the maximum did not extend beyond three score and ten years. Not now the tables have been completely turned. The Indian expectation of the duration of life at birth is 22.59 for males and 23.31 for females, as compared with the expectation of life in England which is 46½ and 50.02 years respectively. Worse is the case in cities. In some of them at least it falls as low as 16 years. Indeed, it is feared that the duration of the life of Indians is becoming progressively shorter.

The chief cause of this waste of life in India is the extreme poverty of its inhabitants. Estimates of the annual income per capita vary between Rs. 20 and 42 only. Paltry as this figure is, the rise in the prices of even the necessities of life, makes it appallingly low. It is not difficult to imagine that not an insignificant part of the population must be living on empty stomachs.

Food is the prime necessity of life, but it is most allowed to go to waste. The inefficient methods of agriculture and storing of grain cause meagre production and appalling loss. A statistical comparison with other countries will show how small is the productive capacity of the soil in India. And yet manures are utilised as fuel or allowed to go abroad. Fields are scarcely manured and sources of irrigation are not tapped. The damage done to grain by rats alone is enormous. The grains thus lost annually would feed many a hungry mouth.

The costly government necessitates a ruinous export and import trade in a starving country. This trade gives an indication of the economic life of a people. In India, the biggest item on the export side is cloth and on the import side, grains, which in value almost balance each other. While India has the largest acreage under cotton in the world, its imports are topped by cloth and while the normal condition of millions of its inhabitants is starvation, food-grains head the list of its exports. Is this not sufficient to make men pause and consider?

The minute division of land, under the operation of the laws of the country, hinder large scale production for want of concentration of capital and in this country where the joint stock and limited liability company systems are rare, it tends to arrest progress. The caste system leads to the same result. Its defect is that it gives

little scope for acquiring increased skill. The father cannot teach more than he knows and the son learns only from his father. Life becomes monotonous and wedded to a routine.

Poor physique due to starvation easily succumbs to insanitary conditions. Sanitation is not even heard of in rural India and in cities its rules are evaded. Not only epidemics rage with such fury as to stop only when no human beings are left to fall a victim to them. The normal conditions are wretched. But for the sunny climate and the fresh air breezes that prevail throughout the greater part of the year all over India, it would have been as depopulated as Siberia.

Bad as is the economic condition of the people, it is made worse by their social customs and habits. Litigation, the customs of early marriages and those of the social habits which prompt improvident expenditure in ceremonial functions and the maintaining of old institutions, without improvements, both secular and religious, add to the miseries of the people.

Almost one half of the population of India is condemned to be wasted by the subordinate position in life assigned to the womankind. It deprives society of a substantial potential strength.

The agricultural labourer, while not engaged idles away its time for want of anything to do. As a writer on economics has said 'A people may be dulled because of too little, enervated because of too much, and degraded because of ill chosen amusement.' He who runs may see all these conditions prevailing in the country.

Their existence has led the people to indulge in intoxicating drugs and drinks to a very wide extent. The loss to body and wealth caused thereby is incalculable. Men in the prime of life and of great promise become useless and a danger to society.

Owing to lethargic habits, no value is attached to time. It is wasted to a certain extent where the railway has reached but in all walks of life there is frightful waste of time. To a people crowding a few occupations, the saying that 'time is money' has no meaning. People waste their time in performing their daily duties, as well as in idle talk. How to kill time is a problem with them. Uneducated and inefficient labour is employed where labour saving machines will do the same work quicker and at a lesser expense. Even human labour is unlearned for it is not realised that improvement in sanitation is necessary not only because it will keep more men alive, but it will keep many more labourers in good health and fit for work.

Wedded to the fetish of efficiency and the maintenance of the British supremacy by force, the paramount government in India is not able

to spend anything adequately on the welfare of the people. In the Indian States even mass education and medical relief are ornamental things. Both the Indian government and the Indian States, with a few exceptions, are inert to the idea of exploiting the vices of the people, the revenues from the monopoly in intoxicating drinks is next only to those derived from the land tax.

Journalism as a Profession.

Mr Ernest D Lee, Literary Editor, *The Pioneer*, "contributes an interesting article on" Journalism as a Profession to *The University Muslim Hostel Magazine*, a new journal published from Allahabad. He says:

Free lance journalism has at least one great advantage for a beginner. If he is not going to make good—and the odds, I should say, are certainly against the average aspirant—he is likely to find it out within a few months at the outside. If he finds that his manuscripts are returned with unvarying monotony by every editor, there must be something radically wrong with them. Probably most young free lances go through this experience at first, those who eventually make good and "graduate in the school of rejected manuscripts", as it has been aptly expressed, find out what is wrong and learn how to put it right. A few general hints may prove helpful to any one who may be attracted to the craft, and may, perhaps, result in sparing editor's unnecessary labour. Manuscripts should always be written in a clear hand on one side of the paper only, with plenty of room between the lines. If possible they should be typewritten, and if their return is desired, in case of refusal, a stamped addressed envelope—not loose stamps—should invariably be enclosed. Needless to say, the writer must know what he is writing about, this alone, however, is not sufficient. He must not only know what he wants to say, but how to express his views, or describe his experiences, to the best advantage. In short, he must become an artist in words.

Now this cannot be achieved by anybody through reading text books on the Art of Writing or How to Write for the Press. It is a natural aptitude, though provided a man has it to begin with, it can be cultivated and improved. And here again some hints may be given. It is worth while to devote some time to a really effective opening, and a really effective conclusion. Editors are busy men, many of them receive scores of manuscripts daily, and it is safe to assume that if the beginning and the end

are commonplace and uninteresting, or exhibit obvious faults of grammar or composition, the editor will read no further but at once return the manuscript or consign it to the wastepaper basket. Another point to bear in mind is that an article which may be suitable for one journal may be quite unsuitable for another. The would-be contributor, therefore, even after he has mastered the rudiments and is confident of his ability to express himself in terse vigorous English, should consider the style of article which finds favour with the particular journals for which he wishes to contribute, and ask himself whether his work is on the lines required.

Indians in Ceylon

Mr Peri Sundaram, M.A., LL.B., (Cantab) writes in *The Indian Review*

The rights and privileges of Indians in Ceylon are curtailed now and they are threatened with the prospect of losing many more of them if timely action is not speedily taken at least to maintain their *status quo*. There are already eight Indians in the Ceylon Civil Service and one of them fills with distinction the Post Master Generalship of Ceylon, the highest office ever held by an Asiatic in the Ceylon Civil Service. But the Ceylon Government has lately introduced a prohibition that in future no Indian shall be eligible to compete as a candidate for the Ceylon Civil Service. This inequitable policy of exclusion has been introduced, despite the fact that Ceylonese are freely admitted to compete for the Indian Civil Service and that many Ceylonese are holding high appointments in India.

More recent is the attitude of the Colombo Municipal Council, composed of a large number of elected members, when an elected member vehemently protested against the proposal to advertise in India for applicants to the post of Assistant Medical Officer of Health and carried his motion that Indians should be discouraged from holding office in the Corporation, though it was at the same time resolved to advertise in England for the post. It was only the other day a qualified Indian officer in the employ of the Colombo Municipality was passed over in promotion, on an elected member audaciously stating "that Indians are a cringing lot", though the head of the department strongly recommended him for the vacant post.

Ceylon Indians have been agitating for larger representation in the Legislative Council and for the franchise. The Ceylon National Congress specially provided safeguards for

representation of the Europeans, Burghers, Ceylon Mahomedans and even of the large number of Ceylon Tamils on a communal franchise. That being so, Colonel Wedgwood need not have expressed surprise at the demand of the Ceylon Indians for communal franchise for themselves. They were not the first to fight for it and should be the last to accept a position of disadvantage in the political life of the Island as their interests are specially different from those of the other communities. Had the Ceylon National Congress planked down for a common franchise and common franchise alone, as a concession to the spirit of unity and concord and progress, the demand of the Indian may have been different.

But the policy pursued in Ceylon to the prejudice of the Indians makes it all the more necessary that Indians should have an effective voice in the Legislative Assembly of the Island and that India should take greater and continued interest to secure for her sons and daughters abroad in Ceylon a decent and comfortable existence and equal rights and privileges. Therefore the proposal to hold an Overseas Indians Conference is one which will find support in Ceylon, in order that representative opinion may be gathered regarding the condition and status, the grievances and disabilities of Indians in the Colonies and that an opportunity may be afforded for a frank and full discussion of the ways and means of remedying and improving the existing state of things.

Indian Education Condemned

We find in *The Educational Review*

Prof Ramsay Muir, of the University of Manchester, would seem to have indulged in some sweeping condemnation of Indian education in his recent address in Oxford in connection with the University Extension Summer School. The knowledge of the conditions in India acquired during his stay in India does not seem to have saved him from misunderstanding. "We hardly really anything to say by way of compliment to the Indian educational system. In spite of all recent developments in Indian Educational methods he described Indian education as entirely 'literary' and said, 'the science colleges could not afford to maintain science laboratories or other equipment.' We are certainly conscious of the numerous failings in many Indian educational institutions, but we are sure Mr Ramsay Muir was not doing adequate justice when he said that work in Indian colleges "consisted entirely of listening to lectures and taking down as much as they could, and learning by heart. It was a mistaken and disastrous system. An intellectual proletariat

was being created which was absorbing many European political ideas, but which was not being mentally equipped to apply them rightly to its country's practical bent. Yet this expert is supposed to have acquired special knowledge of Indian conditions as a member of the Calcutta University Commission and he was about to be foisted on a leading Indian University as its full-time paid Vice-Chancellor!

Is Modern Advertisement Moral?

L. N. Govindarajan, B.A., discusses the question with ability in the *Freemans Review*. He says:

It was Gladstone who once remarked that nothing but the Mint can make money without advertising. That this statement though exaggerated holds an element of truth nobody will ever seriously deny. The effective marketing of goods is more and more dependent on well conducted advertisement campaigns. In fact, Advertisement has become a highly technical art and a profession to many talented men and women.

WHY RAISE THE ETHICAL QUESTION?

I propose in this article to examine whether modern advertisement is moral. Some may not like to raise this question at all. They will say that no purpose is served to encumber the simple aim of Publicity, which is the extension of Sale, with moral considerations. The Public knows well that eight different soaps cannot each of them be the best one at the same time. If knowing this, it is duped, it is the public that must be censured and not the Advertiser. To seek to brand him with Sunday School maxims would be to rob the business world of half its flavour. Many will leave this problem at this stage saying that it is possible that some of the Advertisers may have embarked on their career without having troubled to ask themselves what kind of figure it cuts at the bar of Abstract Ethics. Nevertheless they will argue that no great purpose is served by raising this Ethical question.

Talking about the view that people take of this question Mr. Govindarajan says:

To put briefly, the popular view is that Advertisement is commercialised vice. It is a sort of obvious self-praise and thus in the case of advertising is not prompted by innocent motives of vanity but inspired by a desire for gain.

But the advertiser also has his say

It may be said with great amount of truth that as the scientist has the right of announcing his discovery far and wide, so also has the manufacturer the right to advertise his wares. We do not say that his invention possesses the dignity of the Law of Nature, but it must be admitted that in its own humble way it has a human value of its own.

Moreover it is not right to say that all advertisements are for false praise and cheating buyers into parting with their cash.

The true centre of gravity in the commercial world is not in the advertisement of the article itself. "Here is one which is intrinsically worthless, but we know the power of publicity let us put it on the market and fling all our capital into a terrific advertising"—such a proposition is equal to Commercial Madness.

As Some See the British Empire.

R. Palma Datt sums up the British Empire in *The Socialist* partly as follows:

What, then, is the British Empire? It is conquered territory added to the estates of the British bourgeoisie for the purpose of larger scale exploitation. It is thus a great plantation of pure capitalist slavery. It has no other link—racial, religious, geographical, or sentimental—save the single link of capitalist exploitation. Therefore it has no future save for and within capitalist exploitation. Capitalist Germany may become Workers' Germany, a living section of the Workers' International. But the capitalist British Empire can become nothing but the capitalist British Empire, since its only liberation is its dissolution.

Around this slave plantation is endeavoured to be woven the myth of free association in order to conceal its artificial character. So legends of free settlers, pioneers, explorers, are made to replace the records of freebooting, piracy, slave trading, plunder, penal settlements, extermination of natives, &c., which have accompanied the extension of capitalist rule. The British Empire, where seven in eight are subject to autocratic rule, is held up as the palfrey of liberty. Even, so great are the concessions which the bourgeoisie are prepared to make in this present hour of difficulty, they are prepared to call the Empire a Commonwealth—a pure, where seven in eight are subject and popular in the circle of dupes.

A Field of Service

Mrs. Annie Besant writes in *The Young Citizen*:

There is one way of admirable service that I would like to see started in India, as it was originally started in the United States of America, and was brought over to Italy and to Britain by Miss Bartlett—Mrs. Re Bartlett she became on her marriage. She led the extension in Europe of the system of dealing with young criminals, by the establishment of Probation Courts. To one of these is brought a juvenile first offender, and he is discharged if some one of a higher class is willing to act as his friend and to supervise his conduct, leading him away from evil towards good. Such a friend should be older—but not very much older—than the juvenile offender, he should associate, to some extent, with his charge, see to the improvement of his education, give him opportunities for healthy recreation, ask him to his house, and let him see better ways of living and, generally, treat him as a younger brother. In such fashion many a lad is being redeemed from evil ways, and his helper becomes to him a model and a hero, lifting him up by force of love and good example. Such friendship between the more and the less evolved are good for both, and need not be restricted to those which originate in Probation Courts. In country villages they are easier to bring about than in towns, where the dividing line between the cultured and the uncultured is so much more sharply drawn than in the country. This is the way to Brotherhood smoothed, and Love is helped to triumph over Hate. This is not a suitable kind of work for young boys, but young lawyers young business men might well take it up. The fault of some ways of dealing with "naughty children" is that the methods of reform adopted by well meaning people are often so terrible dull, and one reason why lads of the poorer classes are so turbulent and slip into evil ways is the natural craving of the young for amusement for games for fun. If this craving is met, it is wonderful how the wild young creature becomes humanised.

The Black Pagoda at Konarak

Robert Dunbar in *The Indian Athenaeum* (a new monthly journal devoted to History, Literature and the Arts) discusses the Black Pagoda. He sums up with the following words:

The most striking feature of the Black Pagoda is the aptitude of its builders for moving enormous blocks of stone. One of the most notable examples of this is the erection of the great crowning stone of the temple which is 25 feet thick and weighs not less than 2000 tons. Another is that of the placing in position of the Gaja Simha representing a lion rampant,

which symbol in a lesser degree embellishes the spires of most Orissan temples. In the case of the Black Pagoda this piece of sculpture measures twenty feet up to the top of the lion's head, the base being 15 feet long and 4 feet 7 inches broad. This gigantic figure which collapsed in 1818, making a great hole in the roof of the Jagamohan, is composed of two blocks of stone and had to be hifted to a height of 150 feet where it was fastened into the spire. There is ample evidence that in the vicinity of Konarak there existed at one time a number of villages but there is not a stone quarry within 20 miles and no sterile slabs such as those found in the temple are procurable within 40 miles. The building of the temple, therefore, gives rise to as much speculation as that of the Pyramids or the Sphinx.

The excavations of the Archaeological Department have done much towards establishing the original design of the temple which is that of a gigantic chariot, the wheels, unearthed within the last few years, being the most striking examples of stone carving. Then we have the wonderfully wrought statues of the Sun God carved in relief upon slabs of chlorite and standing over 8 feet high while the frieze on the roof of the porch extends over 3,000 feet and contains at least twice that number of beautifully carved figures.

As a masterpiece of Oriental Architecture, however, the Black Pagoda appeals strongly to the artist and antiquarian, and it is to be hoped that Government will continue its activities in safeguarding these valuable and artistic remains of what undoubtedly is one of the best examples of an enlightened civilization.

The Culture of the Intellect

Major B. D. Basu continues his articles on *Culture in India*. In the November issue he discusses the Culture of the Intellect. Dealing with education Major Basu says:

Wherever there has been an attempt at the elevation of any people, the school has been used for this purpose.

Education has been differently defined by writers who have written on the subject. It is not necessary to give a symposium of their views.

Education should aim at culture, that is a process of assimilation and not merely accumulation, at the harmonious development of all the faculties of man. In writing on the aims in education, Mr. Keatinge in the work already referred to above, says:

Every society needs in its adult members

- (1) physical strength and health,
- (2) the power to earn a livelihood,
- (3) the power to use leisure profitably,
- (4) an interest in nature
- (5) in human nature,
- (6) in fine art,
- (7) certain qualities of mind which are valuable for the individual either directly or indirectly through their social importance, e.g., accuracy, sympathy and self control,
- (8) a sense of duty and quite to the necessary subordination of personal to social welfare

Art and Socialism

Mr K P Chattopadhyaya, M.A. (Cantab) writes in the same journal on Art and Socialism. Says Mr Chattopadhyaya

Examples from primitive society show that Art and Riches or Inequality need not go together. It is a fact well known to ethnologists that the Bushmen of South Africa reached a very high level of artistic expression in their cave paintings and literary traditions. Yet these people have no agriculture, no settled abode, no hereditary chiefs—in fact no definite social organisation.

The development of Art does not require the existence of the present inequality of wealth or social status. Also that a luxurious life is not essential to growth of culture. Art is merely an outward expression of powerful emotional stirrings in the mind and great works of Art are

born only when there is an unstable equilibrium of powerful psychic forces. Such a state of mind may come as well under a socialist regime as in a capitalist system.

Prospects of Indian Sugar Trade

Mr Doongersa Dharmsa writes in the same journal on the sugar trade. He says

The beet sugar industry in Europe is disorganised and it will take several years of peace and settled condition to put it on its pre-war footing. In the meantime there are many favourable opportunities in India where suitable land, plenty of water and cheap labour are available. The new Sarda Canal is calculated to bring 100,000 acres under cane. The Canal Districts of the Punjab can bring 20,000 acres if the projected works are undertaken. The Sukkur Barrage scheme can give a very large area for cane. Reclaimed jungle tracts in Burma and Assam can provide big tracts. It is not improbable that half a million to a million additional acres, producing annually 1 to 2 million tons of sugar can be provided.

The present yield of cane per acre in India is the lowest in the world and is one third of the best results on the Government farm. This is due to climate, deficiency of soil and imperfect methods. But science and capital can make great improvements by introducing new varieties, by improvements in the gur manufacturing process and by improved mills for sugar and the production could be easily increased by more than one third or over.

FOREIGN PERIODICALS

Constitution of the Universe

Sir Oliver Lodge states in the course of a popularly written article on 'The Ether of Space', contributed to *The Century Magazine*, that scientists have "made great strides toward understanding the constitution of the atoms of matter of which all the infinite material universe is composed."

"First, we have the absolutely continuous ether. Then we detect specialized specks in it, the electrons and the protons. Then these combine or group themselves into the atoms of matter. Then these form chemical molecules. And the molecules aggregate themselves into

the visible bodies that appeal to our senses, and with which we are so familiar that we forget the wonder underlying it all. The visible and tangible masses aggregate still further under gravitation into planets and suns. And the suns are so immense, their atomic jostling are so intense, that they send out powerful and continuous radiation into the ether, which, falling upon the planets, keeps them warm and enables the processes of vegetation to go on.

"Under this stimulus therefore, the molecular aggregates no longer form only inorganic materials. They begin to group themselves into still more complex structures, and build themselves up into a material known as protoplasm. And

then, mysteriously,—at least mysteriously to our present knowledge,—a new phenomenon occurs. The protoplasm becomes, as it were, self moving, no longer driven only by external forces, but exerting its own forces, crawling about, it may be, assimilating other materials and building them up into its own structure not, like crystals, dependent on the kind of food supplied, but being able to utilize all manner of food, and yet building up its own well defined and characteristic body. This mysterious phenomenon, which makes its appearance when the organic molecules have attained sufficient complexity, and when they are stimulated by ether waves as received from the sun or other luminous body, is called "life," the lower kind vegetable life, the higher kind animal life. And the animal life can not only assimilate food and grow, it can, when grown sufficiently, split into two, and then again into two, and thus increase in number. We see the beginning of what is called reproduction which develops again into many and various forms.

"All this seems to lend itself to the process of evolution. So that no longer life is limited to the simple cells with which it began but the cells themselves can aggregate together into large structures, just as the molecules did. And so, in the course of ages, at length appears the wonderful variety of animal life which we know of on this planet, enlightening, let us say in the oak, the eagle, and the horse.

"Nor does the process of evolution stop there. The higher stages of life, for some reason which we can only dimly guess, begin to show positiveness. They seek their food, escape from danger, they have become sensitive to all manner of influence. They have some foresight, they prepare nests for the young, collect food in advance, they have some inkling of the future. They are more than mechanical; they exhibit the rudiments of what we know as mind.

"And then this mind still further develops giving the creatures which possess it an advantage over the rest of their kind. And in time it becomes consciousness, clearness of apprehension, and a sense of free will, a power of choice, a knowledge of good and evil and man begins his strenuous career.

"So now at length the Power—whatever it may be—which has gone laboriously and patiently through all these early stages, and which has conducted the process of evolution to its present stage of development begins to be rewarded by the existence of a creature which has the beginnings of sympathy and understanding, which is able to help and to guide evolution along further and unknown paths, a creature which is beginning to be conscious of its own destiny and which

is able to worship the Power which has brought it into existence, and to feel in the deep recesses of its nature something of a fellow feeling and kinship and love both for the Creator and for the fellow creatures which, like itself, are the outcome of all this planning and effort—the fruit of this marvelously beautiful universe."

The Complete Man.

The following paragraphs on the Complete Man have been quoted in *The Century Magazine* by President Morgan from Hamilton Wright Mabie's "Work and Culture"—

"A complete man is so uncommon that when he appears he is looked upon with suspicion as if there must be something wrong about him. If a man is content to deal vigorously with affairs and leave all religion, and science to the enjoyment or refreshment or enlightenment of others, he is accepted as strong, sound and wise, but let him add to practical sagacity a love of poetry and some skill in the practice of it, let him be not only honest and trustworthy but genuinely religious; let him be not only keenly observant and exact in his estimate of trade influences and movements but devoted to the study of some science and there goes abroad the impression that he is superficial. It is written, apparently, in the modern and especially in the American consciousness that a man can do but one thing well if he attempts more than one thing, he betrays the weakness of versatility.

Specialization has been carried so far that it has become an organized tyranny through the curiously perverted view of life which it has developed in some minds. A man is permitted, in these days to cultivate one faculty or master one field of knowledge, but he must not try to live a whole life, or work his nature out on all sides under penalty of public suspicion and disapproval. If a Pericles were to appear among us he would be discredited by the very qualities which made him the foremost public man of his time among the most intelligent and gifted people who have yet striven to solve the problems of life.

"A man of original power can never be confined within the limits of a single field of interest and activity nor can he ever be content to bear the marks and use the skill of a single occupation. He cannot pour his whole force into one channel; there is always a reserve of power beyond the demands of the work which he has in hand at the moment. To a man of this temper the whole range of human interests must remain open, and such a man can never escape the conviction that life is a unity under all its comp-

plexities, that all activities stand vitally related to each other, that truth, beauty, knowledge, and character must be harmonized and blended in every real and adequate development of the human spirit. To the growth of every flower, earth, sun and atmosphere must contribute, in the making of a man all the rich forces of nature and civilization must have place.

Talks with Tolstoy.

The same paper publishes an article under the above heading by Ricardo Barza. We quote from places

When we consider the vast volume of Tolstoy's literary works, we naturally assume that he was a rapid writer. But Goldenweiser tells us that he wrote and rewrote every page with almost as scrupulous care as Flaubert, and never was satisfied with what he had done. He used to say: "I cannot understand how anyone can write without rewriting more than once. I almost never read over my printed works. But if for some reason I have to do so I invariably say to myself: 'All that ought to be written over. It should be put this way.'"

Whenever a thought or a word escaped him, Tolstoy would stop writing and go off by himself until what he was seeking came back to him.

Another trait of Tolstoy's repeatedly referred to in this book, is his passion for personal liberty, his love of a free and wandering life. Dostoevskin says that the typical Russian is the vagabond—"that Russian vagabond whose thirst for happiness can only be quenched by the felicity of the universe." Tolstoy was in this respect a typical Russian. The dream of his life, which he tried to realize on the very eve of his death, was to become a wanderer, to be a pilgrim with script and staff. Goldenweiser tells us how he would visit every band of Gypsies that passed by Iasnaya Polyana, and relate of one such occasion. When he saw them, Tolstoy seemed transfigured, and involuntarily began to dance to the rhythm of their songs, and to shout encouragement to them. "What a marvelous people!" he exclaimed. All the old Gypsies knew Tolstoy and liked to hold long conversations with him. Tolstoy was fond of Gypsies from childhood, and knew all their habits and customs.

On another occasion he observed shrewdly: "Speaking generally, modern writers have lost the idea of drama. Drama, instead of tediously describing to us the whole life of a man, ought to put him in a position where he is so stripped of all that is adventitious that we see him at a single glance as he really is." I have ventured to criticize Shakespeare. But all of his

characters are alive, and we can see clearly why they act as they do. In Shakespeare's time they put signs upon the stage, saying, "moonlight," "interior of a house," and the like, in order—thank God!—that the whole attention of the audience might be concentrated upon the substance of the play. Now it is just the reverse."

We meet in Goldenweiser's book excellent observations on the functions of the critic—for instance the following: "The value of criticism consists in pointing out what is good in a work of art, and thus guiding the opinion of the public, whose tastes are generally uncultivated, and the majority of whom have no true sense of beauty. So it is difficult to be a really good critic, but at the same time it is very easy for the most stupid and narrow man to pose as a critic. But criticism is as great an evil as good criticism is a blessing. On another occasion he said: 'If everybody abuses my work, it means there is something in it, if everybody flatters it, it means that it is bad, but if some praise it highly, and others abuse it bitterly, then it is of the first quality.'"

After the war between Russia and Japan, where the Russian army made such a poor showing in comparison with the Mikado's troops, he said: "The consoling aspect of this debacle is that, no matter how badly the true teaching of Christianity has been distorted, its essence has none the less captured the conscience of the people to such an extent that war cannot be for them, as it is for the Japanese, a sacred cause that makes a hero of the man who dies for it. Fortunately this idea of war as an evil is sinking deeper and deeper into the public mind. That is a profound and logical observation, which all these Christians who extol military virtues should ponder."

The Christ of Tolstoy was not the God of violence that he is represented to be in every Christian confession, but the God of love and pity, the Christ of the Sermon on the Mount. In this volume there is a touching and appealing passage in which Tolstoy speaks of Him—

"One day his sister, Maria Nikolaevna, protested against the idea that God could admit to grace the evil man as well as the good one. Tolstoy, after listening to her patiently, answered gently: 'Now listen in your turn, Mashenka. Compared with the perfection of God, the difference between the life of the most just man and the most evil man is so insignificant that in reality it amounts to nothing. And how can I admit that God, the God that is naught but love, can be vengeful and punish?'"

"But suppose somebody has lived in sin all his life and has died without repenting?" objected Maria Nikolaevna.

"Ah, Masheuka," replied Tolstoy, "but what man wishes to be evil? The man whom we judge evil likewise suffers, and we should love him and pity him for his suffering. No one really wishes to live a life of evil and suffering. Such a man should not be punished, but pitied, because he does not know the truth."

This God of love filled him with a deep, pantheistic feeling for nature, and suggested some of his most tender and gentle effusions. "All the world is alive," he remarked one day to Goldeweiser.

In reality materialism is the most mystical of doctrines. It assumes dogmatically a mystical matter that creates everything out of itself, and is the foundation of everything. It is something as impossible of concrete visualization as the Trinity itself.

Third International Congress of Spiritualists at Liège

We find the following in the same paper:

One of the most striking events of the Congress was a public display of clairvoyance by Mr. Vont Petere, who had had no recent association with the city of Liège and worked through an interpreter. He was able to take articles which were handed up to him and give complete descriptions, even in some instances the correct names of their late owners, with many details of their lives and personalities which their relatives declared to be accurate. Sir Comu Doyle gives one moving example—

"Sometimes the effect was dramatic in the extreme. Upon one occasion for example he cried, 'Whoever owned this ring died in great misery. Why do I feel so terribly hungry?' Tell me, you who sent up this object, how did this man die? A Belgian woman rose in the hall—a tragic figure, 'My husband was starved to death in a German prison.'"

Two Sides of the Japanese Earthquake

We quote the following from the *Literary Digest*:

There is good, we are told, in shape of a closer fellowship between America and Japan, of a diminution of militarism in the Island Kingdom, of the beginning of material improvements in Japanese cities that might otherwise have been delayed for generations, of the stimulation of currents of trade in many nations.

The evils are sufficiently obvious, altho even a fortnight after the earthquake definite figures

were still out of the question. One compilation from Japanese Government sources, coming from Osaka, sets the total casualties in dead, injured and missing at 1,309,749, with 100,000 dead in Tokyo alone. According to the same estimate, 15,621 houses were destroyed. Information received by *The Japanese Times* of New York estimates the total property damaged at about \$1,200,000,000. A joint survey made by Secretary Hoover and the Red Cross estimates the dead at between 200,000 and 300,000, with 1,500,000 people homeless in Yokohama and Tokyo, and a million more homeless outside. Howard P. Moore, an insurance authority who has studied the Far East has prepared a statement for the press in which he puts the property loss in Tokyo and Yokohama at something over \$200,000,000. But in partial compensation for these great losses, certain facts are noted by Mr. Moore.

"The credit of Japan is exceptional. The finances of the Empire have been handled with wonderful discretion. The world war left the Empire richer rather than poorer. Wealth was added in forms permitting increased industry and production. Money was not wasted or spent. The wealth of Japan is estimated by one authority at \$235,000,000,000. A latter authority gives the national wealth of Japan at \$43,000,000,000. Obviously in any case the absorption of an economic loss of \$1,000,000,000 or less will not take an insupportable people long. Great as the loss of life is supposed to be it is infinitesimal when compared with the total population of the Empire, nearly 40,000,000 in Japan proper, 10,000,000 in Korea, 4,000,000 in Formosa—a total of nearly 80,000,000 people who are among the most industrial and productive of any in the world."

Even supposing the total loss reaches the maximum guess of \$1,000,000,000 Japan ought to recover in ten or twelve years, predicts George W. Hinman in a Chicago dispatch to the *New York American*. In the first place he argues, even if Japan took the whole loss of \$5,000,000,000 as a national debt "she would still have the smallest national burden of all the great Powers." We are reminded that

"The losses of the Great War left Japan almost untouched. The gross cost of the war was for her less than half a billion. For the United States, Great Britain, and France, it was nearly \$50,000,000,000 each. If she had paid in proportion to her wealth as did Great Britain, she would have expended instead of \$451,000,000, hardly less than \$12,000,000,000."

What do these figures indicate? That even now, if she suffers \$5,000,000,000 loss by her earthquake, she still is infinitely better off financially than either England or France. In other words, Japan is scourged less cruelly by the great earthquake than the most fortunate nations of Europe were scourged by the Great War. Her prospect

of recovery is therefore far brighter than theirs.

"But how long will such a recovery require?"

"All capital in a country—that is industrial capital, business capital, world producing capital—is supposed to be renewed every twelve years. How much that period can be shortened, under the present pressure of necessity and with the financial facilities of the world at her command, it remains for Japan to show. Certainly Japanese enterprise will not be lacking. Surely ten or twelve years from this date will find her at least as prosperous as ever. Meantime she will be rebuilding calling for construction materials, and the world business will get the growing benefit of her recovery."

The virtual annihilation of Yokohama and the destruction in Tokyo and in nearby cities and villages does not mean that all the centers of Japanese business and industry have been wiped out. For as Baron Hayashi, Japanese Ambassador to England, points out in a London *Sunday Times* interview quoted in the New York *Times*:

"The devastated districts are in reality in a somewhat limited portion of the country. Tokyo is the political and financial center, and Yokohama a most important port, but the former is rather a center of consumption than of production and the latter is chiefly concerned with trade to America, general shipping business being concentrated at Kobe."

"Yokohama is the principal port of export of raw silk and doubtless great damage has been done to stocks there, but the fields producing the raw silk remain undamaged."

"As an asset for restoration of the national strength, we cannot be too thankful that Osaka, the real center of Japanese industry and business, Nagoya a commercial and industrial center of growing importance, the great port of Kobe and the mining districts of Kyushu, all remain intact."

A Japanese long resident in this country, Mr. Adachi Kinnosuke, concludes at the end of a New York *World* article on the earthquake that this cataclysm is really "not a cataclysm at all. Rather—"

"It is a price Japan has paid. And for two things."

"First of all for a new, thoroughgoing friendly understanding with her neighbor Powers, more especially with the United States. For, after this destruction of the capital city, of the greatest seaport in the Empire and of the naval base at Yokosuka, the oldest as well as the mightiest base the Japanese Navy has, no American jingo can accuse her of sitting up nights to hatch up a suicidal war with the United States—not for twenty five years to come any way."

And, secondly, for the new capital city and its seaport that are to rise out of the ashes of the old. Tokyo is to be born again. If one is

reasonable and thinks it over, it is plain that nothing short of this tremendous destruction could have been enough for the birth pains of a wonder city to rise out of the ashes."

Poison Gas from Motor Cars

The *Interary Digest* publishes an article on how a modern town suffers from the waste gas produced by Motor Cars.

Poisonous gases in the exhaust of gasoline motors have long been recognized, but it has been believed that in the open air they were sufficiently diluted to avoid danger. In confined spaces persons have frequently been poisoned by them, and the engineers of the vehicular tunnel under the Hudson at New York, now building, realized that safety would depend on very thorough ventilation.

On every street in America where motor traffic is heavy, carbon monoxid is present in more deadly proportions even than those listed as dangerous to life and health.

"From the exhaust of every gasoline driven automobile, motor truck and taxicab, clouds of this poisonous gas are poured every minute into the atmosphere above city pavements. It is a gas more dangerous, according to Professor Henderson, than the smoke rising from the chimneys of dwellings and factories or from the funnels of locomotives. It is the very same gas that frequently causes the death of miners the same gas which has killed many persons who have allowed their automobile engines to run in closed garages."

"Professor Henderson bases his amazing statements on the result of scientific tests which he recently conducted on Fifth Avenue, New York City, in collaboration with Dr. Howard W. Haggard, of the Yale University laboratory of applied physiology. And since every city has its Fifth Avenue, his findings apply to great centers of population throughout the country."

"That this dangerous situation has not already produced serious results, Professor Henderson attributes to the fact that the millions who breathe the poisoned air of city streets usually do so only for a few hours each day. The practically pure air which they breathe at night acts as an antidote. Even now, Professor Henderson asserts thousands of people whose business takes them to streets where motor traffic is heavy are unknowingly suffering every day from evil on monoxid poisoning in a slight degree. The immediate effects are headaches, lassitude, and in some cases, extreme dizziness and violent nausea. The lasting effects are extreme nervousness, irritability, and lack of energy. Anemia and a proneness to tubercular infection may follow long continued subjection to the gas."

'The menace of carbon monoxid is all the more deadly because of the insidious method of its attack. It is colorless, odorless, tasteless, invisible. In consequence it may be breathed in quantities sufficient to cause permanent injury, even death, before the victim is aware of its presence in the atmosphere.

Breathing the gas in a large quantity for a short period will produce an effect similar to that of alcoholic intoxication. In this connection Professor Henderson declares that drivers on city streets are likely to be rendered incapable of properly operating their vehicles by carbon monoxid poisoning at almost any time.

Traffic police on duty on streets where motor traffic is especially heavy frequently have complained of dizziness, headaches and lassitude at the end of their day's work. They have believed this to be due to physical and mental strain. Motor bus and taxicab drivers in crowded streets also have believed that the worn-out feeling which oppresses them at the end of the day is due to strain. Science now tells us that they are suffering from carbon monoxid poisoning.

'Employees of public garages and repair stations where automobile engines often are permitted to run for long periods suffer similar depression. Professor Henderson and his associates were informed by the managers of several repair stations that their men frequently have to quit work and rest because of unexplainable headaches and weakness, which the investigators assert undoubtedly are due to carbon monoxid poisoning. In one large shop where Professor Henderson inquired how many of the men went home each day with headaches the answer was, 'Nearly all of them nearly every day.'

Children and Books

We find the following in the *Child World Magazine*:

Among all the gifts you can make a child there is none more conducive to his present and future happiness and content, none more likely to add richness to his life than—hold on, not a book! Not a book, but—the habit of reading. Give him the habit of reading, and train that habit toward reading with discrimination and you have done something for which he may well be thankful all his days.

Books should be the daily companions of a child's life. And they ought not to be linked too closely with the school. You don't want to create the idea that reading is a task, a lesson. It's the fun, the good time, he can get out of reading that needs to be emphasized. You want to make him enjoy reading, so that reading will

become a treasured part of his daily life, and there is nothing difficult about this. Books really are good fun and various in appeal and interest as are the minds that seek them. There is hardly an activity in the existence of a boy or a girl that cannot be extended into books. There is no dream, no ambition—and children are full of dreams and ambitions—that reading will not help. There are a hundred methods of approach.

Teaching Honesty and Heroism.

In the same journal we find

For nearly twenty years there have been compiled in the schools of Louisville scrap books, to each of which is given the title, 'The Book of Honor.' In these are collected instances of integrity and heroism that have been gathered by the children from the daily press or noticed by them personally. The citizens have come to believe that these collections are of great value to the young so much so that now annual prizes are given for their excellence or their beauty.

The School and the Cinema

In the same journal we get a comparative study of schools and cinemas. It says

Is the motion picture theater an educational institution? Is it a rival or an ally of the public school? Does it supplement the character training and preparation for citizenship which the teachers are giving our children, or does it detract from and tear down their influence? Ever since motion pictures came into use they have been lauded by pulpit, press and people because of their educational possibilities. That view has been generally accepted and many attend these entertainments regularly in the belief that they and their children are being prudently educated. But are the movies living up to these educational possibilities? Are they fostering those traits of character which we demand that our schools give to our children?

Let us see. We will put down a few comparisons which come out of our experience. Test them with your own and see if our conclusions are correct.

The schools emphasize the harm which comes from the use of tobacco and intoxicating drinks and introduce scientific proof of their bad effects. The great majority of screen heroes and many of the heroines appear smoking cigarettes and drinking wines and liquors freely.

The schools teach the graceful, healthful and moral folk dances, while scores upon scores of movies introduce sensuous and immoral dance hall scenes or the even more immodest and seductive extremes of the modern ballroom.

The schools teach the sanctity of home and marriage, while on the screen we see depicted again and again, pictures of home wrecking and divorce, elopements and hasty marriages.

The schools stress the importance of honesty, trying to make it a cardinal principle of character, punishing dishonesty as one of the worst of faults. The movies throw on the screen the intimate details of successful crime.

The schools endeavor to teach the sacredness of the love of a man for a woman, while the movies show the looseness of indiscriminate love making with all the intimate details featured in close ups.

The schools hang their walls with the idealistic pictures of madonnas, beautiful landscapes, and stirring scenes of historic significance. The movies display flaming posters of three fourths nude bathers and dancers, young people eloping in their parents' cars, or some wild West hero doing an impossible stunt.

The schools try to develop a habit of mental concentration and reflective consideration of values. The movies offer one of the worst forms of mental dissipation.

The schools try to teach a refined sense of

humor, while the movies place continually before our youth the rankest slapstick comedy and feature that as the highest type of wit.

The schools emphasize scrupulous care of the health and the development of strong bodies. Much of the influence of the movies encourages late hours and all forms of dissipation.

The schools lay especial stress on the dignity and desirability and the joy of useful toil. The movies devote much of their art to making attractive to young people the shallowness and uselessness of those who have nothing to do.

The schools teach respect for law and authority and regard this as one of the biggest contributions they make to a youth's equipment for useful adult life. Much of the movies' fun is built around placing policemen and other civil authorities in ludicrous positions and making them the laughing stock of the public.

This list of comparisons might be continued indefinitely, but enough has been said to prove that if these two institutions are educational, we have two rival educational institutions in our midst, to each of which we contribute a billion dollars a year and which do much to nullify each other's work.

SUMMARIES OF CORRESPONDENCE

Examination in Bengali for the M A Degree

"An Examinee" has sent us a letter, dated the 19th November 1923, in which he complains that in the Examination in Bengali for the M A degree of the Calcutta University, the examinees "do not get their proper share of encouragement, as partiality plays the better part in the Examination." As the purport of the letter has already appeared in a Bengali daily, we need not publish it in extenso. The writer gives full names of the persons concerned, we shall use only initials. He says "We have come to know the results from one favourite relative of Dr S to whom professors have told the marks against the rule of the University." M, son of M, 'is going to stand first, though he appeared at the Intermediate Examination in Law in July and at the M A in September." G, "who devotes 8 to 10 hours daily to his office jobs to whom the professors are indebted in more than one way, is going to stand second. Then come the nephew and relatives of Dr S."

These statements of the correspondent may be examined in the light of the M A results when they are published.

—Editor, *The Modern Review*

Non co operation and Culture

Babu Haradaya Nag of Chandpur takes exception to our statement in the October issue, page 481, that many non violent non-co operators have ridiculed culture. He says "I do not know a single non-violent non co operator who hates or ridicules 'culture'." The basic principle of non violent non co operation is soul force. No one can attain soul force without self purification, and there can be no self-purification without 'culture'. So it is not right to say that "many 'non violent non-co operators' also have ridiculed 'culture'."

Our statement was not unfounded, —some non co operating newspapers have ridiculed culture. We have not thought their observations of sufficient importance to keep cuttings thereof. —Editor, *The Modern Review*

NOTES

The Elections

It is said the Swarajya party has won more seats than even the leaders of the party expected. Let us see what use the party makes of the measure of success it has attained. It would be good for both the Government and the Liberals to have to reckon with a strong and organised opposition. It would serve as a tonic and call forth all their energies. But we are interested in the accession of strength to any party only so far as it may be willing and able to serve the country. India, however, is a land of poor men. So long as poor men are not returned to the Councils their needs cannot receive a sufficient measure of attention and their moral and material condition cannot be improved. But as matters stand it is rather the exception than the rule for a poor man to obtain a seat.

"Gandhiji ki Jai"

Though Mahatma Gandhi is and has been opposed to entering the Councils ever since he started the non-cooperation movement, the Swarajya party has adopted "Gandhiji ki Jai" as their war cry. But that is not the only thing to note in the humours of the elections. It has been reported that in many places candidates belonging to various and opposing parties appeared at the polling booths clad in khaddar. So, a humorist might say that, though Mahatma Gandhi was in prison, his spirit was abroad and though ordinarily some people might criticize and condemn the cult of khaddar, they had for the nonce practically profess belief in it as a measure of expediency.

The Elections and the Cow

Against at least one candidate (who has been defeated and whose politics have never been ours) it was said that he took beef and would, if returned, promote cow killing and it was stated in favour of his antagonist that

he was an orthodox Hindu and a protector of the cow, and that therefore if the electors wanted to protect cows the latter should be elected. And he has been elected!

As we do not ourselves take fish or meat of any kind and consider ahimsa a higher ideal than the taking of meat, we are not particularly interested in promoting the killing of cows. But at the same time we cannot shut our eyes to the fact that the best breeds of bulls and cows are to be found in the beef-eating countries of the West—it is there that you will find champion milkers. Good pure milk is actually cheaper in London than in Calcutta. So, though there is in India any amount of expression of zeal for the protection of cows, even of reverential feelings for this very useful animal and of great abhorrence and hatred of cow killing and cow killers, there is more killing of cows by inches by starvation and semi-starvation in India and consequently greater cruelty of that description to these animals here than in the beef-eating countries of the West. No wonder that it is so. For among those who profess great concern for the cow there are Hindu party leaders whose bodies have been nourished partly by beef.

By the bye, if beef-eating be a crime, are there to be no Mussalmans in the Swarajya party?

Political Education and the Elections

This year in England there was a Liberal Summer School at Cambridge, which is said to have been a greater success than the one at Oxford last year. Distinguished speakers like Gilbert Murray, Ramsay Muir, Keynes, &c. addressed the meetings. Labour leaders propose to have a similar school for their party. This reminds us that here in Bengal no candidate except Babu Bipin Chandra Pal made any sustained efforts to educate their constituencies—which is to be regretted, as the only thing which can be set off against

the vulgarities, hypocrisy, self-laudation and lying prevalent during elections, and not confined to any particular party, is the opportunity for the political education of the people which election times afford. But the opportunity has not been properly seized and utilized.

“Mean” and “Sacred”

Forward is an organ of the Swarajya party, whose main object of attaining Swaraj we heartily support, though we cannot identify ourselves with every method it or any other party may adopt. As every party ought to have a strong organ, the appearance of *Forward* is to be welcomed. The ministerialists and constitutionalists have all along acted foolishly in that they have not had any English daily organ of their own. *Forward* says in its first issue —

‘The methods by which we are to stretch out on the path of progress must vary according to varying circumstances. No method is too mean if it advances the nation’s plans to reach its goal, no method is too sacred if it retards the rush or checks the sweep of its onward march.

That methods must vary according to changing needs and circumstances is quite natural and reasonable. But what does the editor mean by a “mean” method? “Mean” may not imply any moral quality when it simply denotes “humble.” But usually the word does imply some moral quality. As Webster writes —

‘BASE, TYLE MEAN, as expressing moral qualities are arranged in the order of diminishing strength. BASE (opposed to *high minded*) expresses extreme moral turpitude. TYLE (opposed to *pure, noble*) foulness depravity. MEAN (opposed to *generous, magnanimous*) pettiness or small mindedness. What is base excites abhorrence or indignation, what is tyle provokes disgust, what is mean awakes contempt.

We do not believe the end justifies every means.

The Swarajya party will, we see, scrap even a “sacred” method if it stands in the way of the speedy attainment of Swaraj. But is speed everything, or is it essential and vital? The edifices of antiquity which endure to this day were not built in a day or a week or a month, as pandals or pavilions for temporary purposes are, some of

them took many a decade. What is quickly gained may be as quickly lost. What is built on the foundation of the character and culture of a people cannot be easily destroyed. But character and culture are plants of slow growth. Sometimes, no doubt, as during the French and the Russian Revolutions, years cover the march of centuries. But in those cases the generations of previous preparation must not be lost sight of.

All-India Postal Conference.

Among the resolutions passed at the recent session of the All-India Postal and R M S Conference, held in Calcutta, was one recording appreciation of the services of runner Tharmal Koto of Assam who, though mauled by a tiger, took the mail bag to the destination and there dropped down dead, and of runner Koti Mulla of Dacca who was killed by dacoits on the way. The heroism and devotion of these humble and ill-paid public servants deserve to be more fully and widely known. We should like very much to know how their families have been provided for.

Resolutions were also adopted requesting the Government to credit a share of the Telegraph revenue to the Post Office and that the surplus revenue be spent in the future for the improvement of the pay and prospects of postal officers. The conference also urged upon the Government to sanction their minimum demands and arrest the wild discontent prevailing among the employees.

Postal employees, particularly of the lower grade, ought certainly to be paid higher salaries. Salaries ought, moreover, to be fixed with reference to the volume of business transacted at each office. In Calcutta, for instance, there are sub- and branch offices which have to do far more work than many a mofussil head office provided with full fledged post masters and deputy post-masters and a number of clerks.

In this connection we must also state that the postal department has of late become much less efficient, punctual and prompt than before.

Calcutta University Legislation

Now that the elections are over, attention ought to be paid to what the new legislators ought or are going to do.

The affairs of Calcutta University have long been in an unsettled and unsatisfactory condition. There is going to be some sort of legislation to effect improvements. So much has been written on the affairs of this University in this Review that our readers ought to be familiar with what we think necessary in the interests of education and advancement of knowledge.

The Senate (it may be called by some other name) ought to consist for the most part of elected members. Graduates of more than three years' standing and teachers in Schools, Colleges and the University should elect at least eighty percent of the Senators or Fellows. The graduates' registration fee should not exceed one rupee per annum. The income of the University from all sources should be subject to continuous auditing as in mercantile concerns. There ought to be prepared, and sanctioned by the Senate, a detailed budget before the commencement of the academical year. Expenditure should strictly follow the budget. Should any departure from it be needed, previous sanction of the Senate should be obtained. An office manual should be prepared for the guidance of the University offices. Both in the office staff and the staff of teachers, much retrenchment is practicable and desirable. Appointment, promotion and discharge should not, either in theory and form or in practice, be dependent on individual favour or disfavour. The practice of annual appointments should be done away with, and the salaries of the teachers should be graded according to their worth and work. Every precaution ought to be taken to secure and safeguard the purity of examinations. A post graduate department practically independent of the Senate is not required. No man should be the chairman or president of more than two or three committees, boards of studies, faculties, etc. Details of the work done by each post-graduate teacher should be available to the public. All Minutes, Reports, Proceedings, &c., should be available to the public at fixed prices like Government publications.

The Japanese Earthquake

The earthquake in Japan is the greatest disaster in history. But the Japanese, as was to be expected, are exhibiting stoical courage in the face of appalling disaster.

As Mr. Digby C. H. d'Avigdor writes in *The Asiatic Review*—

"Centuries of exposure to earthquake shocks, varying in intensity but as regularly experienced as thunderstorms in the Western world, have contributed not a little to the moulding of the Japanese character. The Japanese are unquestionably a hardy race, partly due to the process of natural evolution under strenuous conditions, and partly to the training to which they have accustomed themselves from time immemorial. The great majority of the people have always been tillers of the soil and fishers of the deep seas surrounding their island home, and both vocations have entailed a stern and never ending struggle with the forces of Nature."

"Another factor which has undoubtedly contributed much to the formation of stability in the national character must not be lost sight of,

"Most people have heard of the cult of Bushido, or knightly chivalry.

"Although its votaries cultivated assiduously their physical powers, they by no means neglected the development of the character and the intellect. Bravery in battle or personal combat and the fortitude to bear pain unmoved, were part of the teachings, but honesty of purpose, frugality, the search after truth and the pursuit of knowledge were equally regarded as essential to the true son of Bushido. It was not, only the bounden duty of all who bore knightly arms to follow these precepts, but the mothers of each generation of Japanese instructed their offspring in the tenets of Bushido, and themselves practised what they preached."

Bushido has left its mark to this day on the modern Japanese, although the feudal system has given place to constitutionalism. The Japanese of to-day has also inherited a streak of fatalism from those ancestors who, cherishing the ideals of Bushido, regarded pain and suffering as the test of their training. To rebel against the superior powers of Nature, as evinced by flood, tempest, and earthquake, has always been considered a sign of weakness, and to give way to useless panic under the stress of these vicissitudes was unheard of cowardice. It is not surprising therefore, that the habit of endurance and the calm acceptance of suffering have become salient characteristics of the whole race."

Dr Sapru on the Elections

Sir Tej Bahadur Sapru's article on "The Coming Elections in India and the Future," in the October number of *The Asiatic Review* shows a terrible power of discernment.

and of forecasting probable future results. For instance, though he must have written his paper in September, he could anticipate the results of the elections to the following extent:—

"I do not wish to be dogmatic, but I shall not be surprised if the result shows that the Non Co operators are in a majority in the Assembly and Councils. Given, therefore, an Assembly and Councils where we may assume that the Non Co operators will be in a majority, and that the Liberals and the Zemindars, or agricultural classes, will also have a fair share of representation, it may be asked how these new political bodies will work in future."

As to how the Non co operators have obtained their preponderant influence, Dr Sapru observes, in part:—

"Undoubtedly, the Non Co operators are very much more numerous than the Moderates or the Liberals, and have by their ceaseless activity and by their organization acquired a greater hold on popular imagination than the Liberals. At the same time, it appears to me that the Liberals too have gained some ground in the country, and are now receiving a better hearing than they did say, twelve months ago. The misfortune of the Liberals in India has been that many of their leaders were by sheer force of circumstances existing in 1920, called upon to assume office. Their assumption of office and their association with the Government during the last three years, have been used as strong weapons of offence against them by the Non Co operators. Their party organization has been weak, they have been slow to recognize the necessity and power of a party fund, and altogether it must be confessed that defective leadership and a want of cohesion have in no small measure led to the deterioration of their position. Their position has also been considerably affected by certain events in India and in England, not the least of which is the decision in regard to Kenya, which has provoked widespread dissatisfaction and resentment in India, and given rise to an extremely complicated situation there."

Exercising Pressure on the Government

Regarding the work of the new Councils and the methods which may be adopted by the different parties, Dr Sapru says:—

"Mr Das and his party have repeatedly been saying that they are going into the Councils to destroy them; that they will ask for complete responsible government, and if they fail to get any satisfactory response from

Government they will use all the means available to them to destroy these Councils. A good deal of this hyperbolic language must be discounted, and as one who has seen the working of the Constitution from inside the Government, I fail to see how they can, assuming they are quite serious, succeed in destroying the Councils. The field of operations left to them for the use of their destructive weapons is by no means large. They cannot touch many subjects, which are protected from the vote of the Assembly. They may, I admit, create considerable difficulties in the way of the Government in regard to those portions of the Budget which are subject to the vote of the Assembly, but these difficulties will not be in the nature of a surprise. They were foreseen by the framers of the Constitution, and they will have to be faced, whether they are raised by the Non Co operators or by the Liberals, or any other class of politicians inside the Councils. The Non Co operators say that they will compel the Government to carry on their administration and pass their measures by the Viceroy's power of certification. It will be a most interesting situation to see how they are able to give effect to this threat. For my part, I do not think that things will reach that pass or be allowed by a resourceful Government to reach that pass. But should a situation arise in which it is clear that there are serious deadlocks which are embarrassing to the Government or which paralyze the administrative machinery, the whole position is bound to be carefully re-examined. The central fact of the situation is that so far as the achievement of dominion status is concerned, both the Liberals and the Non Co operators will exercise the utmost possible pressure on the Government, the material difference being in the character of that pressure. As for the Zemindars, I think that on the whole they will be more inclined to support the Liberals in the methods they may pursue. It is therefore obvious to my mind that the question of further advance will be a burning topic in the new Assembly and the Councils, and matters may come to a head within the next two years."

He does not favour the postponement of the revision of the "Constitution" until the expiry of two years, and he is of opinion that the Government of India Act does not prevent the making of any enquiry before that period. He gives cogent reasons for an earlier revision.

The Masses and the Educated Classes

Shri Tej Bahadur maintains that those who hold that the educated classes have no influence with the masses live in a

fool's paradise. The outstanding feature of the Indian situation is the enormous influence, for good or evil, which the educated classes have acquired with the masses during the last few years, and you have to reckon with that fact. They cannot be treated any longer on the footing of a microscopic minority. It is impossible that a microscopic minority would have given all the trouble that the Government of India has had to face during the last few years unless it had the backing of what are called the uneducated masses. The Punjab is an ample illustration of it. In Oudh, too, we had two years ago another illustration of their power. I could multiply many more instances, but I refrain."

Hindu-Moslem Dissensions

Regarding Hindu Moslem dissensions Dr. Sapru observes:

"As regards Hindu Moslem dissensions, while I am not prepared to deny their existence, I maintain that their extent is grossly exaggerated."

"The Indian problem cannot be solved by either condemning the educated classes or by the exploitation from day to day of Hindu Moslem differences."

Anglo-Indian Novelists

Mr. Stanley Rice describes the majority of "Anglo-Indian Novelists", in the *Asiatic Review*, in the following words—

"To them India is simply Anglo India as represented by the dances, the dinners, the polo matches, and the races of some gay place. The Plains which are the real India are just a kind of sweltering desert where of course it is infernally hot and where thunder storms roll up bringing a breathless air and not a drop of rain, and where men work with bloodshot eyes and a terrible weariness at uncongenial tasks, slaving, not, as in real life, with an absorbing interest in the work for its own sake and without thought of reward, but for the woman of their heart who is probably having a more or less 'good time in England or in the ever blessed Hills. India to these writers is the handful of British men and women, and if the men are not in the Army, why of course they are in the Civil Service which naturally includes the Public Works Department, Forests, and the rest. The world is divided into soldiers and others, so why not? The aim of every right minded civilian is to rise in his profession so that he may escape the fiery torment of the

horrible plains and be caught up to the delight of the hills. The population of India is negligible, it is simply and comprehensively 'the native element,' generally rather unpleasant, often malicious, and always incomprehensible. Indians sit in and out like shadows, soft footed butlers creep about verandahs in snowy turbans and murret that dinner is ready, saucers and daks bungalows and ayahs are peeped over the dish to season it, and now and again a mystery with ferre eyes and a skinny arm obligingly provides the sensation."

And it is mostly from the writings of these novelists that the British people obtain their knowledge of India—when they do so at all!

The Slave Trade in Africa

We note with regret that the leader-writer of the *London Outlook* states—

"The simple fact is that the slave trade is still flourishing in Africa, and that it is not all melodrama. It has got to be stopped of course, but it will take time, it cannot be done hurriedly. In the meantime for some reason, nothing at all is being said about the much more horrible and even more flourishing traffic in cannibals."

Machiavelli as a Democrat.

Maturino De Sanctis writes in the Italian official Socialist daily *L'Unita* of Milan that Machiavelli wrote *The Prince*, which has been defined as the code of tyranny, in the year 1513. But three years later, when his opinions were matured and he had a larger experience with life, he wrote his *Discourses on the First Decade of Titus Livy*, a work abounding with observations and reflections which are of a democratic character. For example,

"He tells us that republics are founded on the will of the people, on the consent of all—on that popular consent that in this twentieth century has been forced to bow to the bully's bludgeon." Machiavelli does not admit the doctrine of the divine right of kings, which even in his day was already discredited by unworthy sovereigns. Three centuries before Marx, Machiavelli observed that only two classes exist in modern society, the rich and the poor, that history is but a record of the eternal struggle between those who have and those who have not, and that true liberty cannot co-exist with privilege."

Machiavelli also wrote—

"Those who condemn the conflicts between

the nobles and the plebeians (substitute to day, between the capitalists and workers) seem to me to blame the very source of Rome's liberty and to think more of the noise and disorder of these riots than of the good results that flowed from them. Such men fail to consider that in every republic there are two parties, the common people and the aristocracy, and that all the laws upon which free institutions are based are the outcome of the conflict between these parties, as we see illustrated in the history of Rome."

Machiavelli's opinions are further summarised as follows —

"Machiavelli does not conceal his sympathy for popular rights and a republican form of government. He points out that monarchies easily degenerate into tyrannies. We are only too well aware of that in Italy. Machiavelli did not allow himself to be deceived by the courtly flattery lavished upon rulers, and warns against it, saying that those who praised Caesar 'were corrupted by favours and intimidated by the dictator's long lease of power, which did not permit writers to reveal their true thoughts.' How aptly this applies to certain panegyrists to day!"

"Machiavelli also shows how difficult it is for a people that has lived under a dictator to preserve the spirit of liberty, and he says 'How marvellous it is to observe the growing greatness of Rome after she liberated herself from her kings.' The people were never dazzled by great military leaders or the flattery of ambitious private citizens. *Free nations make rapid progress.* The common people are more prudent, more stable, and better judges in public affairs than any prince."

"Although the common people also have certain faults, Machiavelli thinks that popular errors can be corrected by persuasion and advice but the blunders of a prince demand the sword. In speaking of cruelty, he says 'The cruelty of the masses is directed against those whom they suspect of designing to seize what belongs to the public but the cruelty of a prince is exercised against those who he fears will seize what he holds himself. Popular government is discredited because everyone criticizes it freely and without fear but no one dares to criticize a prince, and always speaks of him with timidity respect."

"Machiavelli believes that the people make fewer mistakes than a prince, and for this reason, are the more to be trusted. He further points out that a free government has a longer lease of life and brings greater prosperity in the end than any monarchy, because it can accommodate itself better to the emergencies of the

avelli condemns conquests and annexa

tious, since they invariably lead to disaster, and bring hardship and suffering to the poorer classes. A nation that gives no cause of suspicion to its neighbours escapes many wars. That is an object toward which all wise government should be directed."

"Machiavelli well observes 'In a well-regulated government, crimes are never balanced against merits.' He considers that the Roman people were more blameworthy for having pardoned Horatius than for having tried him because 'if a citizen who has done a great deed for his country is rewarded beyond his due glory with privileges that make him feel that he can do what he will without fear of punishment, he will soon become so arrogant and despotic that he will harm the State more than he has benefited it.' He cites also the case of Titus Manlius Capitolinus, who, after saving the Capitoline from the Gauls, later instigated a revolt, and was cast from the Tarpeian Rock in spite of his great services—from the very hill that he had saved."

Colour in a British Court of Justice

A special cable to the *Times of Ceylon* runs as follows

"A severe rebuke was administered at the London Sessions by Sir Robert Wallace, when a juryman raised the question of racial colour in connection with an Indian prosecutor. 'It is scandalous to raise such a point,' he said, 'in a British Court of Justice. Sir Robert Wallace ordered the offending juryman to leave the box.'"

But is it not still more scandalous when the question of colour is not openly raised but a verdict is returned and judgment given, vitiated by colour prejudice, as in the Tilak vs Chhotel case?

Ruin of Europe Political, not Biological

Much has been written in the West and in the East about the decay of Western civilisation. From all that one must not rush to the conclusion that the Western races are decadent and on the way to extinction, or that the decline of the West means the automatic rise of the East without any effort on the part of the latter.

A brilliant German author, Richard N. Coudenhove Kalergi, contributes to the Berlin *Liberal Literary Monthly Die Neue Rundschau* an article with the title "Pan Europa," in which he attempts a diagnosis of Europe's

ills and prescribes a remedy, which are instructive. Says he —

"Europe staggers leaderless and planless from one crisis to another. French and Belgian soldiers have seized Germany's industrial centre. A new war threatens daily in Thrace. On every hand we behold misery, unrest, discontent, hatred and fear."

"While the rest of the world makes progress daily, Europe is steadily going backward. A mere statement of this fact embodies a programme."

The cause of Europe's ruin is political, not biological. Europe is not dying of senility, but because its inhabitants are intent upon slaughtering and destroying each other with all the resources of modern science and engineering.

"Europe is still qualitatively the greatest human reservoir on the globe. The ascendant Americans are Europeans transplanted to a new political environment. It is not the people of Europe who are senile, but their political system. By radically reforming the latter we can completely restore the continent to health."

The World War changed the political map of Europe but not its political system. There still reign in Europe, as before the war, anarchy, oppression of the weak by the strong, latent hostilities, illogical economic subdivisions and political intrigues. European policies of to-day resemble the policies of yesterday far more than the policies of to-morrow.

Europe's face is turned toward the past, not toward the future. Our literary market is flooded with memoirs. Public discussion is devoted to the causes of the last war instead of to the prevention of a coming war.

"This perpetual looking backward is the principal cause of European reaction and dissensions. [Is not this partly true of India also? —Ed, M.R.] It is the task of Europe's younger generation to change this. That generation is summoned to build upon the ruins of the old Europe a new structure that will replace European anarchy."

"If Europe's statesmen refuse to recognize this ideal and to bring it to pass, they will be swept away by the people with whose future they are gambling."

The European question is "Can Europe, subdivided as it is to-day both politically and economically, preserve peace and independence in face of the growing power of non-European nations or will it be forced to federation in order to survive?"

Some would seek help from Russia, some from America. But in the author's opinion both hopes are perilous for Europe. —Russia would conquer it, America would buy it.

The author's suggestion is that Europeans ought to live in union, in an organized international association. The path which he asks Europeans to follow "is pan-Europa, and means self help through the welding of Europe into a politico-economic unit."

"Men will object that Pan-Europa is an Utopia. The criticism does not hold. No natural law forbids its attainment. Every great historical achievement began as an Utopia and ended as a reality."

"In 1913 the Polish and the Czechoslovak Republics were Utopias. In 1918 they were realities. In 1916 the victory of the Communists in Russia was an Utopia. In 1917 it was a reality. The shorter the vision of a statesman, the larger the realm of the Utopian seems to him and the smaller the realm of the practical. World history has more imagination than its marionettes and consists of a chain of surprises—of attained Utopias."

Whether an ideal remains an Utopia or becomes a reality usually depends upon the number and the vigor of its adherents. So long as thousands believe in Pan-Europa it is an Utopia. When millions believe in it it will be a political programme. When a hundred millions believe in it it will be an accomplishment.

The future of Pan-Europa therefore depends upon whether the first thousand supporters have the faith and the resolution to convince millions and to convert the Utopia of yesterday into the reality of to-morrow.

I appeal to the youth of Europe to achieve this.

To Indians and all other Asians the lesson of this appeal is obvious. It is for the youth of India to convert their Utopia of today into the reality of to-morrow.

India at the Imperial Conference

Sir Tej Bahadur Sapru did his part at the Imperial Conference ably and manfully. His achievement is not less than what could have been expected. The committees to be appointed by the self-governing Dominions and India are to explore the possibilities of giving effect to the resolution of the Imperial Conference passed in 1921. General Smuts has, on behalf of South Africa, absolutely refused even to the appointment of a South African Committee. But the question is, why have not the other Dominions already given effect to the resolution of 1921? Of course, what has not yet been done may be done in the future. But for such a

possibility, the Dominion Committees should report in favour of Indians domiciled therein enjoying equal citizenship with the natives of the country, and the Dominion Legislature should also accept the recommendations made in these reports. These two eventualities are not absolutely impossible. But perhaps they are not within the range of probability. In any case, we are not sanguine though we shall be glad if our pessimism in this matter be cured by future events.

The British home Government has not done all that it could and should have done. It is not merely as regards its Kenya decision that Indian opinion has been rightly resentful. Whether openly stated or not, the reluctance of the Dominions to look upon India as their equal is due in part to India being theoretically and practically a subject country. If Indians were a free and self-governing people like, for example, the Canadians, they would be in a better position to negotiate with the Dominions. But the British home Government and the British Indian Government, though professing deep sympathy with Indians abroad, yet have so little sympathy with the aspirations of Indians in their home country that they refuse even to consider the revision of her present "Constitution" before the expiry of the ten years mentioned in the Reform scheme. The question, whether tacit or explicit, which the Dominions ask, namely, "How can you be free citizens in our territories when you are not citizens in your own land?" is not quite unnatural. Similarly, the British Government may be asked by the Dominions "How can you request us to grant citizenship to Indians in our lands, when you have not given them citizen's rights in their own country? How can we believe that you really sympathise with Indian aspirations abroad when your conduct shows that you are opposed to those aspirations in India itself?"

The Human Goal of Education

President Arthur E. Morgan has contributed to *The Century Magazine* an article on "The Human Goal of Education". Let us see what are his qualifications for writing on such a subject. We are told that even as a boy he did not want a sheltered life.

"At eighteen he left home with a dollar

and a half in his pocket, tied two logs together with rope, and floated down the Mississippi to Minneapolis. After that he husked corn, milked cows, set types, rented and operated a fruit ranch. Then he studied engineering, and decided that as little had been done in America in the study of floods, he would stand a better chance of success if he concentrated on that. This he did, and is now a world authority on the subject. One day he was elected to the board of trustees of Antioch College, Yellow Springs, Ohio, and another day he was elected president of the college, and there he is trying out the experiment which he explains in this article."

The more important specific details of the general principle followed in Antioch College which President Morgan thinks ought to be followed everywhere, are summed up as follows in his own words —

"That professional as well as liberal students shall endeavor to enter into their inheritance from the past through an acquaintance with great literature, history, art, and philosophy.

"That they shall gain a knowledge of the world they live in through the natural sciences and the social sciences.

"That they shall develop the habit of accurate observation and analysis through practical experience.

"That they shall develop valid purposes and aspirations and moral and spiritual incentives largely by being given intimate contact with people who are controlled by such motives, by an orderly study of life purposes, by a conscious desire to bring the elements of character and personality into perspective, and by carrying a reasonable share of the economic burden of society.

"That they shall be encouraged and helped to find their vocations and to prepare for them.

"That development of the basic qualities of personality such as initiative, courage, adaptability, responsibility, persistence, and tact, be stimulated by placing students in situations where these qualities are absolutely essential."

[The best device Antioch College has for this development is its part-time working programme, which includes a reasonable element of self-support for student and institution.]

"That there should be brought about that actual mastery and knowledge of the student's own personality and of life which comes only by abundant contact with reality. This includes putting the student into situations where to succeed he must discover and use his utmost resources of courage, interest, and determina-

tion Great power can come only by such great effort

"That development of social responsibility and social skill be promoted"

[American Society—and society in any other country which is or aspires to be democratic—cannot persist if made up of specialists, each interested only in his own functions. Students must be prepared to exercise the general functions of citizens as well as the special functions of their callings.]

"That the development and maintenance of physical health shall be definitely provided for"

Turkish Feminists

An article from the *Nouvelles Presse* appears in *The Living Age*. It gives one a fair idea of the new Turkish feminist movement. Josef Hans Lazar, the writer of the article, had an interview with Nessiye Mahed dio Hannum, the president of the Turkish Women's Party, which is already doing good work. She said:

"The objects of our Party are in a general way similar to those of feminist parties elsewhere in Europe but our tactics are necessarily different from those of our Western sisters because we live in a different kind of society having a different civilization. What we seek can be expressed in a few words. The Turkish woman must share in the renaissance of her country. We Turkish women claim in social and political life the position that we are qualified to occupy and that we have a right to claim in return for our sacrifices and services in our country's war of liberation."

"We must lay the foundations of our movement ourselves. We do not under estimate the difficulties that confront us. Our present work must be largely a labor of preparation. We must first awaken and educate our Turkish women, we must teach them to aspire to higher things and teach them how to attain them."

"Our aim is the social, economic and political equality of women with men in Turkey. The first practical measure we seek to achieve is woman suffrage for that is the departing point for all other participations in public life. We wish the right to vote and to hold office."

"We are unreservedly adherents to Mustafa Kemal's peace platform—the so called Nineteen Points,—including a peace treaty guaranteeing our national territories a constitution recognizing popular sovereignty, economic reconstruction, reparation for war damages and adequate provision for war cripples, war widows and war orphans. Let me add that we are not asking

our rights merely for the sake of the rights themselves. We demand them as a stepping-stone to duties and tasks that we feel rest on our shoulders. Political equality is for us not an end in itself but a means to a higher end. It opens the door to what we seek ultimately to attain—equal educational opportunities and equal property rights with men."

"We believe that woman's sphere includes both household duties and public affairs. In respect to both conditions in Turkey are quite different from those in Western Europe. We seek reforms where they are necessary, but do not wish to make our Eastern civilization a mere copy of Western civilization. We wish to borrow from the West what is better than we already have and to retain of the old what is better than the West can give us."

Coming to details the President of the Turkish Women's Party observed—

"Our peasant women are fond of wearing a necklace of big gold fiveguinea pieces. Now the women of Turkey should not be merely a heavy, unprofitable burdensome ornament around the neck of our fatherland. The rubalities should be used just as the idle wealth in the necklaces of our peasant women should be put to better use."

"So the essential duties of our Turkish women extend far beyond the confines of the household and the family circle. This is even truer of our country than of Western Europe. We are a nation afflicted by many wars. Our country is burdened with a host of homeless orphans. We have not done our full duty when we have nursed, educated and cared for our own children. We are responsible for the care and education of thousands and thousands of these orphans. We want to establish maternity homes, infant asylums, schools, orphanages and also to have a voice in the education of our own children after they leave their mother's knee. We want women employed in the schools as teachers, especially in girls' schools and one plank of our platform is the appointment of women on school committees."

The Party is also for social reform, as the following words of its leader show:

"Closely associated with our domestic and educational responsibilities is the question of marriage and divorce. The passive and powerless position of Turkish women in regard to marriage and divorce is well known in other countries. Until very recently our marriages were made entirely by the parents. Our young people not only had no choice in the matter, but were not even given an opportunity to become acquainted before marriage. We have already advanced to the point where the bride and groom are given the opportunity to becom-

acquainted, and to exercise a personal choice in this all important matter. I cannot go into the subject in detail, but honesty compels us to admit that since this reform we have had fewer marriages and more divorces than before. It is an odd caprice of circumstances.

'But the divorce question is more important and more difficult to solve than the marriage question. Custom and law have gradually changed our status from that guaranteed by the early commands of our religion. The laws of the Koran have been interpreted and modified constantly to the disadvantage of women. The latter have been gradually deprived of their former rights until to-day they are entirely bereft of them. The causes for divorce that used to be required are no longer insisted upon, and men may divorce their wives at their own caprice. One of our principal aims is to change this. We do not seek to abolish divorce, but to give women the same rights as men in regard to such separations. We insist that divorce shall no longer be legal by the private and arbitrary act of the husband, but shall be granted only by a judicial tribunal, after a regular trial.

'Let me explain that even to-day a Turk can divorce his wife for any reason he desires, with out regard to her wishes or protests, by merely declaring his intention before two witnesses. The wife has no recourse whatsoever in the matter and not even a claim for alimony.'

As regards economic improvement,

'Our Women's Party lays much weight on the employment of women in business and industry. Turkish women should take an active part in the economic reconstruction of their country. We think there is a wide field for their labour in silk, carpet, and other textile industries. We are trying to introduce modern methods here, and are planning to organize a silk and carpet company, to employ only women.'

The interviewer sums up as follows:

'Nessibe Maheddin Hanum emphasized particularly the importance of affording opportunities for women to become self supporting. She hopes in this way to promote the economic independence of women, and likewise to improve their status in the family. She also advocates a change in the inheritance laws, for at present a female heir is entitled to only one third as much as a male heir.

'In conclusion, my informant said that she and her associates were eager to establish closer relations with women's organizations abroad. They wish to send their daughters to Western schools, and plan to have representatives at all important international Women's Congresses.'

Modern Education Challenged.

R S Lang writes in the *Beacon* challenging the so-called education of to-day which sends men to indulge in patriotic murder on a large scale. Says Mr. Lang:

'The story is well known of how Pestalozzi sought an interview with Napoleon, who deputed Monge to see him, because he could not be bothered about questions of A B C. But the nation crushed at Jena thought differently, military defeat but turned her hopes to education, and, guided by the philosopher Fichte, who adopted the methods of Pestalozzi, and in 1870 General von Moltke was able to say that it was the schoolmaster who triumphed at Gravelotte.'

The moral is obvious.

'Many, like Napoleon, would ignore the power of 'A B C.' Yet man's need for education is as great as his power of receiving it. Born the most helpless of animals, by its aid he becomes the greatest.

'Countless books have been written and countless speeches made to show the need for a new world spirit if civilization is not to be destroyed.

'The lesson of the fatality and horrors of war is one that we have learned through a disastrous experience, it is our especial contribution to the solution of life's problem, yet we do not teach it in our schools. Our scientific inventions, our booklore we hand down, our hard earned new convictions we withhold.

'Even in warlike nations we find men trained for and devoted to peace. The Quakers are an example of what may be accomplished by instruction and intellectual conviction, as are countless ex soldier pacifists, to the mental enlightenment that may come from contact with cruel facts.'

Hence Mr. Lang contends that attention ought to be paid not only to how we teach but also to what we teach, or, in other words, that both the content and the method of education ought to be changed and improved.

'If the imperative need for some such change in spirit is assumed, and the power of effecting it is conceded to education, it remains to consider what is being done. The question has but to be put to be answered. Our educational systems and aims are precisely what they were before the war. We find the same curriculae the same examinations. The content of education is *unaltered*. The majority of teens' utmost different in spirit, but the exigent and determined schedules and examinations.

imparting to their pupils the results of their dearly bought experience. The essential truths that are the peculiar contribution of the age to the world's knowledge, and should be the birth-right of the next, are everywhere withheld."

Infant Electorates.

The Living Age criticises the cheap cynicism of the *Morning Post* regarding the voters of Egypt by giving an account of things as they are in the Egyptian political world.

"The future free citizen of the former Empire of Tutankhamen presumably has a general idea of what he wants beyond pecuniary compensation for his vote. The followers of Saïd Pasha Zaghlul, who demands complete independence, are numerous. Another group supporting Adly Pasha, who stands closer to the Royal Court and the British, is expected to sway many votes by dint of official influence. The Adly viewpoint is that Egypt, to obtain her place as an independent sovereign State, should make concessions to Great Britain—with regard to the Suez Canal, the Sudan and other open questions, while Zaghlul is as uncompromising as De Valera toward the British."

"Achille Sakhly says, in *La Revue de Genève*, that a great majority of the people are loyal to Zaghlul. They want a constitution drafted by their own representatives, a treaty with Great Britain negotiated without duress, and control of the Sudan."

Work of The League of Nations

The Woman Citizen gives the following League of Nations News:

Among the actions of the League of Nations in its present session are the acceptance of Ireland into membership, the temporary refusal of admission to Abyssinia because of slavery in her territory, and resolutions favoring the employment of women in police systems throughout the world to help stamp out the white slave traffic. This last was urged in a powerful speech by Dame Edith Lytton, the new British representative. The Assembly has also adopted a project for the establishment of an international health organisation.

A very creditable report has been presented to the Council by the Permanent Mandates Commission. It is on the punitive expedition ^{the} against the Beni Hottentots in Southwest Africa, ^{res.} formerly under German colonial rule, ^{provision} and in the South African Union under orphans. Let me.

mandate arrangement. Discontent due to taxation was punished by military force with the loss of about fifty Boudels, and later bombs from British airplanes killed some women and children. The report amounts to a severe censure of the South African Government declaring that the policy was one of force rather than persuasion, conceived and applied in the interests of the colonists rather than in the interests of the natives.

The Freeman's remarks on this subject are printed elsewhere.

A Lesson to Journalists.

During the Pressmen's Strike in New York, the city was newspaperless for twenty-four hours and then the different papers began publishing condensed editions. About this new feature in journalism *The New Republic* says:

Schools of journalism are hereby referred to the miniature newspapers published during the strike as an object lesson in the comparative value of various editorial features, as judged by the publishers themselves when confronted by the necessity for reducing a thirty six or forty six page paper to one fifth its normal size. The first thing to go was the supposedly sacred editorial page. Sporting and stock market news was cut to about one fourth its usual bulk. General news was also largely condensed, while the sacred society section, the comic strips and the lacerations of the "columnists" flourished as before. We grieve to report a general verdict by a number of persons interrogated by the New Republic's own "Inquiring Reporter," that eight pages are infinitely preferable to forty. Some calloused souls went so far as to aver that the twenty four hour interregnum when no papers were produced was a heavenly relief and added so far as they were concerned they hoped the strike would last forever. We can only add that this seems to us ill timed and irreverent jesting on a sacred subject.

Gilbert Murray's Address.

Prof Gilbert Murray's address in which he appealed to the interested powers to settle the reparation question is interesting in many ways. *The New Republic* publishes a portion of it and says:

One sentence in Professor Murray's address is pregnant with prophecy. "I know that in history there has been no surer mode of sowing the seeds of war than through the occupation of

war! Another cover, received from Berlin recently, had on it stamps worth 8,000 million marks, pre-war value at least 300 crores of rupees!

"Abandoned Armenia"

The Literary Digest publishes the following about the fate of Armenia

Isolation and Abandonment are Armenia's reward for casting in her lot with the Allies we read. In the *Lausanne Treaty* no mention is made of the Armenian question yet Armenia "suffered, proportionally, more than any other belligerent nation in the late war," sacrificing "one third (about 1,500,000) of her people." As Mr. A. Aharonian, President of the Delegation of the Armenian Republic, declares in a letter given to the press by its recipient, former Ambassador Gerard: "It was in recognition of the sacrifices made by the Armenian people and in fulfilment of solemn pledges made to them by the Powers that the *Sevres Treaty* made provisions for and recognized the independence of Armenia. The letter continues

'The Armenian people is the only one whose condition incontestably is worse than ever before, the only people wholly deprived of any of the benefits of the common victory—the only one that is suffering the inevitable consequences of complete isolation and abandonment

'Without dwelling here on the fate of the Armenians who still remain in Turkey nor upon that of the Armenians in Soviet Russia, who number over two millions, there are yet over one million Armenians scattered over the entire face of the earth people without a country, often without even shelter, subsisting from day to day, a prey to disease and privation in refugee camps. Many wander aimlessly in quest of means of subsistence, tolerated rather than welcomed in the regions where fate has cast them victims of the last extremities of human suffering. Others are literally doomed to the life of the nomad without a legal status, without protection

"The Armenian exiles from Turkey are not allowed to return to their homes, nor to gain, nor even to claim, their possessions. Orphans 13 thousands are deprived of their heritage. Men, women and children are put beyond the pale of the law, solely because they are Armenian. No reparations, no restitutions, no reintegration in the family of nations—these are the results, for the Armenians, of the *Lausanne Treaty*. As for the national patrimony, the possessions of the Church, seminaries, convents, monasteries, on regional institutions, libraries, art collections, provision in value ran into hundreds of millions of rupees. Let us losses suffered by the Armenians

were estimated in 1918 by an expert commission at \$379,000,000, as well as private property belonging to Armenians formerly resident in Turkey—these have been destroyed or looted or have been seized by the Turkish Government'

All this is said to be overlooked in the *Lausanne Treaty*. "Indeed the fiction of the peace of *Lausanne* is as if the Armenians did not exist at all. It ignores them or passes them in silence. But this silence, from whatever angle it is viewed, is not a solution. The *Treaty of Lausanne* leaving in suspense the fate of the peoples of the Near East can promote neither peace nor justice

'Under these conditions the delegation which signed the *Sevres Treaty* for Armenia reserves and insists upon all the rights which the Powers during and since the war solemnly recognized and which were duly embodied in the *Sevres Treaty* and reincorporated and reaffirmed by decisions of subsequent conferences

"Whatever reception a solemn protest may receive at this time the delegation by virtue of the mandates which it holds from the Armenian people is impelled by a clear duty to denounce respectfully the act of *Lausanne*. It leaves history to judge that act

A Pro Gandhi Meeting at Kabul

According to *The Servant*, at a meeting of Afghans, Turks, Indian Muslims, Hindus and Sikhs recently held at Kabul, the following resolution was passed—

That this meeting resolves that all communities of India should join hands in a peaceful struggle for the release of their trusted leader Mahatma Gandhi who is a strong advocate of the Khilafat movement

The interest of the Afghans in their neighbours the Indians was hitherto believed to centre round the hope of gain, obtained either by trade or by plunder. But this meeting and its resolution are signs of a new development which is significant

Mahatma Gandhi and a Repentant Murderer

Maulana Shaukat Ali related to friends in Ahmedabad the story of how a murderer condemned to death was converted by the spiritual influence of Mahatma Gandhi. The story as published in *Nazim* is thus related in *The Bombay Chronicle*—

'Mahabo, a Bharti having while drunk,

murdered his wife, was sentenced to be hanged. He was brought to the Rajkot jail, where Maulana Shaikat Ali was imprisoned, and placed in a cell adjoining the Maulana's cell. Having come in contact with him the Maulana asked him to relate his story, which he did frankly and in genuinely repentant tone. He agreed that he fully deserved the punishment awarded to him and added that during the few days that remained, his greatest joy would be to remember God and sing his "bhajans." One night the Maulana heard the sound of dancing and singing. The sound came from the adjoining cell where the condemned but now free man was singing the praises of the Creator, longing for the union with the Universal Soul. It was the night before the fateful day. No wonder the Maulana's eyes grew dim with tears. The next morning Mahavo came out smiling from his cell and went almost dancing to the scaffold. As the much dreaded helmet was being placed on his head, the cry went forth from him—"Mahatma Gandhi ki Jai"—and the whole jail resounded with the echoing cries of 'Mahatma Gandhi ki Jai' from all the prisoners. Later the Maulana was informed by the prisoners how Mahavo met his death. During the last fifteen years many of them told him, "we have never seen such a death." I have never seen such a brave death, so said also the Superintendent of the jail to the Maulana and asked the latter, in wonder, "What has even this Bhangi to do with Mahatma Gandhi?" "Because," the Maulana replied, "there is only one man in this world who has prayed to his Creator that if a second life were given to him, he should be born a Bhangi or a Dhed."

Dhed and Bhangis do the work of scavengers and sweepers, and are considered untouchable according to unrighteous custom.

Kala-azar in Bengal

According to a Bengal Government resolution on anti-Kala-azar measures in the province, as summarized by the Associated Press of India,

The Director of Public Health recently estimated that the number of Kala-azar cases in Bengal could hardly be less than 50,000. In 1911 only 1511 cases were treated in Bengal, which rose gradually to 1200 cases in 1919, to 7382 cases in 1920 to 11231 in 1921, and to 18500 in 1922 which means 797 cases per 100,000 of population. The number of indoor and outdoor Kala-azar patients reported from Calcutta hospitals rose from 509 in 1911 to 2876

in 1922 or an incidence of under three per mille, which is higher than the estimated incidence of 2.8 in Assam. If this incidence is applied to the province it will come to 1,50,000 cases in Bengal. Taking into account the cases treated by the private practitioners, which is estimated at an equal number of reported cases, the incidence of the province does not exceed 3,00,000 cases in Bengal, an incidence more than double that of Assam, the home of Kala-azar. It is apprehended by some Kala-azar workers that the incidence of Kala-azar in Bengal is enormously greater than the official calculations suggest and it has been conjectured that if active measures are not immediately taken there is a risk of 60 to 80 per cent of the population of Calcutta being infected with Kala-azar within six or seven years. The resolution next gives the details of Kala-azar survey in Bengal. About three hundred medical men have received training in Kala-azar diagnosis and treatment. In combating the disease a trained agency is the primary requirement. Skilled inspection is also necessary to insure the best organisation and maintenance of efficiency of treatment. It is also desirable that a model Kala-azar centre should be opened at each district headquarters and co-operation of private practitioners in this campaign should be available.

"Hyderabad To-day".

The publication in *The Hindu* of a series of articles by Mr. St. Nihal Singh on the administration of Hyderabad has led the Nizam's Government to prohibit the entry of that paper into his dominions. *The Amrita Bazar Patrika* was similarly treated by some Indian States. This policy of preventing the circulation of "offending" newspapers is not at all statesmanlike. If they contain any false allegations, they may be contradicted, if of sufficient importance, or treated with silent contempt. But if the allegations are true, the proper remedy is reform. In none of the States which have hitherto sought to punish some paper or other published in British India, is there a vigorous Press. If outside criticism also be shut out, how are their rulers to know how others see them? Even the highest specimens of humanity are not infallible and impeccable—and it is seldom that any independent or dependent potentate has been classed among the immortals. So the rulers of Indian India should cultivate humility and the art of statesmanship.

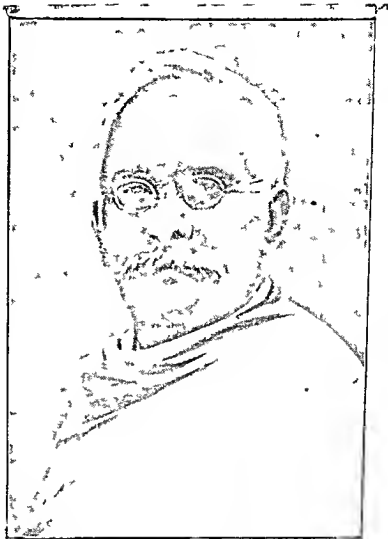
Aswini Kumar Datta

Babu Aswini Kumar Datta of Barisal was a great patriot and a great philanthropist but he was perhaps a greater teacher of youth, taking the word teacher in its highest and widest sense. The Brajamohan School and College, named after his father, which he founded and where he taught for many a year, could boast of efficiency in the ordinary sense in the heyday of its fame but its distinction did not lie there.

Babu Aswini Kumar Datta wanted to make complete men of his boys—enlightened, active, strong, self-sacrificing and spiritual workers in the service of humanity. Neither he and his colleagues nor his boys abjured politics nor did they believe in the atmosphere of pure study. But he did not mistake mere speaking and writing for politics. What he understood by politics is known to all who know why he was deported in the days of the Swadeshi and Anti-partition agitation in Bengal. His influence was deeper, wider, stronger and more firmly rooted in the affections of the people than that of any representative of the British Government. Could there be a greater offence than that in the eyes of the alien bureaucracy? So this lover of humanity, this bhakta who would not injure even a fly, this servant of the poor, the story of whose work is enshrined in the pages of Sister Nivedita's *Flood and Famine in East Bengal*, was deported.

Babu Aswini Kumar Datta is known to spiritually minded persons by his Bengali work on *Bhakti Yoga*.

His work and methods as a teacher



THE LATE ASWINI KUMAR DATTA

By the courtesy of The Aswini Datta Bar Patra

in and outside his school and college ought to be described in detail by some of his former colleagues and students.

Anti British Demonstration in Persia

We were told some time ago by Lord Winterton that the peoples of the independent countries of Asia would give their all to be able to exchange their lot for subjec

tion to the British people, which the Indians enjoy. Here is a proof of the correctness of his information —

Tehran, Oct. 25

Preparations are afoot for a national demonstration in the name of Islam and Persia, against the British, on the 25th instant, the Prophet's Birthday Anniversary. The place of demonstration is outside the city, where the Chief Mujtahids will make speeches. No disturbance is anticipated as a proclamation has been issued that the public should march through the streets to the place of meeting in an orderly manner.—*Reuter*

Turkey Proclaimed a Republic

It is only fitting that with its modern outlook Turkey should have outgrown the antiquated institution of monarchy and been proclaimed a republic. The Constantinople press declare that the republican form of government is not inconsistent with the principles of Islam.

The principal points in Mustapha Kemal Pasha's proposals accepted by the People's Party are as follows —

The form of government of the Turkish State shall be a Republic, the official language, Turkish, and the religion, Islam. The President of the Republic shall be elected by deputies and the mandate shall run for 4 years. The President, eligible for re-election, shall be the Chief of State entitled to preside over meetings of the Council of Ministers and the National Assembly. He shall nominate the President of the Council of Commissioners who will select their own colleagues. The President shall submit a list of Commissioners for the approval of the Assembly.

A state religion is also a medieval institution. When Turkey ceases in future to be looked at askance or discriminated against by Christian Europe because of the Turks being Mussulmans, Turkey may not feel it necessary to have a state religion.

The Surprise of Ages

"Britons, hold your own", is the accepted principle in Britain, however that "own" may have been acquired or appropriated. Hence, it cannot but excite surprise if Britishers depart from any place where they have once planted their flag. Therefore it is that *The Freeman* of New York writes

'The scientists who recently dug up a nest of dinosaurs' eggs in China probably stared at

one another with a wild surprise, and we have no doubt the inhabitants of Constantinople did the like, the other day, when the British flag was hauled down and General Harington and his army sailed away into the Mediterranean. Dinosaur's eggs are a sight, but it is almost equally rare to see the ensign of St. George withdrawn when once it has been planted on a bit of pillaged territory. The population viewed the departure of the representatives of the higher civilization without any ostentatious regret, in fact they seemed to be inspired with a spontaneous enthusiasm over the event.'

Bombing in the Interests of the Higher Civilisation

The same paper records

'The Bondel Hottentots of South west Africa, who were made safe for democracy after the great conflict by being transferred from German to British sovereignty, broke into the news a year ago when a Haitian delegate to the League of Nations called attention to their treatment by the new masters. The British Administration, having imposed a dog tax on the coloured brethren higher than they could possibly pay, sent airplanes to drop bombs on their villages to impress them with the majesty of the law, and a considerable number of the natives, including women and children, had been blown into very small pieces. The British Government promised that a full report would be made on this unhappy incident by Premier Smuts, the exponent of democracy in South Africa. The Mandates Commission of the League, however, has now reported that Premier Smuts failed utterly to come across. He sent to the Commission, as his representative, an army officer who had enthusiastically taken part in the air raids and the only document that this gentleman produced was an elusive speech which Premier Smuts had made on the subject when heckled in his own Parliament.

"The Mandates Commission has expressed itself with considerable indignation over this cavalier treatment, but apparently the representatives of the Great Powers in the Assembly of the League have kept that body so busy passing resolutions about its own good intentions that it has had no time to devote to such trifling matters as the slaughter of a few score of remote mandates. On the other hand, Sir Edgar Watson, British High Commissioner, has written a tart letter to the Mandates Commission, on behalf of the Administration in South Africa, virtually warning it to mind its own business. The only effect of the Commission's action, he asserts, will be to make the

natives "more difficult to manage. The average native, he adds, has been transformed from 'a pure barbarian' into a domestic servant or a labourer of sorts, and thus has become "a responsible member of the community." With this Sir Edgar effectively disposes of carping critics. We have no doubt that the British air service will continue to blow up a village now and then in the interests of the higher civilization."

Continuity of National Work

Every year a number of Conferences and Congresses meet somewhere or other in India during Christmas week, and repeat the same monotonous tale. Speech of welcome by the Chairman of the Reception Committee (written or typed), deliberations (hurried and often stormy) of the subjects committee, long Presidential address (printed, ready for distribution to the press,—often already distributed, with the *applause* and *cheers* inserted in advance), speeches of the movers and seconders of the resolutions (greatly attenuated by an overtaxed and unpaid press) omnibus resolutions put from the chair, vote of thanks to all and sundry (the local people, the delegates, and the volunteers forming a mutual admiration society) during the prolonged agony of the last two hours,—and then one year's sleep!

We appreciate in full the value of the inspiration of numbers and the social advantage of so many persons from distant provinces coming together. But all the same, we are constrained to ask: Is this nation building? Is this even honest work? Can we live, not to speak of growing, on the chameleon's dish—words, words, words? What a sincere well-wisher of the nation would prefer to get is a faithful record of the activities of the various sub-committees formed in the previous year, the tasks entrusted amidst tumultuous applause to certain persons, and the fate of the resolutions passed amidst shouts of 'All! All!'

One particular work which has taken a strong hold of our curiosity is village uplift. What has really been done in this respect? What particular areas or classes of people have been actually taken in hand? What difficulties have cropped up and how have they been met? What permanent organisation of workers has been created, and how

is the cost likely to be met except by special and fitful appeals?

Much has been talked on many a platform of the supreme need of village work, of the political education of the masses, of the uplifting of the peasantry and other depressed classes. Here our mind travels back to the painful experience of Russia in the same field, and we are intrigued to know if the same experience has been gained by our educated workers in villages, that is described by Prof. Pares as the fate of their prototypes in Russia. He writes—

'In 1872 73 whole masses of students decided to turn their backs on the towns and live among the peasantry. Great sacrifices were often made: high office aristocratic homes were abandoned for a workman's bench in a factory or a bed on the cold ground but only a few of the rarer spirits ever got into real touch with the peasants. Many turned back at the first contact with the rough peasant life most lived on aimlessly in villages meeting each other and never extending their circle. Two or three talks with peasants earned a fictitious reputation for success and inspired the whole fraternity. In the end, confounded by the police system, by the distrust and hostility of the peasants and by the sense of their own ignorance and failure they drifted back to the towns (and to Modern History, 104).

Happily in India there is not the same wide gap between the city people and the peasants and the *bhaktaraj* class are not so much out of touch with village life as in Tsarist Russia.

Permanent Offices of Social Service

The havoc done by the intense though short-lived cyclone and flood in the Berhampur and Ganjam areas of Madras, where the loss to the Bengal Nagpur Railway alone approaches one crore of rupees, adds fresh support to our contention for a permanent, central and well known non official agency for social service in every province. At present we act in a fitful, almost casual manner. After the public calamity has been announced in the press, relief committees are formed at public meetings, subscriptions begin to be raised, and by the time the afflicted people can benefit by these efforts, a week, sometimes a fortnight of intense agony has passed over

their heads. A few societies under strong one man rule, like the Marwarí Relief Association and the Ramkrishna Mission, probably succeed in sending their volunteers to the spot fairly early. But the main volume of public charity is very late in arriving. There is much philanthropy in our country and wish to serve, it only seeks guidance. As Swami Vivekananda once said, "There is gold lying strewn on the ground. You only do not know how to gather it." With a permanent central committee known to all, respected by all and with an energetic secretary and a small practical working committee, the charitable would be put into touch with the distressed as early as a telegraphic message from the devastated area can reach Calcutta, Madras, Allahabad or Poona. He gives double who gives quickly, so runs the Latin proverb. A constant reader has complained to us that he often reads, when travelling or otherwise distracted for the time being, appeals in the daily papers for truly charitable purposes, but cannot afterwards trace their secretaries' addresses anywhere. Such addresses (when the philanthropic activities extend over some time) should be printed in a less impermanent place—namely, in the monthly magazines. Organization of relief is also necessary for preventing overlapping of effort, and securing proper inspection of the work and maximum efficiency of relief at a minimum of cost.

'An Undesirable Alien'

Such is the heading of an article in the *New York Freeman*. Whom does the reader think it refers to? Some nondescript 'colour ed' loafer from Asia? Ah, no! The American paper uses these words to describe a late great prime minister of the largest empire in the world. The reasons for such characterisation will appear from a few sentences quoted below from the article.

'Mr David Lloyd George, ex Premier of Great Britain, is on his way to this country. The Federal laws, being woven to catch only smaller fry, will not exclude him.

'Mr George was a member of the British Cabinet in August, 1914. He was one of the inner ring of Cabinet officers which fanned the war upon an uninformed and bewildered House of Commons after Sir Edward Grey had been and the country hand and

with France and Russia, agreements which both Sir Edward Grey and the Prime Minister, Mr Asquith, had repeatedly assured the House of Commons did not exist. Finally, he instituted in Ireland a state of anarcho-terrorist worse, probably, than anything experienced by that unhappy country since the days of Oliver Cromwell.

"Mr Lloyd George, in short, has spent eight busy years in the deliberate and purposeful organization of mendacity, murder, robbery, arson, oppression and famine, and it is sheerly on the strength of his success in these elevated pursuits that he presumes to come among us."

We wonder why Mr George did not go to court against *The Freeman* to clear his character, as Sir Michael O'Dwyer has done. Perhaps there is no law of libel in the United States of America.

The Legal Profession in India

In the course of his address at the Convocation of the Patna University, Justice Sir John Bucknill remarked—

It is necessary to notice that in England there are two independent but interdependent legal professions, that of Barristers and of Solicitors. The Barristers' business was hazardous in the extreme, he could not advertise himself or sue for his fees. He depended entirely upon his own address, his health, and upon friendly solicitors who would give him briefs, he could take no partner, had no goodwill to sell or business concern into which he could introduce his son. On the other hand, the highest legal and political offices awaited him, if he could reach them, the Woolsack, the Legal peerage, the Judiciary, and the great law offices were reserved for him alone, in short a risk and a gamble for ambitious folk and those who wished to be their own masters. For the Solicitor, no such adventurous career held out its glittering attractions but his was the more stable profession. He could form an association with trusted friends could recover his charges in a court of law, had a definite business his share in which he could sell or into which he could induct his relative, if ill, no rivals picked at or dispossessed him of his work which his faithful partners carried on and when wishing to retire he could relinquish his practice almost on his own terms by way of pension from his firm or transfer (for, as lawyers say, a valuable translation) to any in coming substitute. But, from audience in the higher tribunals he was debarred. Not high judicial or great legal position sought, as a rule, he is. He must miss—some are glad they do—the fierce glare of publicity

(but often also of well deserved fame) which surrounds the life and works of the famous barrister. Most of the Solicitor's work is done in the seclusion of his own room, which is however, the repository of the secrets—both personal and financial—of his clients lives.

This distinction holds good in England. But in India the conditions are different. We have, first of all, attorneys and barristers (as described above) in our three old Presidency High Courts only, but not in the district courts nor in the Supreme Courts of our newer provinces. Secondly, our indigenous solicitors (called *mukhtars*) are entitled to act as *advocates* in all but our highest Courts. The two immediately higher ranks of the legal profession in this country—we mean the pleaders and the vakils—similarly do solicitor's work in addition to the advocate's. All the three, in Bengal at least, have to pass through an examination, varying in heaviness at the successive stages, but having many 'subjects' in common. They are therefore essentially similar in nature, and though the *mukhtar* is in education and social standing inferior to the other two, there is no difference at all in educational qualification between a pleader and a *vakil*. Practically, any pleader can become a *vakil*, by merely agreeing to become a life member instead of an annual subscriber,—we mean, if he pays his 'licensing fee' in the lump instead of year by year.

Why then maintain a distinction which is based upon no real difference whatever? The trend of modern legislation is to simplify the old legal system and ensure its smoother and more efficient working by removing unnecessary or obsolete parts which only increase its cost and lessen its speed. Quick justice and cheap justice may be an unattainable idea on earth, but if we give up this quest of the unattainable, mankind would stagnate and finally perish.

What Attorneys Cost the Nation

In the presidency High Courts, we have similarly three classes of legal practitioners. Here pleaders cannot appear, their place being taken by vakils who are eternally *juniores* to barristers,* as pleaders are in

* This scandal has recently been removed in the Appellate side of the Calcutta High Court.

relation to vakils in the district courts, but with a more humiliating disability in Calcutta and Bombay,—as no *vakil* can appear on the Original side of the High Court, while no pleader is excluded from any right enjoyed by vakils in a district court. Attorneys do Solicitor's work in these High Courts, but in an astonishingly slow, costly and cambrous way, which may be a relic of medieval England but is a disgrace to a modern country. Every letter from an attorney to his client must be engrossed, that is to say, the English letters must not be written in a round and cursive hand as in ordinary business, but angular and tending to form squares and rhombuses. Every letter and communication is charged heavily, and the slow process of engrossing necessarily aggravates the cost. This aping of mediæval monkish England by modern pagan Calcutta or Bombay is as reasonable as if every solicitor were required to address the Court in a hisping childish voice and not in the normal tones of grown up men. And India,—the poorest country in the world,—has to keep up this costly farce. How long will our legislatures tolerate this? Lord Reading has been recently turning his attention expediting the work of our High Courts. Unnecessarily costly justice is an even greater evil, as it amounts to denying justice to the people. The attorneys should be replaced by a cheaper agency—or, as a half measure, a City Court, free from the age old formalities of the Original side of High Court, established at Calcutta.

Protection for the Steel Industry.

Should we give protection to the Indian steel industry? We shall overlook for the present its aspect as a basic industry and see whether it satisfies the conditions laid down by the Indian Fiscal Commission for industries to which protection may be granted. These general conditions are three in number.

1. The industry must possess certain natural advantages, such as an abundant supply of raw material, cheap power, a good supply of labour or a large home market. This condition is laid down on the strength of the argument that successful industries anywhere ought to be successful on account of their comparative advantages over

wonder there is trouble in getting protection for the Indian iron and steel industry?

The iron and steel industry is also of importance from the point of view of national defence and military requirements. Modern offensive as well as defensive methods depend upon a good supply of arms, munitions, transport facilities and other war apparatus made largely of steel. Railways are absolutely dependent upon steel, and warfare upon railways. In 1919-20 India imported railway plant worth over £8,000,000. Iron and steel are the raw material of numerous industries and the development of some of these latter is of great importance for India.

Mr Parsons in his oral evidence before the Fiscal Commission said

"Until you get this particular basic industry established in India, there is no question about it that the higher forms of engineering industry will not advance in this country, because they have not the materials at hand. I believe one of the great set backs of India during the last 7 years has been the lack of parts due to the war. They have been unable to get these parts and the whole of the industry of the country has been held up accordingly. The condition of the Indian railways at the present time is largely due to the fact that no spare parts were available in India and nowhere in India could such necessities for Railway working be obtained."

In answer to a statement that a tax on a basic industry taxes all the industries that depend on it, Mr Parsons said

"There is one point which is being lost sight of in this connection and that is it is in the interests of the iron and steel manufacturers in this country to encourage the growth of machinery makers, and the higher forms of engineering skill, and I think the Tata Iron and Steel Company has shown during the past few years that, in spite of the protective tariff working against them, they will be in a better position if they are assisted by a protective tariff on the basic industry to give further assistance to the growth of subsidiary companies."

There is a vast field before India to supply her own requirements of iron and steel goods, and it is not possible to compete with the finished goods of other countries if India has to manufacture goods with imported raw materials, obtained by paying heavy freight for ever

It is not possible to say anything as to the

amount of duty that should be levied on iron and steel in order to foster the development of the industry. Some say that the low dividends of the Tata Company are not so much due to dumping competition, high labour and transport costs, as to inefficient management and the employment of foreigners at excessive wages. It is hoped that the Tariff Board will enquire into everything and fix a rate of duty which will enable the industry to prosper without making too high profits and indulging in extravagance in cost of production. This is of special importance, as the industry is just now in India not on a highly competitive basis. And a protected industry always runs the risk of stagnation unless there is local competition or some other agency to keep it continuously on the alert.

There are some manufacturers in India in whose opinion a tax on iron and steel would put the manufacturers of iron and steel goods under a disadvantage, as higher cost of raw materials would weaken them against outside competition. Messrs Kirloskar Bros, manufacturers of agricultural implements, in their evidence stated that increased prices of raw materials would make foreign competition in agricultural implements intensely unfair. Mr Kirloskar said in his oral evidence that freights between Antwerp and Bombay, and between Bombay and Kirloskarwadi were 14s 6d and Rs 15 respectively, but the same between Tatanagar and Kirloskarwadi amounted to Rs 67 8. But in spite of all this Mr Kirloskar said that the interests of his industry along with those of Indian agriculturists demanded protection to the steel industry in India. Not only were they prepared to face such protection, but they actually wanted it.

The present low prices of European goods are largely the result of artificial conditions, such as, depreciated exchanges, a deliberate cut-throat policy, the existence of large plants which were put up at national expense during the war but can be used for private benefit and to advantage against others who have to pay every penny for their costly plant, etc. The low freights also are not normal in every case. These are the reasons which tell experts like Mr Kirloskar that the day is not far off when India will produce steel more cheaply than others. But unless we build the industry up now by making some sacrifice, the day of comparatively higher prices of European goods will see us slaves to their

monopoly and they shall take a thousand out of us then for ten given now

We think that along with protection to iron and steel, such of the subsidiary industries as grow up or have grown up in India should be saved from unfair foreign competition. All finished machinery should not pay a high duty but such of them as compete against established and growing Indian concerns should be taxed

A C

Progress of Education in Bengal

The resolution of the Government of Bengal on the report on the progress of education in Bengal for 1917-18 to 1921-22 is a fine picture of the type of efficient administration that the British have inflicted upon one fifth of the human race. The resolution says

'Very little progress has been made during the quinquennium in developing primary education. It is true that the number of schools has risen by 3,027 and the number of pupils by 4,811 but the proportion of boys to the total male population of school going age has declined from 17.3 to 17. The problem is one of exceptional difficulty. There can be no doubt that, as pointed out by Mr. Holme in his report, 'there is a strong foundation of public opinion expressible in rupees, annas and pies, upon which the fabric of a reformed primary education may be built but the efforts made are spasmodic, unsystematic and haphazard and results are venture schools which are dependent for their ephemeral existence on the income which the village pandit can eke out of them. What is needed is a well considered scheme, based on fixed policy, which will be acceptable to the people at large. The Pan-chayat union scheme was a step in the right direction, and it accomplished something, but the Director of Public Instruction in his Quinquennial Review of 1912-1917, himself admitted that in spite of the undoubted merits of the scheme it had not contributed to the expansion of primary education.'

The resolution gives as details of ideas and schemes which in spite of their high quality allow the Government to state that

'there is a general feeling of hopelessness. And yet the expansion of primary education is one of the pressing political and social needs of the moment. On it depends the success of responsible Government and all that such success implies in the way of national progress.

Then we are told that the Government

care quite a good deal for the progress and feel for the poverty of the Domiciled Community. They even make clear their policy regarding the above community.

"The Government of Bengal realise fully, the political, social and economic importance to India of the domiciled community. It is their policy that the community should be given every reasonable chance to work out its own welfare."

The report concludes

'The purely intellectual education which has hitherto been imparted in the schools and colleges has undermined many of the old moral and social bonds which have so far kept society together, but it has done nothing to replace them by western ideals of discipline and self control. Add to this the "drabness and joylessness" of a student's life in Bengal, and the wonder is that the spirit of restlessness which prevails in the student community at the present day is not greater than it is.'

We do not understand why there is so much beating about the bush in regard to the problem of education. Schemes and ideas are of no use unless one thing is clearly understood. Education costs a good deal and if the major portion of Bengal's revenue goes to the Imperial coffer to be used in keeping a 'splendid' army or in supporting similarly 'splendid' institutions, Bengal cannot afford to educate itself. Nor can India do so unless there is a distinct change in the governmental outlook.

A C

Our 'Intellectual' Education

We find the innocece of the Government extremely refreshing. They call the present system of education "Intellectual"! A system of education built up with the idea of assuring a good and local supply of clerks and workers mostly in the lower grade services should be called 'Vocational Training for the Lower Soft Handed Professions' and not *Intellectual Education*. Of course the British have a right to define their own intellectuality.

A C

Western Ideals of Discipline and Self control

Discipline and self control are terms which may be misunderstood. But when we find the Government apparently bemoaning the absence of discipline and self control in the

Bengali student, we cannot resist the temptation to say a few words on these. There is the kind of discipline and self-control which enables people to do things better. This is found in the drilled soldier who moves in the right place, in the right way and at the right moment in order to kill. It is also found in those men of business and tradesmen who can restrain themselves sufficiently well to make false impressions on others and obtain what they want by exercising patience. And it is found also in those diplomats and statesmen who achieve their ends by keeping on the disciplined mask of inscrutability and drive nations into wanton criminality by exercising self control and tyrannising over their own conscience.

And on the other hand, there is the kind of discipline and self-control which teaches people to do better things. This is found in the man who or the nation which can resist the temptation to do evil, in the man who can resist the impulse to commit murder and in human deeds and in those who, by disciplined effort, keep away from tyranny over their conscience. It is the human and rational ideal of discipline and self control, and we do not care for any other variety, Western, Eastern, Gladiatorial or British.

A C

Indian Art in London

The Earl of Ronaldshay presided at the last meeting of the India Society in London when Monsieur Hackin, the new director of the Musée Guimet in Paris, delivered a lecture on the influence of Indian art on Tibet and Central Asia. It was announced that this was the last of the series the object of which had been to show the extent of penetration of Indian art ideals into the other countries of Asia. Previous lectures had covered Java, (Dr Vogel), Indo China (Victor Goloubeff), Near East (Professor Strzygowski), and the Far East (Mr Visser). All these lectures would now be collected in volume form, and issued to members with illustrations.

The Chairman, in introducing the lecturer, said that the position of Indian art was a very different one from what most Western critics would have been disposed to assign to it not very many years ago. It was indeed only in recent times that people in the West had acquired any real understanding of the

peculiar genius of Indian art, and had realised its greatness.

The India Society is also publishing shortly a set of twelve collotype plates, selected by Mr Laurence Binyon, of Indian Sculpture at the British Museum. There will be a foreword by Sir Hercules Read, the President, and the descriptive letter press will be by Prof William Rothenstein.

An American Attitude to Non violent Non co operation in India

In reply to Mr Sant Nihal Singh's splendid article in the *New York Evening Post*, Mr Arthur Brisbane, one of the foremost American journalists, writes in the *Washington Herald* —

'ST Nihal Singh is one of three hundred million Aesthetes ruled in India by a few Englishmen thousands of miles away has a grievance. When family members of the British empire meet, Canada, Australia and other colonies of European stock are represented by elected delegates. India's vast crowd is represented by men selected by Englishmen.

As for the trouble is within. It is the same for you lack force in yourself—some outside force will rule you. Among the 300,000,000 Aesthetes of India dwell 100,000 Englishmen and they rule the 300,000,000, although they are outnumbered 3,000 to one. Could Mr Singh imagine one Englishman keeping down 3,000 Irishmen? In these days you only get justice when you fight for it. Even then it is slow.

In 5,000 years India has written millions of different books and in all those books the word liberty does not once appear. That is the trouble with India. Some day a man will come along not a Gandhi trying to fight Manchester with a spinning wheel but some person of mixed race with thick, hairy wrists, coarse hands short, stubby fingers. He will not let England elect her delegates to the British empire's family reunion.

Mr Brisbane bluntly gives expression to his sympathy for India's right to self rule, but points out that India will not achieve self government through the Gandhi method. The West does not care for Passive Resistance but wants to see an expression of manhood and womanhood through positive self assertion. This attitude of the West is seen in appreciation of Kemal Pasha, fear of Lenin, and contempt for 300,000,000 of Indians ruled by less than 100,000 English soldiers.

TARAKNATH DAS